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The Scofield Reference Bible

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THE HOLY BIBLE

CONTAINING THE
OLD AND NEW TESTAMENTS

AUTHORIZED VERSION

WITH A NEW SYSTEM OF CONNECTED TOPICAL REFERENCES TO ALL THE GREATER THEMES OF SCRIPTURE, WITH ANNOTATIONS, REVISED MARGINAL RENDERINGS, SUMMARIES, DEFINITIONS, CHRONOLOGY, AND INDEX

TO WHICH ARE ADDED

HELPS AT HARD PLACES, EXPLANATIONS OF SEEMING DISCREPANCIES,
AND A NEW SYSTEM OF PARAGRAPHS

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NEW AND IMPROVED EDITION

NEW YORK

OXFORD UNIVERSITY PRESS

AMERICAN BRANCH

HUMPHREY MILFORD

LONDON, TORONTO, MELBOURNE, AND BOMBAY

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AMERICAN BRANCH

INTRODUCTION.

(TO BE READ.)

THIS edition of the Bible had its origin in the increasing conviction of the Editor through thirty years' study and use of the Scriptures as pastor, teacher, writer, and lecturer upon biblical themes, that all of the many excellent and useful editions of the Word of God left much to be desired. Gradually the elements which must combine to facilitate the study and intelligent use of the Bible became clear to his mind. These he has, with the invaluable collaboration of a wide circle of spiritual and experienced Bible students and teachers, in England and the United States, endeavoured, with what measure of success others must now judge, to embody in the present work. The distinctive features are as follows:

I. It was felt that the old system of references, based solely upon the accident of the English words, was unscientific and often misleading. In the present edition, by a new system of connected topical references, all the greater truths of the divine revelation are so traced through the entire Bible, from the place of first mention to the last, that the reader may for himself follow the gradual unfolding of these, by many inspired writers through many ages, to their culmination in Jesus Christ and the New Testament Scriptures. This method imparts to Bible study an interest and vital reality which are wholly lacking in fragmentary and disconnected study.

II. The last fifty years have witnessed an intensity and breadth of interest in Bible study unprecedented in the history of the Christian Church. Never before have so many reverent, learned, and spiritual men brought to the study of the Scriptures minds so free from merely controversial motive. A new and vast exegetical and expository literature has been created, inaccessible for bulk, cost, and time to the average reader. The winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition. Expository novelties, and merely personal views and interpretations, have been rejected.

III. Helps have been provided, available for instant reference, on the very page where help is needed. For example, at every mention of a Hebrew month, weight, coin, or measure, the English equivalent is given in the margin. Obscure and difficult passages, alleged discrepancies or contradictions, and every important type or symbol are elucidated by new references, or made the subject of an explanatory footnote on the same page.

IV. All of the connected topical lines of reference end in analytic summaries of the whole teaching of Scripture on that subject, thus guarding the reader against hasty generalizations from a few passages or proof texts. The saying that "anything may be proved by the Bible" is both true and false—true if isolated passages are used; utterly false if the whole divine revelation is in view.

V. The great words of Scripture, as adoption, advocacy, assurance, atonement, church, conversion, death, election, eternal life, eternal punishment, faith, flesh, forgiveness, grace, hell (whether *sheol*, *hades*, or *gehenna*), imputation, justification, kingdom, propitiation, reconciliation, redemption, repentance, righteousness, salvation, sanctification, sin, world (in its four meanings), etc., etc., are defined in simple, non-technical terms. These definitions have been submitted to, and approved by, a very large number of eminent students and teachers of all the evangelical bodies.

VI. Each of the sixty-six books of the Bible is provided with an introduction and analysis, the latter so carried out in the text by appropriate sub-heads as greatly to facilitate the study and comprehension of the book.

VII. The entire Bible has been divided into paragraphs by italicized sub-heads while preserving the chapter and verse division which gives the Authorized Version, among many other superiorities, its unrivalled pre-eminence.

VIII. The remarkable results of the modern study of the Prophets, in recovering to the church not only a clear and coherent harmony of the predictive portions, but also great treasures of ethical truth, are indicated in expository notes. This portion of the Bible, nearly one-fourth of the whole, has been closed to the average reader by fanciful and allegorical schemes of interpretation. The method followed gives ready access also to the amazing literary riches of the Prophetic Books.

IX. The greater covenants of God which absolutely condition human life and the divine redemption, and about which the whole Bible gathers, are analyzed, and their relation to each other and to Christ made clear.

X. The Dispensations are distinguished, exhibiting the majestic, progressive order of the divine dealings of God with humanity, "the increasing purpose" which runs through and links together the ages, from the beginning of the life of man to the end in eternity. Augustine said: "Distinguish the ages, and the Scriptures harmonize."

XI. After mature reflection it was determined to use the Authorized Version. None of the many Revisions have commended themselves to the people at large.

The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people's Bible of the English-speaking world. The discovery of the Sinaitic MS. and the labours in the field of textual criticism of such scholars as Griesbach, Lachmann, Tischendorf, Tregelles, Winer, Alford, and Westcott and Hort, have cleared the Greek *textus receptus* of minor inaccuracies, while confirming in a remarkable degree the general accuracy of the Authorized Version of that text. Such emendations of the text as scholarship demands have been placed in the margins of this edition, which therefore combines the dignity, the high religious value, the tender associations of the past, the literary beauty and remarkable general accuracy of the Authorized Version, with the results of the best textual scholarship.

The Editor disclaims originality. Other men have laboured, he has but entered into their labours. The results of the study of God's Word by learned and spiritual men, in every division of the church and in every land, during the last fifty years, under the advantage of a perfected text, already form a vast literature, inaccessible to most Christian workers. The Editor has proposed to himself the modest if laborious task of summarizing, arranging, and condensing this mass of material.

That he has been able to accomplish this task at all is due in very large measure to the valuable suggestions and co-operation of the Consulting Editors, who have freely given of their time and the treasures of their scholarship to this work. It is due to them to say that the Editor alone is responsible for the final form of notes and definitions. The Editor's acknowledgments are also due to a very wide circle of learned and spiritual brethren in Europe and America to whose labours he is indebted for suggestions of inestimable value. It may not be invidious to mention among these Professor James Barrelet, of the Theological Faculty of Lausanne, Professors Sayce and Margoliouth, of Oxford, Mr. Walter Scott, the eminent Bible teacher, and Professor C. R. Erdman, of Princeton.

Finally, grateful thanks are due to those whose generous material assistance has made possible the preparation of a work involving years of time, and repeated journeys to the centres of biblical learning abroad.

The completed work is now dedicated to the service amongst men of that Loving and Holy God, whose marvellous grace in Christ Jesus it seeks to exalt.

Jan. 1, 1909.

C. I. SCOFIELD.

PREFACE TO THE PRESENT EDITION.

The very large demand for the Scofield Reference Bible in every part of the world, and the consequent large and repeated printings, have made it necessary to reset the entire Bible in new type that the high standard of the Oxford University Press may be maintained, and the public furnished with this Bible in the highest form of the printer's art. To the attainment of this high purpose no labour of Editor or publishers has been counted too great.

The Scofield Reference Bible has now been nearly eight years in the hands of the Christian public. The editor would be more, or less, than human if he were not profoundly grateful, not only, nor chiefly, for the large sale accorded to it, but rather for the assurances which have reached him from every part of the earth of blessing through its use.

That this testimony has come in part from great biblical scholars has been most gratifying, but it has been an especial cause of gratitude to know that the plain people of God in their homes, and far away missionaries in heathen lands have been helped to a clearer and more spiritual apprehension of the Word of God.

But the very warmth of this welcome given to his labours has made the Editor solicitous that in any new typing of it he might find his opportunity to add, here and there, such further help as experience has shown to be desirable. This he has endeavoured here to do. The Panoramic View of the whole Bible will, it is believed, show the unity of the Book—a fact in danger of failing to be perceived in face of the other and more evident fact that it is made up of many books.

Chronological data have also been supplied; and, on the mechanical side, more distinct type; larger type in the reference columns; and the substitution of Arabic for Roman numerals will be noted as distinct improvements.

The Editor is especially grateful to the many eminent and spiritually minded brethren who have aided him by suggestions and counsel, and to those whose most Christian liberality has made such a work possible. He is sure that they, not less emphatically than himself, in again putting forth this testimony to Him whom having not seen we love, will say: "Yet not I, but the grace of God which was with me."

"Greyshingles," Douglaston, L. I., Jan. 1, 1917.

C. I. SCOFIELD.

A PANORAMIC VIEW OF THE BIBLE.

The Bible, incomparably the most widely circulated of books, at once provokes and baffles study. Even the non-believer in its authority rightly feels that it is unintelligent to remain in almost total ignorance of the most famous and ancient of books. No barrier of language now exists, for the Bible has been translated into practically all languages and dialects. And yet most, even of sincere believers, soon retire from any serious effort to master the content of the sacred writings. The reason is not far to seek. It is found in the fact that no particular portion of Scripture is to be intelligently comprehended apart from some conception of its place in the whole. For the Bible story and message is like a picture wrought out in mosaics: each book, chapter, verse, and even word forms a necessary part, and has its own appointed place. It is, therefore, indispensable to any interesting and fruitful study of the Bible that a general knowledge of it be gained.

First. The Bible is one book. Seven great marks attest this unity. (1) From Genesis the Bible bears witness to *one God*. Wherever he speaks or acts he is consistent with himself, and with the total revelation concerning him. (2) The Bible forms one *continuous story*—the story of humanity in relation to God. (3) The Bible hazards the most unlikely *predictions* concerning the future, and, when the centuries have brought round the appointed time, records their fulfilment. (4) The Bible is a *progressive* unfolding of truth. Nothing is told all at once, and once for all. The law is, "first the blade, then the ear, after that the full corn." Without the possibility of collusion, often with centuries between, one writer of Scripture takes up an earlier revelation, adds to it, lays down the pen, and in due time another man moved by the Holy Spirit, and another, and another, add new details till the whole is complete. (5) From beginning to end the Bible testifies to *one redemption*. (6) From beginning to end the Bible has *one great theme*—the person and work of the Christ. (7) And, finally, these writers, some forty-four in number, writing through twenty centuries, have produced a *perfect harmony* of doctrine in progressive unfolding. This is, to every candid mind, the unanswerable proof of the Divine inspiration of the Bible.

Second. The Bible is a book of books. Sixty-six books make up the one Book. Considered with reference to the unity of the one book the separate books may be regarded as chapters. But that is but one side of the truth, for each of the sixty-six books is complete in itself, and has its own theme and analysis. In the present edition of the Bible these are fully shown in the introductions and divisions. It is therefore of the utmost moment that the books be studied in the light of their distinctive themes. Genesis, for instance, is the book of beginnings—the seed-plot of the whole Bible. Matthew is the book of the King, &c.

Third. The books of the Bible fall into groups. Speaking broadly there are five great divisions in the Scriptures, and these may be conveniently fixed in the memory by five key-words, Christ being the one theme (Luke 24. 25-27):

PREPARATION.	MANIFESTATION.	PROPAGATION.
The O. T.	The Gospels.	The Acts.
EXPLANATION.	CONSUMMATION.	
The Epistles.	The Apocalypse.	

In other words, the Old Testament is the *preparation* for Christ; in the Gospels he is *manifested* to the world; in the Acts he is preached and his Gospel is *propagated* in the world; in the Epistles his Gospel is *explained*; and in the Revelation all the purposes of God in and through Christ are *consummated*. And these groups of books in turn fall into groups. This is especially true of the Old Testament, which is in four well defined groups. Over these may be written, as memory aids:

REDEMPTION.	ORGANIZATION.	POETRY.	SERMONS.
Genesis	Joshua	Job	Isaiah
Exodus	Judges	Psalms	Jeremiah
Leviticus	Ruth	Proverbs	Ezekiel
Numbers	I, II Sam.	Ecclesiastes	Daniel
Deuteronomy	I, II Kings	Song of Solomon	Hosea
	I, II Chronicles	Lamentations	Joel
	Ezra		Amos
	Nehemiah		Obadiah
	Esther		Malachi

Again care should be taken not to overlook, in these general groupings, the distinctive messages of the several books composing them. Thus, while *redemption* is the *general* theme of the Pentateuch, telling as it does the story of the redemption of Israel out of bondage and into "a good land and large," each of the five books has its own distinctive part in the whole. Genesis is the book of beginnings, and explains the *origin* of Israel. Exodus tells the story of the *deliverance* of Israel; Leviticus of the *worship* of Israel as a delivered people; Numbers the wanderings and failures of the delivered people, and Deuteronomy warns and instructs that people in view of their approaching entrance upon their inheritance.

The Poetical books record the spiritual experiences of the redeemed people in the varied scenes and events through which the providence of God led them. The prophets were inspired preachers, and the prophetic books consist of sermons with brief connecting and explanatory passages. Two prophetic books, Ezekiel and Daniel, have a different character and are apocalyptic, largely.

Fourth. The Bible tells the Human Story. Beginning, logically, with the creation of the earth and of man, the story of the race sprung from the first human pair continues through the first eleven chapters of Genesis. With the twelfth chapter begins the history of Abraham and of the nation of which Abraham was the ancestor. It is that nation, Israel, with which the Bible narrative is thereafter chiefly concerned from the eleventh chapter of Genesis to the second chapter of the Acts of the Apostles. The Gentiles are mentioned, but only in connection with Israel. But it is made increasingly clear that Israel so fills the scene only because entrusted with the accomplishment of great world-wide purposes (Deut. 7. 7).

The appointed mission of Israel was, (1) to be a witness to the unity of God in the midst of universal idolatry (Deut. 6. 4; Isa. 43. 10); (2) to illustrate to the nations the greater blessedness of serving the one true God (Deut. 33. 26-29; 1 Chron. 17. 20, 21; Psalms. 102. 15); (3) to receive and preserve the Divine revelation (Rom. 3. 1, 2); and (4) to produce the Messiah, earth's Saviour and Lord (Rom. 9. 4). The prophets foretell a glorious future for Israel under the reign of Christ.

The biblical story of Israel, past, present, and future, falls into seven distinct periods: (1) From the call of Abram (Gen. 12) to the Exodus (Ex. 1-20); (2) From the Exodus to the death of Joshua (Ex. 21 to Josh. 24); (3) from the death of Joshua to the establishment of the Hebrew monarchy under Saul; (4) the period of the kings from Saul to the Captivities; (5) the period of the Captivities; (6) the restored commonwealth from the end of the Babylonian captivity of Judah, to the destruction of Jerusalem, A.D. 70; (7) the present dispersion.

The Gospels record the appearance in human history and within the Hebrew nation of the promised Messiah, Jesus Christ, and tell the wonderful story of his manifestation to Israel, his rejection by that people, his crucifixion, resurrection, and ascension.

The Acts of the Apostles record the descent of the Holy Spirit, and the beginning of a new thing in human history, the Church. The division of the race now becomes threefold—the Jew, the Gentile, and the Church of God. Just as Israel is in the foreground from the call of Abram to the resurrection of Christ, so now the Church fills the scene from the second chapter of the Acts to the fourth chapter of the Revelation. The remaining chapters of that book complete the story of humanity and the final triumph of Christ.

Fifth. The Central Theme of the Bible is Christ. It is this manifestation of Jesus Christ, his Person as "God manifest in the flesh" (1 Tim. 3. 16), his sacrificial death, and his resurrection, which constitute the Gospel. Unto this all preceding Scripture leads, from this all following Scripture proceeds. The Gospel is preached in the Acts and explained in the Epistles. Christ, Son of God, Son of man, Son of Abraham, Son of David, thus binds the many books into one Book. Seed of the woman (Gen. 3. 15) he is the ultimate destroyer of Satan and his works; Seed of Abraham he is the world blesser; Seed of David he is Israel's King, "Desire of all Nations." Exalted to the right hand of God he is "head over all to the Church, which is his body," while to Israel and the nations the promise of his return forms the one and only rational expectation that humanity will yet fulfil itself. Meanwhile the Church looks momentarily for the fulfilment of his special promise: "I will come again and receive you unto myself" (John 14. 1-3). To him the Holy Spirit throughout this Gospel age bears testimony. The last book of all, the Consummation book, is "The Revelation of Jesus Christ" (Rev. 1. 1).

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENT

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

	PAGE	CHAPS.		PAGE	CHAPS.
GENESIS	3	50	Ecclesiastes	696	12
Exodus	71	40	Song of Solomon	705	8
Leviticus	126	27	Isaiah	713	66
Numbers	165	36	Jeremiah	772	52
Deuteronomy	216	34	Lamentations	834	5
Joshua	259	24	Ezekiel	840	48
Judges	287	21	Daniel	898	12
Ruth	315	4	Hosea	921	14
I. Samuel	319	31	Joel	930	3
II. Samuel	355	24	Amos	934	9
I. Kings	385	22	Obadiah	941	1
II. Kings	421	25	Jonah	943	4
I. Chronicles	456	29	Micah	946	7
II. Chronicles	490	36	Nahum	952	3
Ezra	529	10	Habakkuk	955	3
Nehemiah	541	13	Zephaniah	959	3
Esther	558	10	Haggai	962	2
Job	569	42	Zechariah	965	14
Psalms	599	150	Malachi	980	4
Proverbs	672	31			

THE BOOKS OF THE NEW TESTAMENT.

	PAGE	CHAPS.		PAGE	CHAPS.
MATTHEW	993	28	I. Timothy	1274	6
Mark	1045	16	II. Timothy	1279	4
Luke	1070	24	Titus	1283	3
John	1114	21	Philemon	1286	1
The Acts	1147	28	To the Hebrews	1291	13
To the Romans	1191	16	Epistle of James	1306	5
I. Corinthians	1211	16	I. Peter	1311	5
II. Corinthians	1230	13	II. Peter	1317	3
Galatians	1241	6	I. John	1321	5
Ephesians	1249	6	II. John	1326	1
Philippians	1257	4	III. John	1327	1
Colossians	1262	4	Jude	1328	1
I. Thessalonians	1267	5	Revelation	1330	22
II. Thessalonians	1271	3			

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b</i> Gospel. vs.1, 14,15; Mk. 8.35. (Gen. 12.1-3; Rev. 14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and the last.

THE PENTATEUCH.

THE five books ascribed to Moses have a peculiar place in the structure of the Bible, and an order which is undeniably the order of the experience of the people of God in all ages. Genesis is the book of origins—of the beginning of life, and of ruin through sin. Its first word, "In the beginning God," is in striking contrast with the end, "In a coffin in Egypt." Exodus is the book of redemption, the first need of a ruined race. Leviticus is the book of worship and communion, the proper exercise of the redeemed. Numbers speaks of the experiences of a pilgrim people, the redeemed passing through a hostile scene to a promised inheritance. Deuteronomy, retrospective and prospective, is a book of instruction for the redeemed about to enter that inheritance.

That Babylonian and Assyrian monuments contain records bearing a grotesque resemblance to the majestic account of the creation and of the Flood is true, as also that these antedate Moses. But this confirms rather than invalidates the inspiration of the Mosaic account. Some tradition of creation and the Flood would inevitably be handed down in the ancient cradle of the race. Such a tradition, following the order of all tradition, would take on grotesque and mythological features, and these abound in the Babylonian records. Of necessity, therefore, the first task of inspiration would be to supplant the often absurd and childish tradition with a revelation of the true history, and such a history we find in words of matchless grandeur, and in an order which, rightly understood, is absolutely scientific.

In the Pentateuch,^a therefore, we have a true and logical introduction to the entire Bible; and, in type, an epitome of the divine revelation.

^a Cf. Mt. 8. 4; 19. 8; Mk. 12. 26; Lk. 5. 14; 16. 29-31;
John 3. 14; 5. 45, 46; 7. 19.

The abbreviation cf. used throughout the Bible signifies compare.

THE FIRST BOOK OF MOSES

CALLED

GENESIS.

[1]

[1 4

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition in the earth, and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ (Mt. 19. 4-6; 24. 37-39; Mk. 10. 4-9; Lk. 11. 49-51; 17. 26-29, 32; John 1. 5; 7. 21-23; 8. 44, 56).

Genesis is in five chief divisions: I. Creation (1. 1-2. 25). II. The Fall and Redemption (3. 1-4. 7). III. The Diverse Seeds, Cain and Seth, to the Flood (4. 8-7. 24). IV. The Flood to Babel (8. 1-11. 9). V. From the call of Abram to the death of Joseph (11. 10-50. 26).

The events recorded in Genesis cover a period of 2,315 years (Ussher).

CHAPTER 1.		B.C. 4004.
<i>The original creation.</i>		upon the face of the deep. And the ^a Spirit of God moved upon the face of the waters.
IN the ^a beginning ^{1b} God ² created the heaven and the earth.	<i>a</i> John 1.1.	<i>The new beginning—the first day: light diffused.</i>
	<i>b</i> Deity (names of). Gen.2.4,7. (Gen.1.1; Mal.3.18.)	
<i>Earth made waste and empty by judgment (Jer. 4. 23-26).</i>	<i>c</i> Holy Spirit. Gen.6.3. (Gen.1.2; Mal.2.15.)	3 And God said, Let there be ⁴ light: and there was light.
2 And the earth was ³ without form, and void; and darkness was	<i>d</i> Job 26.13. Psa.104.30.	4 And God saw the light, that it

¹ *Elohim* (sometimes *El* or *Elah*, English form "God," the first of the three primary names of Deity, is a uni-plural noun formed from *El* = strength, or the strong one, and *Alah*, to swear, to bind oneself by an oath, so implying faithfulness. This uni-plurality implied in the name is directly asserted in Gen. 1. 26 (plurality), 27 (unity); see also Gen. 3. 22. Thus the Trinity is latent in *Elohim*. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O. T. about 2500 times. See also Gen. 2. 4, *note*; 2. 7; 14. 18, *note*; 15. 2, *note*; 17. 1, *note*; 21. 33, *note*; 1 Sam. 1. 3, *note*.

² But three *creative* acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life, v. 21; and (3) human life, vs. 26, 27. The first creative act refers to the dateless past, and gives scope for all the geologic ages.

³ Jer. 4. 23-26, Isa. 24. 1 and 45. 18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezk. 28. 12-15 and Isa. 14. 9-14, which certainly go beyond the kings of Tyre and Babylon.

⁴ Neither here nor in verses 14-18 is an original *creative* act implied. A different word is used. The sense is, made to *appear*, made *visible*. The sun and moon were *created* "in the beginning." The "light" of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.

was good; and God divided the light from the darkness.

5 And God called the light ¹Day, and the darkness he called Night. And the ²evening and the morning were the first day.

The second day: vapour above, water below.

6 And God said, Let there be a ^afirmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the ^bfirmament Heaven. And the evening and the morning were the second day.

The third day: land and sea; plant life appears.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it* was good.

11 And God said, Let the earth ³bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

B.C. 4004.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that *it* was good.

13 And the evening and the morning were the third day.

The fourth day: the sun, moon, and stars become visible.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^amade two great lights; the ⁴greater light to rule the day, and the lesser light to rule the night: *he* made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it* was good.

19 And the evening and the morning were the fourth day.

The fifth day: the second creative act—animal life. (See Gen. 2. 19.)

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl

^a Lit. *expanse* (i.e. of waters beneath, of vapour above).

^b i.e. the *expanse* above, the "heaven" of the clouds. Gen. 7.11; 8.2.

^c Psa. 136.5-9.

^d The word does not imply a creative act; vs. 14-18 are declarative of function merely.

^e i.e. the "heaven" of the stars; e.g. Gen. 15.5. See Lk. 23.43.

¹ The word "day" is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light (Gen. 1. 5, 14; John 9. 4; 11. 9); (2) such a day, set apart for some distinctive purpose, as, "day of atonement" (Lev. 23. 27); "day of judgment" (Mt. 10. 15); (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished, as "day of the LORD."

² The use of "evening" and "morning" may be held to limit "day" to the solar day; but the frequent parabolic use of natural phenomena may warrant the conclusion that each creative "day" was a period of time marked off by a beginning and ending.

³ It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light the earth would "bring forth" as described. It was *animal* life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains.

⁴ The "greater light" is a type of Christ, the "Sun of righteousness" (Mal. 4. 2). He will take this character at His second advent. Morally the world is now in the state between Gen. 1. 3 and 1. 16 (Eph. 6. 12; Acts 26. 18; 1 Pet. 2. 9). The sun is not seen, but there is light. Christ is that light (John 1. 4, 5, 9), but "shineth in darkness," comprehended only by faith. As "Sun of righteousness" He will dispel all darkness. Dispensationally the Church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars (Gen. 1. 16) are individual believers who are "lights" (Phil. 2. 15, 16). See John 1. 5.

(A type is a divinely purposed illustration of some truth. It may be: (1) a person (Rom. 5. 14); (2) an event (1 Cor. 10. 11); (3) a thing (Heb. 10. 20); (4) an institution (Heb. 9. 11); (5) a ceremonial (1 Cor. 5. 7). Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfilment of the type, is found, usually, in the New Testament.)

that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living ¹creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

The sixth day: (1) the fecundity of the earth after the creative work of the fifth day.

24 And God said, Let the earth bring forth the living ²creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after

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^a Gen. 11. 7.

^b Kingdom (O.T.). vs. 26-28; Gen. 9. 6. (Gen. 1. 26; Zech. 12. 8.)

^c Cf. Mt. 19. 4; Mk. 10. 6, 7, 8.

^d The Eight Covenants (1; Edenic). Gen. 2. 15-17. (Gen. 1. 28; Heb. 8. 10.)

their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

The sixth day: (2) the creation of man (described Gen. 2. 7, 21-23).

26 And God said, Let ³us make ³man in our image, after our likeness: and let them have ^bdominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; ^cmale and female created he them.

The First ⁴Dispensation: Innocency (Gen. 1. 28-3. 13). *The First, or Edenic Covenant: conditioned the life of unfallen man.* (Add Gen. 2. 8-17.)

28 ⁵And God blessed them, and God ^dsaid unto them, ⁶Be fruitful,

¹ The second clause, "every living creature," as distinguished from fishes merely, is taken up again in verse 24, showing that in the second creative act all animal life is included.

² "Creature," Heb. *nepshesh*, trans. soul in 2. 7 and usually. In itself *nepshesh*, or soul, implies self-conscious life, as distinguished from plants, which have unconscious life. In the sense of self-conscious life animals also have "soul." See verses 26, 27, *note*.

³ Man. Gen. 1. 26, 27, gives the *general*, Gen. 2. 7, 21-23, the *particular*, account of the creation of man. The revealed facts are:

(1) Man was *created*, not *evolved*. This is (a) expressly declared, and the declaration is confirmed by Christ (Mt. 19. 4; Mk. 10. 6); (b) "an enormous gulf, a divergence practically infinite" (Huxley) between the lowest man and the highest beast, confirms it; (c) the highest beast has no trace of God-consciousness—the religious nature; (d) science and discovery have done nothing to bridge that "gulf."

(2) That man was made in the "image and likeness" of God. This "image" is found chiefly in man's tri-unity, and in his moral nature. Man is "spirit and soul and body" (1 Thes. 5. 23). "Spirit" is that part of man which "knows" (1 Cor. 2. 11), and which allies him to the spiritual creation and gives him God-consciousness. "Soul" in itself implies self-conscious life, as distinguished from plants, which have unconscious life. In that sense animals also have "soul" (Gen. 1. 24). But the "soul" of man has a vaster content than "soul" as applied to beast life. It is the seat of his emotions, desires, affections (Psa. 42. 1-6). The "heart" is, in Scripture usage, nearly synonymous with "soul." Because the natural man is, characteristically, the soulful or psychical man, "soul" is often used as synonymous with the individual, e. g. Gen. 12. 5. The body, separable from spirit and soul, and susceptible to death, is nevertheless an integral part of man, as the resurrection shows (John 5. 28, 29; 1 Cor. 15. 47-50; Rev. 20. 11-13). It is the seat of the senses (the means by which the spirit and soul have world-consciousness) and of the fallen Adamic nature (Rom. 7. 23, 24).

⁴ A dispensation is a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God. Seven such dispensations are distinguished in Scripture. See *note* 5.

⁵ The First Dispensation: Innocency. Man was created in innocency, placed in a perfect environment, subjected to an absolutely simple test, and warned of the consequence of disobedience. The woman fell through pride; the man, deliberately (1 Tim. 2. 14). God restored His sinning creatures, but the dispensation of innocency ended in the judgment of the Expulsion (Gen. 3. 24). See, for the other dispensations: *Conscience* (Gen. 3. 23); *Human Government* (Gen. 8. 20); *Promise* (Gen. 12. 1); *Law* (Ex. 19. 8); *Grace* (John 1. 17); *Kingdom* (Eph. 1. 10).

⁶ The Edenic Covenant, the first of the eight great covenants of Scripture which

and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

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a Cf. Heb. 4.4.

b *Sabbath.*
Ex. 16. 22-25.
(Gen. 2.3;
Mt. 12.1.)c *Sanctify,*
holy (O.T.).
Ex. 19. 23.
(Gen. 2.3;
Zech. 8.3.)d *Deity*
(names of).
vs. 4.7; Gen.
14.18. (Gen.
1.1; Mal. 3.18,
note.)

CHAPTER 2.

The sabbath rest of God: type of the believer's rest in the finished work of redemption (Heb. 3.-4).

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Summary of the creation work of Chapter 1.

4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

condition life and salvation, and about which all Scripture crystallizes, has seven elements. The man and woman in Eden were responsible:

(1) To replenish the earth with a new order—man; (2) to subdue the earth to human uses; (3) to have dominion over the animal creation; (4) to eat herbs and fruits; (5) to till and keep the garden; (6) to abstain from eating of the tree of knowledge of good and evil; (7) the penalty—death. See, for the other seven covenants: *Adamic* (Gen. 3. 15); *Noahic* (Gen. 9. 1); *Abrahamic* (Gen. 15. 18); *Mosaic* (Ex. 19. 25); *Palestinian* (Deut. 30. 3); *Davidic* (2 Sam. 7. 16); *New* (Heb. 8. 8).

¹In the O. T. the same Hebrew word (*qodesh*) is trans. sanctify, consecrate, dedicate, and holy. It means, set apart for the service of God. See refs. following "Sanctify," Gen. 2. 3.

²LORD (Heb. *Jehovah*).

(1) The primary meaning of the name LORD (*Jehovah*) is "the self-existent One." Literally (as in Ex. 3. 14), "He that is who He is, therefore the eternal I AM." But *Havah*, from which *Jehovah*, or *Yahwe*, is formed, signifies also "to become," that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these meanings of *Havah*, we arrive at the meaning of the name *Jehovah*. He is "the self-existent One who reveals Himself." The name is, in itself, an advance upon the name "God" (*El, Elah, Elohim*), which suggests certain *attributes* of Deity, as strength, etc., rather than His essential *being*.

(2) It is significant that the first appearance of the name *Jehovah* in Scripture follows the creation of man. It was God (*Elohim*) who said, "Let us make man in our image" (Gen. 1. 26); but when man, as in the second chapter of Genesis, is to fill the scene and become dominant over creation, it is the LORD God (*Jehovah Elohim*) who acts. This clearly indicates a special relation of Deity, in His *Jehovah* character, to man, and all Scripture emphasizes this.

(3) *Jehovah* is distinctly the redemption name of Deity. When sin entered and redemption became necessary, it was *Jehovah Elohim* who sought the sinning ones (Gen. 3. 9-13) and clothed them with "coats of skins" (Gen. 3. 21), a beautiful type of a righteousness provided by the LORD God through sacrifice (Rom. 3. 21, 22). The first distinct *revelation* of Himself by His name *Jehovah* was in connection with the redemption of the covenant people out of Egypt (Ex. 3. 13-17).

As Redeemer, emphasis is laid upon those attributes of *Jehovah* which the sin and salvation of man bring into exercise. These are: (a) His holiness (Lev. 11. 44, 45; 19. 1, 2; 20. 26; Hab. 1. 12, 13); (b) His hatred and judgment of sin (Deut. 32. 35-42; Gen. 6. 5-7; Psa. 11. 4-6; 66. 18; Ex. 34. 6, 7); (c) His love for and redemption of sinners, but always righteously (Gen. 3. 21; 8. 20, 21; Ex. 12. 12, 13; Lev. 16. 2, 3; Isa. 53. 5, 6, 10). Salvation by *Jehovah* apart from sacrifice is unknown to Scripture.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

The creative act of Gen. 1. 27 described.

7 And the LORD God ^aformed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a ^gliving soul.

The habitation of unfallen man, and the Edenic Covenant. (Add Gen. 1. 28-30.)

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

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10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is ^fHiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 ^bAnd the LORD God took the ^gman, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: ^dfor in the ^dday that thou eatest thereof thou shalt surely die.

^a 1 Cor. 15. 45; Mt. 19. 4; Mk. 10. 6.

^b *The Eight Covenants.* vs. 15-17; Gen. 3. 14. (Gen. 1. 28; Heb. 8. 10.)

^c *Or, Adam.*

^d *Cr. Rom. 5. 12; 1 Cor. 15. 21, 22.*

^e *Death (spiritual)* Mt. 8. 22. (Gen. 2. 17; Eph. 2. 5.)

^f *Hiddekel: ancient name of the Tigris.*

(4) In His redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man from His lost state to the end. These compound names are: (a) *Jehovah-jireh*, "the LORD will provide" (Gen. 22. 13, 14), i. e. will provide a sacrifice; (b) *Jehovah-rapha*, "the LORD that healeth" (Ex. 15. 26). That this refers to physical healing the context shows, but the deeper healing of soul malady is implied. (c) *Jehovah-nissi*, "the LORD our banner" (Ex. 17. 8-15). The name is interpreted by the context. The enemy was Amalek, a type of the flesh, and the conflict that day stands for the conflict of Gal. 5. 17—the war of the Spirit against the flesh. Victory was wholly due to divine help. (d) *Jehovah-Shalom*, "the LORD our peace," or "the LORD send peace" (Jud. 6. 24). Almost the whole ministry of Jehovah finds expression and illustration in that chapter. Jehovah hates and judges sin (vs. 1-5); Jehovah loves and saves sinners (vs. 7-18), but only through sacrifice (vs. 19-21) (see also Rom. 5. 1; Eph. 2. 14; Col. 1. 20). (e) *Jehovah-rā-ah*, "the LORD my shepherd" (Psa. 23.). In Psa. 22. Jehovah makes peace by the blood of the cross; in Psa. 23. Jehovah is shepherding His own who are in the world (John. 10. 7, note). (f) *Jehovah-tsidkenu*, "the LORD our righteousness" (Jer. 23. 6). This name of Jehovah occurs in a prophecy concerning the future restoration and conversion of Israel. *Then* Israel will hail Him as Jehovah-tsidkenu—"the LORD our righteousness." (g) *Jehovah-shammah*, "the LORD is present" (Ezk. 48. 35). This name signifies Jehovah's abiding presence with His people (see Ex. 33. 14, 15; 1 Chr. 16. 27, 33; Psa. 16. 11; 97. 5; Mt. 28. 20; Heb. 13. 5).

(5) LORD (Jehovah) is also the distinctive name of Deity as in covenant with Israel (Ex. 19. 3; 20. 1, 2; Jer. 31. 31-34).

(6) LORD God (Heb. *Jehovah Elohim*) is the first of the *compound* names of Deity. LORD God is used distinctively: (1) of the relation of Deity to man (a) as Creator (Gen. 2. 7-15); (b) as morally in authority over man (Gen. 2. 16, 17); (c) as creating and governing the earthly relationships of man (Gen. 2. 18-24; 3. 16-19, 22-24); and (d) as redeeming man (Gen. 3. 8-15, 21); (2) of the relation of Deity to Israel (Gen. 24. 7; 28. 13; Ex. 3. 15, 18; 4. 5; 5. 1; 7. 6, etc.; Deut. 1. 11, 21; 4. 1; 6. 3; 12. 1, etc.; Josh. 7. 13, 19, 20; 10. 40, 42; Jud. 2. 12; 1 Sam. 2. 30; 1 Ki. 1. 48; 2 Ki. 9. 6; 10. 31; 1 Chr. 22. 19; 2 Chr. 1. 9; Ezra 1. 3; Isa. 21. 17). See other names of Deity, Gen. 1. 1, note; 2. 4, note; 14. 18, note; 15. 2, note; 17. 1, note; 21. 33, note; 1 Sam. 1. 3, note.

18 And the LORD God said, *It is not good that the man should be alone; I will make him an help meet for him.*

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

The method of the creation of woman (Gen. 1. 27).

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Eve, type of the church as bride of Christ (Eph. 5. 28-32).

23 And Adam said, ¹This is now bone of my bones, and flesh of my flesh: she shall be called ^aWoman, because she was taken out of Man.

24 ^bTherefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER 3.

The temptation of Eve: (1) the implied doubt of the benevolence of God.

NOW the ^{2c}serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God ^dsaid, Ye shall not eat of every tree of the garden?

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The temptation of Eve: (2) adding to the Word of God.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

The temptation of Eve: (3) the first lie (John 8. 44).

4 And the serpent said unto the woman, Ye shall not surely die:

The temptation of Eve: (4) the appeal to pride (Isa. 14. 12-14).

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The temptation of Eve: (5) the fall (1 Tim. 2. 14).

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

The seeking God. His sabbath rest broken; His new work begun (John 5. 17; 9. 4; 14. 10).

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

¹Eve, type of the Church as bride of Christ (John 3. 28, 29; 2 Cor. 11. 2; Eph. 5. 25-32; Rev. 19. 7, 8).

²The serpent, in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse (Gen. 3. 14). The creature which lent itself to Satan may well have been the most beautiful as it was the most "subtle" of creatures less than man. Traces of that beauty remain despite the curse. Every movement of a serpent is graceful, and many species are beautifully coloured. In the serpent, Satan first appeared "as an angel of light" (2 Cor. 11. 14).

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

The Second, or Adamic Covenant.

14 ¹And the LORD God ^asaid unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and ²thou shalt ^bbruise ^chis heel.

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^a *The Eight Covenants.*

Gen. 8. 21;
Gen. 1. 28;
Heb. 8. 10.)

^b *Sacrifice (prophetic).*
Psa. 2. 1-3.
(Gen. 3. 15;
Heb. 10. 18.)

^c *Christ (first advent).*
Gen. 12. 3.
(Gen. 3. 15;
Acts 1. 9.)

^d *Or, thy sorrow with thy conception.*

^e Cf. 1 Cor. 11. 3; 14. 34; Eph. 5. 22; Col. 3. 18; 1 Tim. 2. 11; Tit. 2. 5; 1 Pet. 3. 1, 5, 6.

^f Cf. Rom. 8. 22.
^g *Death (physical).*
Gen. 5. 5.
(Gen. 3. 19;
Heb. 9. 27.)

^h *Faith* Gen. 4. 4. Gen. 3. 20; Heb. 11. 39.)
i.e. living, or life-giver.

16 Unto the woman he said, I will greatly multiply thy ^dsorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall* be to thy husband, and he shall ^erule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and ^fthistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou ^greturn.

The faith of Adam.

20 And Adam ^hcalled his wife's name ⁱ'Eve'; because she was the mother of all living.

¹The Adamic Covenant conditions the life of fallen man—conditions which must remain till, in the kingdom age, "the creation also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" (Rom. 8. 21). The elements of the Adamic Covenant are:

(1) The serpent, Satan's tool, is cursed (v. 14), and becomes God's illustration in nature of the effects of sin—from the most beautiful and subtle of creatures to a loathsome reptile! The deepest mystery of the atonement is intimated here. Christ, "made sin for us," in bearing our judgment, is typified by the brazen serpent (Num. 21. 5-9; John 3. 14, 15; 2 Cor. 5. 21). Brass speaks of judgment—in the brazen altar, of God's judgment, and in the laver, of self-judgment.

(2) The first promise of a Redeemer (v. 15). Here begins the "highway of the Seed," Abel, Seth, Noah (Gen. 6. 8-10), Shem (Gen. 9. 26, 27), Abraham (Gen. 12. 1-4), Isaac (Gen. 17. 19-21), Jacob (Gen. 28. 10-14), Judah (Gen. 49. 10), David (2 Sam. 7. 5-17), Immanuel-Christ (Isa. 7. 9-14; Mt. 1. 1, 20-23; 1 John 3. 8; John 12. 31).

(3) The changed state of the woman (v. 16). In three particulars: (a) Multiplied conception; (b) motherhood linked with sorrow; (c) the headship of the man (cf. Gen. 1. 26, 27). The entrance of sin, which is disorder, makes necessary a headship, and it is vested in man (1 Tim. 2. 11-14; Eph. 5. 22-25; 1 Cor. 11. 7-9).

(4) The earth cursed (v. 17) for man's sake. It is better for fallen man to battle with a reluctant earth than to live without toil.

(5) The inevitable sorrow of life (v. 17).

(6) The light occupation of Eden (Gen. 2. 15) changed to burdensome labour (vs. 18, 19).

(7) Physical death (v. 19; Rom. 5. 12-21). See "Death (spiritual)" (Gen. 2. 17; Eph. 2. 5, *note*).

See for the other covenants: *Edenic* (Gen. 1. 28); *Noahic* (Gen. 9. 1); *Abrahamic* (Gen. 15. 18); *Mosaic* (Ex. 19. 25); *Palestinian* (Deut. 30. 3); *Davidic* (2 Sam. 7. 16); *New* (Heb. 8. 8).

²The chain of references which begins here includes the promises and prophecies concerning Christ which were fulfilled in His birth and works at His first advent. See, for line of unfulfilled promises and prophecies: "Christ (second advent)" (Deut. 30. 3; Acts 1. 9, *note*); "Kingdom" (Gen. 1. 26-28; Zech. 12. 8); "Kingdom (N. T.)" (Lk. 1. 31; 1 Cor. 15. 28); "Day of the Lord" (Isa. 2. 10; Rev. 19. 11).

The response of Jehovah Elohim to the faith of Adam.

21 Unto Adam also and to his wife did the LORD God make ¹coats of skins, and ^aclothed them.

The judgment of the Expulsion ends the First Dispensation.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

The Second Dispensation: Conscience (Gen. 3. 22-7. 23).

23 ²Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden ^bCherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

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a Righteousness (garment). Job 29.14. (Gen. 3.21; Rev. 19.8.)

b Ezk.1.5, note.

c Lit. even Jehovah.

d Faith. Gen. 5.22-24. (Gen. 3.20; Heb. 11.39.)

e Sacrifice (typical). Gen.8.20. (Gen.4.4; Heb.10.18.)

CHAPTER 4.

The first sons of Adam and Eve.

AND Adam knew Eve his wife; and she conceived, and bare ³Cain, and said, I have gotten a man ^cfrom the LORD.

2 And she again bare his brother ⁴Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also ^dbrought of the firstlings of his ^fflock and of the fat thereof. And the LORD had respect unto Abel and to his ^eoffering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Cain exhorted even yet to bring a sin-offering.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

¹ Coats of skins: Type of "Christ, made unto us righteousness"—a divinely provided garment that the first sinners might be made fit for God's presence. See *Righteousness, garment* (Gen. 3. 21; Rev. 19. 8).

² The Second Dispensation: Conscience. By disobedience man came to a personal and experimental knowledge of good and evil—of good as obedience, of evil as disobedience to *the known will of God*. Through that knowledge conscience awoke. Expelled from Eden and placed under the second, or Adamic Covenant, man was responsible to do all known good, to abstain from all known evil, and to approach God through sacrifice. The result of this second testing of man is stated in Gen. 6. 5, and the dispensation ended in the judgment of the Flood. Apparently "the east of the garden" (v. 24), where were the cherubims and the flame, remained the place of worship through this second dispensation. See for the other six dispensations: *Innocence* (Gen. 1. 28); *Human Government* (Gen. 8. 20); *Promise* (Gen. 12. 1); *Law* (Ex. 19. 8); *Grace* (John 1. 17); *Kingdom* (Eph. 1. 10).

³ Cain ("acquisition") is a type of the mere man of the earth. His religion was destitute of any adequate sense of sin, or need of atonement. This religious type is described in 2 Pet. 2. Seven things are said of him: (1) he worships in self-will; (2) is angry with God; (3) refuses to bring a sin-offering; (4) murders his brother; (5) lies to God; (6) becomes a vagabond; (7) is, nevertheless, the object of the divine solicitude.

⁴ Abel ("exhalation," or, "that which ascends") is a type of the spiritual man. His sacrifice, in which atoning blood was shed (Heb. 9. 22), was therefore at once his confession of sin and the expression of his faith in the interposition of a substitute (Heb. 11. 4).

⁵ Type of Christ, the Lamb of God, the most constant type of the *suffering Messiah*—"the Lamb of God that taketh away the sin of the world" (John 1. 29). A lamb fitly symbolizes the unresisting innocence and harmlessness of the Lord Jesus (Isa. 53. 7; Lk. 23. 9; Mt. 26. 53, 54). This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works, and proclaims, in the very infancy of the race, the primal truth that "without shedding of blood is no remission" (Heb. 9. 22; 11. 4).

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, ²sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

The first murder: history of Cain (cf. Gen. 4. 23).

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ³slaw him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: *Am I* my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a

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a Mt. 23.35;
Lk. 11.51;
Heb. 11.4;
1 John 3.12.

b i.e. for Cain's protection. The law of Gen. 9.6 was not yet enacted.

c Lit. wandering.

d Or, who wounded me. Cain had slain an unoffending man and yet was protected by Jehovah; how much more Lamech, who had slain in self-defence.

^bmark upon Cain, lest any finding him should kill him.

The first civilization.

16 And Cain went out from the presence of the LORD, and dwelt in the land of 'Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch: and he ²built a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man ⁴to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

The birth of Seth: the spiritual seed renewed.

25 And Adam knew his wife again; and she bare a son, and

¹Or, *sin-offering*. In Hebrew the same word is used for "sin," and "sin-offering," thus emphasizing in a remarkable way the complete identification of the believer's sin with his sin-offering (cf. John 3. 14 with 2 Cor. 5. 21). Here both meanings are brought together. "Sin lieth at the door," but so also "a sin-offering croucheth at the [tent] door." It is "*where* sin abounded" that "grace did much more abound" (Rom. 5. 20). Abel's offering implies a previous instruction (cf. Gen. 3. 21), for it was "by faith" (Heb. 11. 4), and faith is taking God at His word; so that Cain's unbloody offering was a refusal of the divine way. But Jehovah made a last appeal to Cain (Gen. 4. 7) even yet to bring the required offering.

²The first civilization, that which perished in the judgment of the Flood, was Cainitic in origin, character, and destiny. Every element of material civilization is mentioned in verses 16-22, city and pastoral life, and the development of arts and manufactures. Enoch, after whom the first city was named, means "teacher." The *e*l termination of the names of Enoch's son and grandson shows that for a time the knowledge of Elohim was preserved, but this soon disappears (Rom. 1. 21-23), Adah means "pleasure," or "adornment"; Zillah, to "hide"; Lamech, "conqueror," or "wild man." (Cf. Rom. 1. 21-25. See Gen. 6. 4.) The Cainitic civilization may have been as splendid as that of Greece or Rome, but the divine judgment is according to the *moral* state, not the *material* (Gen. 6. 5-7).

called his name ^aSeth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name ^bEnos: then began men to ^ccall upon the name of the LORD.

CHAPTER 5.

THIS is the book of the generations of ¹Adam. In the day that God created man, ^din the likeness of God made he him;

2 ^eMale and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he ^fdied.

The family of Seth.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and

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forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah:

22 And ²Enoch ^gwalked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God ^htook him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

a i.e. *Sheth* = appointed.

b i.e. mortal.

c Or, call themselves by the name of Jehovah. Contra, Gen.12.8; 26.25.

d Gen.1.27.

e Mk.10.6.

f Death (physical). Gen.6.17. (Gen.3.19; Heb.9.27.)

g Faith. vs. 22-24; Gen. 6.22. (Gen.3. 20; Heb.11. 39.)

h Miracles (O.T.). Gen. 7.11. (Gen. 5.24; Jon.2. 1-10.)

¹Adam, as the natural head of the race (Lk. 3. 38), is a *contrasting* type of Christ, the Head of the new creation. See Rom. 5. 14; 1 Cor. 15. 21, 22, 45-47.

²Enoch, "translated that he should not see death" (Heb. 11. 5) before the judgment of the Flood, is a type of those saints who are to be translated before the apocalyptic judgments (1 Thes. 4. 14-17). Noah, left on the earth, but preserved through the judgment of the Flood, is a type of the Jewish people, who will be kept *through* the apocalyptic judgments (Jer. 30. 5-9; Rev. 12. 13-16) and brought as an earthly people to the new heaven and new earth (Isa. 65. 17-19; 66. 20-22; Rev. 21. 1).

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAPTER 6.

The Flood (Gen. 6. 1-8. 19):

(1) *The marriage of Cainites with Sethites.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

(2) *The warning of Jehovah.*

3 And the LORD said, My ^aspirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

(3) *The antediluvian civilization (Lk. 17. 27).*

4 There were giants in the earth in those days; and also after that, when the ¹sons of God came in unto the daughters of men, and they bare *children* to them, the same became mighty men which were of old, men of renown.

(4) *The purpose of Jehovah in judgment.*

5 And GOD saw that the wickedness of man was great in the earth,

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a Holy Spirit. Ex. 28.3. (Gen. 1.2; Mal. 2.15.)

b Or, the whole imagination. The Hebrew word signifies not only the imagination but also the purposes and desires.

c Zech. 8.14, note.

d Righteousness. Gen. 7. 1. (Gen. 6.9; Lk. 2.25.)

e i.e. upright, or sincere

and *that* every ^bimagination of the thoughts of his heart was only evil continually.

6 And ^crepented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it ^crepenteth me that I have made them.

(5) *The purpose of Jehovah in grace.*

8 But Noah found grace in the eyes of the LORD.

9 These are the generations of Noah: Noah was a ^djust man and ^cperfect in his generations, and Noah ²walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ³ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

¹Some hold that these "sons of God" were the "angels which kept not their first estate" (Jude 6). It is asserted that the title is in the O. T. exclusively used of angels. But this is an error (Isa. 43. 6). Angels are spoken of in a sexless way. No female angels are mentioned in Scripture, and we are expressly told that marriage is unknown among angels (Mt. 22. 30). The uniform Hebrew and Christian interpretation has been that verse 2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain, and so the failure of the testimony to Jehovah committed to the line of Seth (Gen. 4. 26). For *apostasy* there is no remedy but judgment (Isa. 1. 2-7, 24, 25; Heb. 6. 4-8; 10. 26-31). Noah, "a preacher of righteousness," is given 120 years, but he won no convert, and the judgment predicted by his great-grandfather fell (Jude 14, 15; Gen. 7. 11).

²Noah and Enoch are the two antediluvians of whom it is said that they "walked with God" (Gen. 5. 24; 6. 9). Enoch, "translated that he should not see death" (Heb. 11. 5), becomes a type of the saints who will be "caught up" before the great tribulation (1 Thes. 4. 14-17; Rev. 3. 10; Dan. 12. 1; Mt. 24. 21); Noah, preserved through the Flood, is a type of the Israelitish people who will be preserved through the tribulation (Jer. 30. 5-9). See "Tribulation" (Psa. 2. 5; Rev. 7. 14).

³"Ark": type of Christ as the refuge of His people from judgment (Heb. 11. 7). In strictness of application this speaks of the preservation through the "great tribulation" (Mt. 24. 21, 22) of the remnant of Israel who will turn to the Lord after the Church (typified by Enoch, who was translated to heaven before the judgment of the Flood) has been caught up to meet the Lord (Gen. 5. 22-24; 1 Thes. 4. 15-17; Heb. 11. 5; Isa. 2. 10, 11; 26. 20, 21). But the type has also a present reference to

15 And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third stories shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; *and every thing that is in the earth shall die.*

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, ¹two of every sort shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus ²did Noah; according to all that God commanded him, so did he.

CHAPTER 7.

(6) *The judgment of the Flood: end of testing under the Second Dispensation.*

AND THE LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen ¹righteous before me in this generation.

2 Of every ²clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are

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not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the ²second month, the seventeenth day of the month, the ³same day were all the fountains of the great deep ⁴broken up, and the windows of heaven were ⁵opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah

^a One cubit = 18 in.; also v.16.

^b Death (physical). Lk.16.22,23. (Gen.3.19; Heb.9.27.)

^c Faith. Gen. 12.1-5. (Gen. 3.20; Heb. 11.39.)

^d Righteousness. Gen. 15.6. (Gen. 6.9; Lk.2.25.)

^e Cf. Gen. 6. 19, note.

^f See Gen.6.9, note 2.

^g i.e. May.

^h Mt.24.27; Lk.17.26,27; 1 Thes.5.3; 2 Pet.2.5; 2 Pet.3.6.

ⁱ Miracles (O.T.). Gen. 8.2. (Gen.5. 24; Jon.2. 1-10.)

the position of the believer "in Christ" (Eph. 1.), etc. It should be noted that the word translated "pitch" in Gen. 6. 14 is the same word translated "atonement" in Lev. 17. 11, etc. It is atonement that keeps out the waters of judgment and makes the believer's position "in Christ" safe and blessed.

¹ Cf. Gen. 7. 2. In addition to two animals, etc., commanded (Gen. 6. 19) to be preserved for future increase ("they shall be male and female"), the further command was given more than 100 years later to take of *clean beasts*, i. e. beasts acceptable for sacrifice, seven each. Exodus gives ten such beasts, or but seven in all. Modern ships carry hundreds of live beasts, with their food, besides scores of human beings.

into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen ^acubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAPTER 8.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep and the windows of heaven were ^bstopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of ^dArarat.

5 And the waters decreased continually until the tenth month; in

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the tenth *month*, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first *month*, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

a One cubit—18 in.

b Miracles (O.T.). Gen. 11.7-9; (Gen. 5.24; Jon. 2.1-10.)

c i.e. October.

d Lit. *holy ground*, answering to the "heavenly" of Eph. 2. 4-6 for the Church, and to the "new heavens and new earth" for Israel. (Isa. 65. 17-19; 66.22; Rev. 21.1.)

e i.e. January.

f The raven and the dove have been thought to stand for the believer's two natures: the "old man" satisfied with a world under judgment; the "new man" finding satisfaction only in the things of the new creation.

g i.e. April.

h i.e. May.

The Third Dispensation: Human Government (Gen. 8. 20-11. 9). *The Third, or Noahic Covenant* (to Gen. 9. 27).

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered ^aburnt-offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD ^bsaid in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAPTER 9.

AND God blessed Noah and his sons, and ²said unto them, Be

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fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth ^{upon} the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 ^aWhoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and

^a *Sacrifice (typical).* Gen.12.7.8. (Gen.4.4; Heb.10.18.)

^b *The Eight Covenants.* Gen.15.18. (Gen.1.28; Heb.8.10.)

^c *Kingdom* (O.T.). Ex. 3.1-10. (Gen.1.26; Zech.12.8.)

¹ The Third Dispensation: Human Government. Under Conscience, as in Innocency, man utterly failed, and the judgment of the Flood marks the end of the second dispensation and the beginning of the third. The declaration of the Noahic Covenant subjects humanity to a new test. Its distinctive feature is the institution, for the first time, of human government—the government of man by man. The highest function of government is the judicial taking of life. All other governmental powers are implied in that. It follows that the third dispensation is distinctively that of human government. Man is responsible to govern the world for God. That responsibility rested upon the whole race, Jew and Gentile, until the failure of Israel under the Palestinian Covenant (Deut. 28.-30. 1-10) brought the judgment of the Captivities, when “the times of the Gentiles” (See Lk. 21. 24; Rev. 16. 14) began, and the government of the world passed exclusively into Gentile hands (Dan. 2. 36-45; Lk. 21. 24; Acts 15. 14-17). That both Israel and the Gentiles have governed for self, not God, is sadly apparent. The judgment of the confusion of tongues ended the *racial* testing; that of the captivities the *Jewish*; while the *Gentile* testing will end in the smiting of the Image (Dan. 2.) and the judgment of the nations (Mt. 25. 31-46). See, for the other six dispensations: *Innocence* (Gen. 1. 28); *Conscience* (Gen. 3. 23); *Promise* (Gen. 12. 1); *Law* (Ex. 19. 8); *Grace* (John 1. 17); *Kingdom* (Eph. 1. 10).

² The Noahic Covenant. The elements are:

- (1) The relation of man to the earth under the Adamic Covenant is confirmed (Gen. 8. 21).
- (2) The order of nature is confirmed (Gen. 8. 22).
- (3) Human government is established (Gen. 9. 1-6).
- (4) Earth is secured against another universal judgment by water (Gen. 8. 21; 9. 11).
- (5) A prophetic declaration is made that from Ham will descend an inferior and servile posterity (Gen. 9. 24, 25).
- (6) A prophetic declaration is made that Shem will have a peculiar relation to Jehovah (Gen. 9. 26, 27). All divine revelation is through Semitic men, and Christ, after the flesh, descends from Shem.
- (7) A prophetic declaration is made that from Japheth will descend the “enlarged” races (Gen. 9. 27). Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfillment of these declarations. See, for the other seven covenants: *Edenic* (Gen. 1. 28); *Adamic* (Gen. 3. 15); *Abrahamic* (Gen. 15. 18); *Mosaic* (Ex. 19. 25); *Palestinian* (Deut. 30. 3); *Davidic* (2 Sam. 7. 16); *New* (Heb. 8. 8).

multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

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^a See Gen. 8. 21, note; 9. 1, note.

^b The bow is not said to have come into existence at this time, but only to have been here invested with the character of a sign. Cf. Ex. 31. 13. Typically, the bow, seen upon the storm clouds of judgment (Gen. 7. 11), has been thought to speak of the cross where judgment, never to be repeated, has been visited upon the believer's sins (Gal. 3. 10-14; Heb. 10. 14-18).

^c See Gen. 9. 1, note 2, subdiv. 5-7.

Paranetical: the shame of Noah and the sin of Ham.

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Conclusion of Noahic Covenant: the prophetic declaration.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

The family of Noah

(Gen. 9. 28-10. 32).

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAPTER 10.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; ¹Gomer, and ²Magog, and ³Madai, and ⁴Javan, and ⁵Tubal, and ⁶Meshech, and ⁷Tiras.

¹ Progenitor of the ancient Cimerians and Cimbr, from whom are descended the Celtic family.

² From Magog are descended the ancient Scythians, or Tartars, whose descendants predominate in the modern Russia. See Ezk. 38. 2; 39. 6; Rev. 20. 8.

³ Progenitor of the ancient Medes.

⁴ Progenitor of those who peopled Greece, Syria, etc.

⁵ Tubal's descendants peopled the region south of the Black Sea, from whence they spread north and south. It is probable that Tobolsk perpetuates the tribal name. A branch of this race peopled Spain.

⁶ Progenitor of a race mentioned in connection with Tubal, Magog, and other northern nations. Broadly speaking, Russia, excluding the conquests of Peter the Great and his successors, is the modern land of Magog, Tubal, and Meshech.

⁷ Progenitor of the Thracians.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the ^aisles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah; and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land ^bwent forth Asshur, and builded ^cNineveh, and the city Rehoboth, and Calah,

12 And Resen between ^dNineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 And Canaan begat Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

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20 These *are* the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam, and Asshur, and ^eArphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAPTER 11.

The failure of man under the Noahic Covenant.

AND the whole earth was of ¹one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another,

^a Lit. *coasts*. Settlement would naturally follow the coasts first.

^b Or, *he went out into Assyria*.

^c Nah. 1.1. note.

^d Isa. 13.1. note.

^e *Arphaxad*. v. 24; Gen. 11.10.

From these seven sons of Japheth are descended the *goyim*, or Gentile, nations, trans. "heathen" 148 times in the A. V. The name implies nothing concerning religion, meaning simply, non-Israelite, or "foreigner."

¹The history of Babel ("confusion") strikingly parallels that of the professing Church. (1) Unity (Gen. 11. 1)—the Apostolic Church (Acts 4. 32, 33); (2) Ambition (Gen. 11. 4), using worldly, not spiritual, means (Gen. 11. 3), ending in a man-made unity—the papacy; (3) the confusion of tongues (Gen. 11. 7)—Protestantism, with its innumerable sects. See Isa. 13. 1, note.

Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

The judgment of the confusion of tongues. Life continues under the Adamic and Noahic Covenants.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there *confound* their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called *b*Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

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The ancestry of Abram.

10 These are the generations of Shem: Shem was an hundred years old, and begat *c*Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

a Miracles (O.T.) vs. 7-9; Gen. 12.17. (Gen. 5.24; Jon. 2.1-10.)

b i.e. confusion. See Gen.11.1, note; Isa. 13.1, note.

c Arphaxad. vs.10-13; 1 Chr.1.17. (Gen.10.22; Lk.3.36.)

¹ Genesis 11. and 12. mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in "the first man Adam." Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry (Deut. 6. 4; Isa. 43. 10-12); to illustrate the blessedness of serving the true God (Deut. 33. 26-29); to receive and preserve the divine revelations (Rom. 3. 1, 2; Deut. 4. 5-8); and to produce the Messiah (Gen. 3. 15; 21. 3; 28. 10, 14; 49. 10; 2 Sam. 7. 16, 17; Isa. 4. 3, 4; Mt. 1. 1.)

The reader of scripture should hold firmly in mind: (1) that from Gen. 12. to Mt. 12. 45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view (e. g. Gen. 12. 3; Isa. 2. 2, 4; 5. 26; 9. 1, 2; 11. 10-12; 42. 1-6; 49. 6, 12; 52. 15; 54. 3; 55. 5; 60. 3, 5, 11-16; 61. 6, 9; 62. 2; 66. 12, 18, 19; Jer. 16. 19; Joel 3. 9, 10; Mal. 1. 11; Rom. 9., 10., 11.; Gal. 3. 8-14); (2) that the human race, henceforth called Gentile in distinction from Israel, goes on under the Adamic and Noahic covenants; and that for the race (outside Israel) the dispensations of Conscience and of Human Government continue. The moral history of the great Gentile world is told in Rom. 1. 21-32, and its moral accountability in Rom. 2. 1-16. Conscience never acquits: it either "accuses" or "excuses." Where the law is known to the Gentiles it is to them, as to Israel, "a ministration of death," a "curse" (Rom. 3. 19, 20; 7. 9, 10; 2 Cor. 3. 7; Gal. 3. 10). A wholly new responsibility arises when either Jew or Gentile knows the Gospel (John 3. 18, 19, 36; 15. 22-24; 16. 9; 1 John 5. 9-12).

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

7 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she had no child.

Incomplete obedience: the wasted years at Haran.

31 And ^aTerah took Abram his son and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

B.C. 2126.

CHAPTER 12.

The Fourth Dispensation: Promise: from the call of Abram to the giving of the law (Gen. 12. 1-Ex. 19. 8). The Fourth, or Abrahamic Covenant. (Add Gen. 13. 14-18; 15. 1-21; 17. 4-8; 22. 15-24; 26. 1-5; 28. 10-15.)

NOW ¹the LORD had said unto Abram, Get thee ²out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 ²And I will make of thee a great ³nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in ⁴thee shall all families of the earth be ⁵blessed.

Abram in the land: worship, communion, and promise.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they ⁶went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the LORD ⁸appeared unto Abram, and said, Unto thy seed

^a The name means *delay*.

^b Separation. vs.1-5; Gen. 13.7-11. (Gen.12.1; 2 Cor.6.14-17.)

^c Israel (origin). vs. 2.3; Gen.13. 15-17. (Gen. 12.2.3; Rom. 11.26.)

^d Christ (first advent). Gen.17.19. (Gen.3.15; Acts 1.9.)

^e Gospel. v.3; Isa. 41.27. (Gen. 12.1-3; Rev.14.6.)

^f Faith. vs. 1-5; Gen. 13.14-18. (Gen.3.20; Heb.11.39.)

^g The theophanies. Gen.17.1. (Gen.12.7; Rev.1.10.)

¹The Fourth Dispensation: Promise. For Abraham and his descendants it is evident that the Abrahamic Covenant (Gen. 15. 18, *note*) made a great change. They became distinctively the heirs of *promise*. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every blessing. In Egypt they lost their *blessings*, but not their *covenant*. The Dispensation of Promise ended when Israel rashly accepted the law (Ex. 19. 8). Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage (Ex. 19. 4); but at Sinai they exchanged grace for law. The Dispensation of Promise extends from Gen. 12. 1 to Ex. 19. 8, and was exclusively Israelitish. The *dispensation* must be distinguished from the *covenant*. The former is a mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant (Gal. 3. 15-18), but was an intermediate disciplinary dealing "till the Seed should come to whom the promise was made" (Gal. 3. 19-29; 4. 1-7). Only the *dispensation*, as a testing of Israel, ended at the giving of the law. See, for the other six dispensations: *Innocence* (Gen. 1. 28); *Conscience* (Gen. 3. 23); *Human Government* (Gen. 8. 20); *Law* (Ex. 19. 8); *Grace* (John 1. 17); *Kingdom* (Eph. 1. 10).

²For analysis and summary of the Abrahamic Covenant, see Gen. 15. 18.

will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

Under trial Abram forsakes the place of blessing.

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram,

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and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

CHAPTER 13.

Abram returns to the land and the altar.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Abram's separation from Lot.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9 Is not the whole land before

a Sacrifice, (typical). vs. 7, 8; Gen. 13. 18. (Gen. 4. 4; Heb. 10. 18.)

b Cf. Gen. 26. 1-5; Ruth 1. 1; contra. Psa. 33. 18, 19.

c Cf. Gen. 20. 1-18; 26. 6-11.

d Miracles (O.T.). Gen. 15. 17. (Gen. 5. 24; Jon. 2. 1-10.)

¹One of the sacred places of Canaan, meaning, *house of God* (Gen. 28. 1-22; 35. 1-7, note). It is characteristic of all apostasy that Jeroboam chose this sacred place in which to erect an idol (1 Ki. 12. 28, 32. Cf. 1 Ki. 13. 1-5); and of divine judgment upon apostasy that God should decree the destruction of Bethel, despite its sacred memories (1 Ki. 13. 1-5; 2 Ki. 23. 15-17; Amos 3. 14, 15). God never hesitates to cast aside that which no longer serves His purpose (Rev. 2. 5; 3. 16).

²A famine was often a disciplinary testing of God's people in the land. (Cf. Gen. 26. 1; 42. 5; Ruth 1. 1; 2 Sam. 24. 13; Psa. 105. 16.) The resort to Egypt (the world) is typical of the tendency to substitute for lost spiritual power the fleshly resources of the world, instead of seeking, through confession and amendment, the restoration of God's presence and favour.

thee? ^aseparate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

Lot's first step in backsliding.

(See Gen. 13. 12; 19. 1, 33.)

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Lot's second step in backsliding.

(See Gen. 13. 10; 19. 1, 33.)

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

The Abrahamic Covenant: the land given; natural posterity promised (v. 16).

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy ^bseed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *thenshall* thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an ^daltar unto the LORD.

CHAPTER 14.

Abram delivers Lot.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab

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king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar); and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was *full* of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the

^a Separation, vs. 7, 11, 14-17; Ex. 6, 6, 7. (Gen. 12, 1, 2; 2 Cor. 6, 14-17.)

^b Israel (covenant), vs. 15-17; Gen. 15, 4, 5. (Gen. 12, 2, 3; Rom. 11, 26.)

^c Faith, vs. 14-18; Gen. 14, 22, 23. (Gen. 3, 20; Heb. 11, 39.)

^d Sacrifice (typical). Gen. 22, 8, 13. (Gen. 4, 4; Heb. 10, 18.)

^e It is Abram the separated man who has power to help. See Gen. 19, 29; 2 Tim. 2, 20, 21.

goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

The revelation of God as El Elyon, "the most high God, possessor of heaven and earth."

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlao-mer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

18 And ^{1a}Melchizedek king of ^bSalem brought forth bread and wine: and he was the priest of the ^cmost high ²God.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said

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a Meaning King of Righteousness. Cf. Heb. 7:2.

b Meaning Peace. Cf. Heb. 7:2.

c Deity (names of). Gen. 15:2. (Gen. 1:1; Mal. 3:18.)

d Faith, vs. 22, 23; Gen. 15:6. (Gen. 3:20; Heb. 11:39.)

unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram ^dsaid to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAPTER 15.

The Abrahamic Covenant confirmed: a spiritual seed promised (v. 5).

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

¹Melchizedek, type of Christ the King-Priest. The type strictly applies to the priestly work of Christ in *resurrection*, since Melchizedek presents only the *memorials* of sacrifice, bread and wine. "After the order of Melchizedek" (Heb. 6. 20) refers to the royal *authority* and unending *duration* of Christ's high priesthood (Heb. 7. 23, 24). The Aaronic priesthood was often interrupted by death. Christ is a priest after the *order* of Melchizedek, as King of righteousness, King of peace (Isa. 11. 4-9; Heb. 7. 2), and in the *endlessness* of His priesthood; but the Aaronic priesthood typifies His priestly work.

²"Most high," or "most high God" (Heb. *El Elyon*). "*Elyon*" means simply "highest."

(1) The first revelation of this name (v. 18) indicates its distinctive meanings. Abram, returning from his victory over the confederated kings (Gen. 14. 1-17), is met by Melchizedek, King of Salem . . . the "priest of the most high God" (*El Elyon*), who blesses Abram in the name of *El Elyon*, "possessor of heaven and earth." This revelation produced a remarkable impression upon the patriarch. Not only did he at once give Melchizedek "tithes of all" the spoil of the battle, but when the King of Sodom offered other of that spoil to Abram, his answer was: "I have lift up mine hand unto the LORD [Jehovah], the most high God [*El Elyon*], the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet," etc. (Gen. 14. 18-23).

(a) The LORD (Jehovah) is known to a *Gentile* king (Melchizedek) by the name "most high God" (*El Elyon*); (b) a *Gentile* is the priest of *El Elyon* and (c) His distinctive *character* as most high God is "possessor of heaven and earth."

Appropriately to this Gentile knowledge of God by His name "Most High," we read that "the Most High divided to the nations [i.e. Gentiles] their inheritance, when he separated the sons of Adam," etc. (Deut. 32. 8). As "possessor of heaven and earth," it was the prerogative of the Most High to distribute the earth among the nations according to whatever principle He chose. That principle is declared in Deut. 32. 8. To the same purport is the use of the name in Daniel, the book of Gentile prophecy (Dan. 3. 26; 4. 17, 24, 25, 32, 34, 35; 5. 18, 21).

(2) As "possessor of heaven and earth," the most high God has and exercises authority in both spheres: (a) the heavenly authority of *El Elyon* (e.g. Dan. 4. 35, 37; Isa. 14. 13, 14; Mt. 28. 18); (b) the earthly authority of *El Elyon* (e.g. Deut. 32. 8; Psa. 9. 2-5; 21. 7; 47. 2-4; 56. 2, 3; 82. 6, 8; 83. 16-18; 91. 9-12; 2 Sam. 22. 14, 15; Dan. 5. 18). See, for other names of Deity: Gen. 1. 1, *note*; 2. 4, *note*; 2. 7; 15. 2, *note*; 17. 1, *note*; 21. 33, *note*; 1 Sam. 1. 3, *note*.

2 ^aAnd Abram said, ^bLord ²GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy ^aseed be.

6 And he ^bbelieved in the LORD; and he ^ccounted it to him for ^drighteousness.

7 And he said unto him, I ^aam the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the

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^a Bible prayers (O.T.), Gen. 17, 17, 18; (Gen. 15.2; Hab. 3.1-16.)

^b Deity (names of). Gen. 17.1. (Gen. 1.1; Mal. 3.18.)

^c Rom. 4.18.

^d Israel (covenant). vs. 4, 5; (Gen. 17.15-19; (Gen. 12. 2, 3; Rom. 11. 26.)

^e Faith. Gen. 21.1-6; (Gen. 3.20; Heb. 11.39.)

^f Rom. 4.3; Gal. 3.6; Jas. 2.23.

^g Righteousness. Prov. 21.15, 21; (Gen. 6.9; Lk. 2.25.)

^h Miracles (O.T.), Gen. 19. 24, 25, 26; (Gen. 5.24; Jon. 2.1-10.)

ⁱ The Eight Covenants. Ex. 19.25; (Gen. 1.28; Heb. 8.10.)

midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that ^hpassed between those pieces.

18 In the same day the LORD made a ^ccovenant with Abram, ^dsay-

1 "Lord" (Heb. *Adon, Adonai*).

(1) The primary meaning of *Adon, Adonai*, is Master, and it is applied in the Old Testament Scriptures both to Deity and to man. The latter instances are distinguished in the English version by the omission of the capital. As applied to man, the word is used of two relationships: *master* and *husband* (Gen. 24. 9, 10, 12, "master," may illustrate the former; Gen. 18. 12, "lord," the latter). Both these relationships exist between Christ and the believer (John 13. 13, "master"; 2 Cor. 11. 2, 3, "husband").

(2) Two principles inhere in the relation of master and servant: (a) the Master's right to implicit obedience (John 13. 13; Mt. 23. 10; Lk. 6. 46); (b) the servant's right to direction in service (Isa. 6. 8-11). Clear distinction in the use of the divine names is illustrated in Ex. 4. 10-12. Moses feels his weakness and incompetency, and "Moses said unto the LORD [Jehovah], O my Lord [*Adonai*], I am not eloquent," etc. Since *service* is in question, Moses (appropriately) addresses Jehovah as Lord. But now *power* is in question, and it is not the Lord (*Adonai*) but Jehovah (LORD) who answers (referring to creation power)—"and Jehovah said unto him, Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth." The same distinction appears in Josh. 7. 8-11. See, for other names of Deity: Gen. 1. 1, *note*; 2. 4, *note*; 2. 7; 14. 18, *note*; 15. 2, *note*; 17. 1, *note*; 21. 33, *note*; 1 Sam. 1. 3, *note*.

²"Lord GOD" (Heb. *Adonai Jehovah*). When used distinctively, this compound name, while gathering into one the special meanings of each (Gen. 1. 1, *note*; 15. 2, *note*) will be found to emphasize the *Adonai* rather than the *Jehovah* character of Deity. (The following passages may suffice to illustrate this: Gen. 15. 2, 8; Deut. 3. 24; 9. 26; Josh. 7. 7; Jud. 6. 22; 16. 28; 2 Sam. 7. 18-20, 28, 29; 1 Ki. 2. 26; Psa. 69. 6; 71. 5; Isa. 7. 7). See, for other names of Deity: Gen. 1. 1, *note*; 2. 4, *note*; 2. 7; 14. 18, *note*; 15. 2, *note*; 17. 1, *note*; 21. 33, *note*; 1 Sam. 1. 3.

³The Abrahamic Covenant as formed (Gen. 12. 1-4) and confirmed (Gen. 13. 14-17; 15. 1-7; 17. 1-8) is in seven distinct parts:

ing. Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER 16.

The birth of Ishmael.

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

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5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; be-

^a Heb. 1.4, note.

^b i. e. God shall hear.

(1) "I will make of thee a great nation." Fulfilled in a threefold way: (a) In a natural posterity—"as the dust of the earth" (Gen. 13. 16; John 8. 37), viz. the Hebrew people. (b) In a spiritual posterity—"look now toward heaven . . . so shall thy seed be" (John 8. 39; Rom. 4. 16, 17; 9. 7, 8; Gal. 3. 6, 7, 29), viz. all men of faith, whether Jew or Gentile. (c) Fulfilled also through Ishmael (Gen. 17. 18-20).

(2) "I will bless thee." Fulfilled in two ways: (a) temporally (Gen. 13. 14, 15, 17; 15. 18; 24. 34, 35); (b) spiritually (Gen. 15. 6; John 8. 56).

(3) "And make thy name great." Abraham's is one of the universal names.

(4) "And thou shalt be a blessing" (Gal. 3. 13, 14).

(5) "I will bless them that bless thee." In fulfillment closely related to the next clause.

(6) "And curse him that curseth thee." Wonderfully fulfilled in the history of the dispersion. It has invariably fared ill with the people who have persecuted the Jew—well with those who have protected him. The future will still more remarkably prove this principle (Deut. 30. 7; Isa. 14. 1, 2; Joel 3. 1-8; Mic. 5. 7-9; Hag. 2. 22; Zech. 14. 1-3; Mt. 25. 40, 45).

(7) "In thee shall all the families of the earth be blessed." This is the great evangelic promise fulfilled in Abraham's Seed, Christ (Gal. 3. 16; John 8. 56-58). It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman (Gen. 3. 15).

NOTE.—The gift of the land is modified by prophecies of three dispossessions and restorations (Gen. 15. 13, 14, 16; Jer. 25. 11, 12; Deut. 28. 62-65; 30. 1-3). Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant (Deut. 30. 3; Jer. 23. 5-8; Ezk. 37. 21-25; Lk. 1. 30-33; Acts 15. 14-17).

See, for the other seven covenants: *Edenic* (Gen. 1. 28); *Adamic* (Gen. 3. 15); *Noahic* (Gen. 9. 1); *Mosaic* (Ex. 19. 25); *Palestinian* (Deut. 30. 3); *Davidic* (2 Sam. 7. 16); *New* (Heb. 8. 8).

¹Hagar is a type of the law "which gendereth to bondage" (Gal. 4. 24, 25).

cause the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me; for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

15 And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER 17.

The revelation of God as *El Shaddai*, Almighty God.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

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a i.e. The well of him that liveth and seeth me. Gen.24.62; 25.11.

b The theophanies. Gen.18.1; (Gen.12.7; Rev.1.9.)

c Deity (names of). Gen.21.33. Gen. 1.1; Mal.3.18.)

d Or, upright, or sincere.

e Or, high father.

f Or, father of many nations.

g Rom.4.17.

Abram becomes Abraham.

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

The Abrahamic Covenant confirmed and made everlasting.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Circumcision established as the sign of the Abrahamic Covenant.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man

¹ "Almighty God" (Heb. *El Shaddai*.)

(1) The etymological signification of Almighty God (*El Shaddai*) is both interesting and touching. God (*El*) signifies the "Strong One" (Gen. 1. 1, note). The qualifying word *Shaddai* is formed from the Hebrew word "*shad*," the breast, invariably used in Scripture for a woman's breast; e.g. Gen. 49. 25; Job 3. 12; Psa. 22. 5; Song 1. 13; 4. 5; 7. 3, 7, 8; 8. 1, 8, 10; Isa. 28. 9; Ezk. 16. 7. *Shaddai* therefore means primarily "the breasted." God is "*Shaddai*," because He is the Nourisher, the Strength-giver, and so, in a secondary sense, the Satisfier, who pours Himself into believing lives. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother's breast, but also is quieted, rested, satisfied, so *El Shaddai* is that name of God which sets Him forth as the Strength-giver and Satisfier of His people. It is on every account to be regretted that "*Shaddai*" was translated "Almighty." The primary name *El* or *Elohim* sufficiently signifies almightiness. "All-sufficient" would far better express both the Hebrew meaning and the characteristic use of the name in Scripture.

(2) Almighty God (*El Shaddai*) not only enriches, but makes fruitful. This is nowhere better illustrated than in the first occurrence of the name (Gen. 17. 1-8). To a man ninety-nine years of age, and "as good as dead" (Heb. 11. 12), He said: "I am the Almighty God [*El Shaddai*] . . . I will . . . multiply thee exceedingly." To the same purport is the use of the name in Gen. 28. 3, 4.

(3) As Giver of fruitfulness, Almighty God (*El Shaddai*) chastens His people. For the moral connection of chastening with fruit-bearing, see John 15. 2; Heb. 12. 10; Ruth 1. 20. Hence, Almighty is the characteristic name of God in Job, occurring thirty-one times in that book. The hand of *El Shaddai* falls upon Job, the best man of his time, not in judgment, but in purifying unto greater fruitfulness (Job 5. 17-25). See, for other names of Deity: Gen. 1. 1, note; 2. 4, note; 2. 7; 14. 18, note; 15. 2, note; 21. 33, note; 1 Sam. 1. 3, note.

child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

The promise of Isaac, in whom the line of Christ runs.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16 And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Ishmael to be a nation.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

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a Rom.4.9-12.

b Lk.2.21; Rom.2.25-29; 4.10-12; 1 Cor.7.18, 19; Gal.5.2, 3; Col.2.11.

c i.e. princess.

d Bible prayers (O.T.). Gen.18.23. (Gen.15.2; Hab.3.1-16.)

e Israel (covenant). vs.15-21; Gen.22.16-18. (Gen.12.2.3; Rom.11.26.)

f Christ (first advent). Gen.24.60. (Gen.3.15; Acts 1.9.)

g Gen.16.10; 25.12-16.

h The theophanies. Gen. 26.2,24. (Gen.12.7, Rev.1.9.)

i Cf.Gen.19. 1. For significance of Abraham's tent, Heb.11.9,10.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAPTER 18.

Abraham, "the friend of God."
(Cf. John 3. 29; 15. 13-15.)

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where

is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life, and, lo, ^cSarah thy wife shall have a son. And Sarah heard *it* in the tent door, which was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and *it* ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the LORD.

Abraham the intercessor.

23 And Abraham drew ^bnear, and said, ^cWilt thou also destroy the righteous with the wicked?

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24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this-manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am* but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack* of five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER 19.

The destruction of Sodom. The third step in Lot's backsliding: a great man in Sodom (v. 1). (See Gen. 13. 10, 12; 19. 33.)

AND there ^dcame two ^eangels to Sodom at even; and Lot ^fsat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

^a Cf. Rom. 9.9.

^b Communion (vs.1-8) and intercession go together.

^c Bible prayers (O.T.). Gen. 24.12; (Gen. 15.2; Hab. 3.1-16.)

^d Cf. Gen. 18. 22.

^e Heb. 1.4, note.

^f Lot was a great man (Deut. 21. 19, 20) in a place devoted to judgment. Cf. Acts 17. 31.

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake ^aunleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. ^bAnd they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married

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his daughters, and said, Up, get you out of this place: for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the ^dangels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the LORD ^erained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his ^fwife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning to the place where he stood before the LORD:

^a Leaven. Ex. 12.8,15-20, 34.39. (Gen. 19.3; Mt.13. 33.)

^b The world's contempt for a worldly believer.

^c Lot had utterly lost his testimony. In gaining influence (Gen.19.1) he had lost power, even in his own family.

^d Heb.1.4, note.

^e Miracles (O.T.), vs.24-26; Gen.20. 17,18. (Gen. 5.24; Jon.2. 1-10.)

^f Lk.17.32.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, ^awhen God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 ^bCome, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

The last step in Lot's backsliding. (See Gen. 13. 10, 12; 19. 1. Cf. Lk. 22. 31-62.)

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 ¹Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the

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same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

CHAPTER 20.

Abraham's lapse at Gerar.

(Cf. Gen. 26. 6-32.)

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

^a See v.36, note.

^b Lot "pitched toward Sodom" (Gen.13.12) for worldly advantage; then became a great man in Sodom (Gen.19.1), at the cost of his daughters' accepting the morals of Sodom.

¹ Abraham and Lot are contrasted characters. Of the same stock (Gen. 11. 31), subjected to the same environment, and both justified men (Gen. 15. 6; 2 Pet. 2. 7, 8), the contrast in character and career is shown to be the result of their respective choices at the crisis of their lives. Lot "chose him all the plain of Jordan" for present advantage; Abraham "looked for a city which hath foundations" (Heb. 11. 10), and (Gen. 13. 18) "came and dwelt in the plain of Mamre (*fatness*), which is in Hebron" (*communion*). The men remain types of the worldly and the spiritual believer.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the ^efear of God is not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; *she is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all *other*: thus she was reproved.

17 So Abraham prayed unto God: and God ^bhealed Abimelech, and his wife, and his maidservants; and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAPTER 21.

The birth of Isaac.

AND the LORD visited Sarah as he had ^asaid, and the LORD did unto Sarah as he had spoken.

2 For Sarah ^dconceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom ^cSarah bare to him, ²Isaac.

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

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5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me to laugh, so *that* all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

The bondwoman and her son cast out (Gal. 4. 21-31).

9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, ^cCast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous on Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

^a Psa. 19. 9, note.

^b Miracles (O.T.), vs. 17, 18; Gen. 21. 2. (Gen. 5. 24; Jon. 2. 1-10.)

^c Faith. vs. 1-6; Gen. 22. 1-14. (Gen. 3. 20; Heb. 11. 39.)

^d Miracles (O.T.). Ex. 4. 3, 4, 6, 7. (Gen. 5. 24; Jon. 2. 1-10.)

^e Gal. 3. 18; 4. 30; 1 Tim. 1. 7-10.

¹ Sarah, type of grace, "the freewoman," and of the "Jerusalem which is above." See Gen. 17. 15-19; Gal. 4. 22-31.

² Isaac is typical in a fourfold way: (1) of the Church as composed of the spiritual children of Abraham (Gal. 4. 28); (2) of Christ as the Son "obedient unto death" (Gen. 22. 1-10; Phil. 2. 5-8); (3) of Christ as the Bridegroom of a called-out bride (see Gen. 24; also, "Church," Mt. 16. 18 and *refs.*); (4) of the new nature of the believer as "born after the Spirit" (Gal. 4. 29).

17 And God heard the voice of the lad; and the "angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

Abraham at Beer-sheba.

22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

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26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by thyself?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba; because there they swore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a grove in Beer-sheba, and called there on the name of the LORD, the ^beverlasting ¹God.

34 And Abraham sojourned in the Philistines' land many days.

CHAPTER 22.

The offering of Isaac.

²AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

¹"Everlasting God" (Heb. *El Olam*).

(1) The Hebrew *Olam* is used in Scripture: (a) of secret or hidden things (e.g. Lev. 5. 2, "hidden"; 2 Ki. 4. 27, "hid"; Psa. 10. 1, "hidest"); (b) an indefinite time or age (Lev. 25. 32, "at any time"; Josh. 24. 2, "in old time"). Hence the word is used to express the eternal duration of the being of God (Psa. 90. 2, "From everlasting to everlasting"), and is the Hebrew synonym of the Greek *aion*, age or dispensation. See Gen. 1. 27, 28, note 4.

(2) The ideas therefore of things kept secret and of indefinite duration combine in this word. Both ideas inhere in the doctrine of the dispensations or ages. They are among the "mysteries" of God (Eph. 1. 9, 10; 3. 2-6; Mt. 13. 11). The "everlasting" God (*El Olam*) is, therefore, that name of Deity in virtue of which He is the God whose wisdom has divided all time and eternity into the mystery of successive ages or dispensations. It is not merely that He is everlasting, but that He is God over everlasting things. See, for other names of Deity: Gen. 1. 1, note; 2. 4, note; 2. 7; 14. 18, note; 15. 2, note; 17. 1, note; 1 Sam. 1. 3, note.

²The spiritual experience of Abraham was marked by four great crises, each of which involved a surrender of something *naturally* most dear. These were: (1) Country and kindred (Gen. 12. 1. Cf. Mt. 10. 34-39; 2 Cor. 6. 14-18). (2) His nephew, Lot; especially dear to Abraham by nature, as a possible heir and as a fellow believer (2 Pet. 2. 7, 8; Gen. 13. 1-18). The completeness of Abraham's separation from one who, though a believer, was a "vessel unto dishonour," is shown by Gen. 15. 1-3. Cf. 2 Tim. 2. 20, 21; Acts 15. 36-40. (3) His own plan about Ishmael (Gen. 17. 17, 18. Cf. 1 Chr. 13. 1-14; 15. 1, 2). (4) Isaac, "thy son, thine only son Isaac, whom thou lovest" (Gen. 22. 1-19. Cf. Heb. 11. 17, 18).

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ^aAnd Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and ^bcome again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and ^llaid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the ^dangel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou ^ffearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind ^{him} a ram caught in a thicket by his horns: and Abraham went

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and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

The Abrahamic Covenant confirmed.

15 And the ^dangel of the LORD called unto Abraham out of heaven the second time,

16 And ^ssaid, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER 23.

The death and burial of Sarah.

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to

^a *Faith.* vs. 1-14; Gen. 50. 24, 25. (Gen. 3. 20; Heb. 11. 39.)

^b *Resurrection.* 2 Ki. 4. 32-35. (Job 19. 25; 1 Cor. 15. 52.)

^c *Sacrifice (typical),* vs. 8, 13; Ex. 12. 3-11, 27. (Gen. 4. 4; Heb. 10. 18.)

^d Heb. 1. 4, note.

^e Psa. 19. 9, note.

^f *Israel (covenant),* vs. 16-18; Gen. 26. 2-5. (Gen. 12. 2, 3; Rom. 11. 26.)

¹ The typical lessons here are: (1) Isaac, type of Christ "obedient unto death" (Phil. 2. 5-8); (2) Abraham, type of the Father, who "spared not His own son, but delivered Him up for us all" (John 3. 16; Rom. 8. 32); (3) the ram, type of substitution—Christ offered as a burnt-offering in our stead (Heb. 10. 5-10); (4) cf. resurrection (Heb. 11. 17-19). See also Jas. 2. 21-23.

mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying. If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

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13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ^ashekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 ^bAnd Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

CHAPTER 24.

A bride for Isaac.

² **A**ND Abraham was old, *and well* stricken in age: and the LORD had blessed Abraham in all things.

^a One shekel = 2s. 9d., or 65 cents; also v. 16.

^b v. 4, note.

¹ Cf. Gen. 33. 19; 50. 13; Josh. 24. 32; Acts 7. 15, 16. A discrepancy in these statements has been fancied. It disappears entirely before the natural supposition that in the interval of about eighty years between the purchase by Abraham of the family sepulchre (Gen. 23. 4-20) and Jacob's purchase (Gen. 33. 19), the descendants of Hamor (or "Emmor," Acts 7. 15, 16) had resumed possession of the field in which the burial-cave was situated. Instead of asserting an ancient title by inheritance, Jacob repurchased the field. Heth was the common ancestor.

² The entire chapter is highly typical: (1) Abraham, type of a certain king who would make a marriage for his son (Mt. 22. 2; John 6. 44); (2) the unnamed servant, type of the Holy Spirit, who does not "speak of himself," but takes of the things of the Bridegroom with which to win the bride (John 16. 13, 14); (3) the servant, type of the Spirit as enriching the bride with the Bridegroom's gifts (Gal. 5. 22; 1 Cor. 12. 7-11); (4) the servant, type of the Spirit as bringing the bride to the meeting with the Bridegroom (Acts 13. 4; 16. 6, 7; Rom. 8. 11; 1 Thes. 4. 14-16); (5) Rebekah, type of the Church, the *ecclesia*, the "called out" virgin bride of Christ (Gen. 24. 16; 2 Cor. 11. 2; Eph. 5. 25-32); (6) Isaac, type of the Bridegroom, "whom not having seen," the bride loves through the testimony of the unnamed Servant (1 Pet. 1. 8); (7) Isaac, type of the Bridegroom who goes out to meet and receive His bride (Gen. 24. 63; 1 Thes. 4. 14-16).

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand; and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy

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camels drink also: *let the same be she that thou hast appointed for thy servant Isaac;* and thereby shall I know that thou hast shewed kindness unto my master.

15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told them of her mother's house these things.

29 And Rebekah had a brother,

^a Heb. 1.4. note.

^b Bible prayers (O.T.). Gen. 32.9. (Gen. 15.2; Hab. 3.1-16.)

^c Jud. 6.17, 37: 2 Ki. 20.9; Prov. 16.33; Acts 1.26. Cf. Mt. 12.39. Signs are given to faith, not to doubt.

^d One shekel = 1/2 oz. troy.

and his name was Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I am Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master ^amade me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, ^bbefore whom I walk, will send his ^cangel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O ^dLORD God of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of

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water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine ^eheart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

a v.3.

b 1 Ki.8.23.

c Heb.1.4, note.

d v.12.

e 1 Sam.1.13.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy ^aseed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well ^bLahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a veil, and covered herself.

66 And the ¹servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

CHAPTER 25.

Abraham weds Keturah.

THEN again Abraham took a wife, and her name was ²Keturah.

¹This is the model servant: (1) he does not run unsent, vs. 2-9; (2) goes where he is sent, vs. 4, 10; (3) does nothing else; (4) is prayerful and thankful, vs. 12-14, 26, 27; (5) is wise to win, vs. 17, 18, 21. Cf. John 4. 7; (6) speaks not of himself, but of his master's riches and Isaac's heirship, vs. 22, 34-36; Acts 1. 8; (7) presents the true issue, and requires clear decision, v. 49.

²As Sarah stands for "the mother of us all," i.e. of those who, by grace, are one with the true Son of promise, of whom Isaac was the type (John 3. 6-8; Gal. 4. 26, 28, 29; Heb. 2. 11-13), and joint heirs of His wealth (Heb. 1. 2; Rom. 8. 16, 17), so Keturah (wedded after the full blessing of Isaac) and her children by Abraham may well stand for the fertility of Israel the natural seed, Jehovah's wife (Hos. 2. 1-23) after the future national restoration under the Palestinian covenant (Deut. 30. 1-9, *note*).

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2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

Isaac heir of all things (Heb. 1. 2).

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

The death of Abraham.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

The generations of Ishmael.

12 Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: the

^aChrist (first advent).

Gen. 28. 14.
(Gen. 3. 15;
Acts 1. 9.)

^bi.e. "the well of him that liveth and seeth me." Gen. 16. 14; 25. 11.

firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, 14 And Mishma, and Dumah, and Massa.

15 Hadar, and Tema, Jetur, Napish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria; and he died in the presence of all his brethren.

The generations of Isaac.

19 And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, *If it be so, why am I thus?* And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the *elder* shall serve the younger.

The birth of Esau and Jacob.

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

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25 And the first came out red, all over like an hairy garment; and they called his name ¹Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-score years old when she bare them.

The sale of the birthright.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called ²Edom.

31 And Jacob said, Sell me this day thy ³birthright.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

CHAPTER 26.

The Abrahamic Covenant confirmed to Isaac.

AND there was a ¹famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the LORD ²appeared unto him, and said, ³Go not down into Egypt; dwell in the land which I shall tell thee of:

¹ Esau stands for the mere man of the earth (Heb. 12. 16, 17). In many respects a nobler man, naturally, than Jacob, he was destitute of faith, and despised the birthright because it was a spiritual thing, of value only as there was faith to apprehend it.

² The "birthright" had three elements: (1) Until the establishment of the Aaronic priesthood the head of the family exercised priestly rights. (2) The Abrahamic family held the Edenic promise of the Satan-Bruiser (Gen. 3. 15)—Abel, Seth, Shem, Abraham, Isaac, *Esau*. (3) Esau, as the firstborn, was in the direct line of the Abrahamic promise of the Earth-Blessor (Gen. 12. 3). For all that was revealed, in Esau might have been fulfilled those two great Messianic promises. This birthright Esau sold for a momentary fleshly gratification. Jacob's conception of the birthright at that time was, doubtless, carnal and inadequate, but his desire for it evidenced true faith.

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

The lapse of Isaac. (Cf. Gen. 20. 1-18.)

6 And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, *She is my sister*: for he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

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15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

Isaac the well-digger.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also; and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

a Israel (covenant), vs. 2-5; Gen. 28. 13-15. (Gen. 12. 23; Rom. 11. 26.)

¹ The wells of Genesis have significant names, and are associated with significant events: (1) Beer-lahai-roi, *the well of him that liveth and seeth me* (Gen. 16. 14; 24. 62; 25. 11). (2) Beer-sheba, *the well of the oath or covenant* (Gen. 21. 25-33; 22. 19; 26. 23-25; 46. 1-5). (3) Esek, *contention* (Gen. 26. 20). (4) Sitnah, *hatred* (Gen. 26. 21). Esek and Sitnah were Isaac's own attempts at well-digging. Afterward, he dwelt by the old wells of his father. (5) Rehoboth, *enlargement* (Gen. 26. 22).

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

CHAPTER 27.

The stolen blessing.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring *it*.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy

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father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father: and he said, Here *am I*; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's

voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, *I am*.

25 And he said, *Bring it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

The blessing of Jacob.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: *cursed be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, *I am* thy son, thy firstborn Esau.

33 And ^bIsaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

Esau's unavailing remorse. (See Heb. 12. 16, 17.)

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

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35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named 'Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. ^dAnd Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

^a Gen. 12. 3; 15. 18, note 3, (5).

^b trembled with a great trembling; greatly.

^c i.e. supplanter.

^d Esau wept because of a lost advantage, but "found no way to change his mind, though he sought it carefully with tears" (Heb. 12. 17) — so far may regret or remorse be from true repentance.

^e Gen. 26. 34, 35. Heth was ancestor of the Hittites.

CHAPTER 28.

Jacob at Bethel: the Abrahamic Covenant confirmed to him.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had ^cMahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¹And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows,

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and lay down in that place to sleep.

12 And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld the ^bangels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the ^dland whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy ^eseed shall all the families of the earth be blessed.

15 And, behold, I *am* with ^ethee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place ^fBeth-el: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the ^gtenth unto thee.

^a Gen. 36.3 is called *Bashe-math*.

^b Heb. 1.4, note.

^c *Israel (covenant)*. vs. 13-15; Gen. 35. 9-12. (Gen. 12.2, 3; Rom. 11.26.)

^d *Christ (first advent)*. Gen. 49.10. (Gen. 3.15; Acts 1.9.)

^e Heb. 13.5.

^f *i.e. the house of God*. Cf. Gen. 35.7.

^g Gen. 14.20; Lev. 27.30.

¹ Bethel becomes, because of Jacob's vision there, one of the significant places of Scripture. To the Christian it stands for a realization, however imperfect, of the heavenly and spiritual contents of faith, answering to Paul's prayer in Eph. 1. 17-23. Dispensationally, the scene speaks of Israel the nation, cast out of the Land of Promise because of evil-doing there, but holding the promise of restoration and blessing (Gen. 28. 15; Deut. 30. 1-10, *refs.*). To "an Israelite indeed" Christ speaks of Jacob's vision as to be fulfilled in the Son of man (cf. Gen. 28. 12; John 1. 47-51).

CHAPTER 29.

Jacob's years at Haran
(to Gen. 31. 10).

THEN Jacob went on his journey, and ¹came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, *Lo, it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when La-

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ban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

27 Fulfil her week, and we will give thee this also for the service

¹ Jacob at Haran becomes a striking illustration, if not type, of the nation descended from him in its present long dispersion. Like Israel, he was: (1) Out of the place of blessing (Gen. 26. 3); (2) without an altar (Hos. 3. 4, 5); (3) gained an evil name (Gen. 31. 1; Rom. 2. 17-24); (4) but was under the covenant care of Jehovah (Gen. 28. 13, 14; Rom. 11. 1, 25-30); (5) and was ultimately brought back (Gen. 31. 3; 35. 1-4; Ezk. 37. 21-23).

The *personal* lesson is obvious: while Jacob is not forsaken, he is permitted to reap the shame and sorrow of his self-chosen way.

which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he ^dloved also Rachel more than Leah, and served with him yet seven other years.

31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

32 And Leah conceived, and bare a son, and she called his name ^bReuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name ^cSimon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called ^dLevi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name ^eJudah; and left bearing.

CHAPTER 30.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name ^fDan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great

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wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ^gNaphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name ^hGad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name ⁱAsher.

14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?* And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ^jIssachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name ^kZebulun.

21 And afterwards she bare a daughter, and called her name ^lDinah.

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

24 And she called his name ^mJoseph; and said, The LORD shall add to me another son.

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away,

a v.20; cf. Deut.21.15.

b i.e. see, a son.

c i.e. hearing.

d i.e. joined. Num.18.2,4.

e i.e. praise.

f i.e. judging.

g i.e. wrestling.

h i.e. a troop.

i i.e. happy.

j i.e. hire.

k i.e. dwelling.

l i.e. judgment.

m i.e. adding.

that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go; for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *farry*: for I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming; and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my *hire*.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that

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they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle *ringstraked, speckled, and spotted.*

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the *man* increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

CHAPTER 31.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of *that* which was our father's hath he gotten all this *glory*.

2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will *be* with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock.

5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father *hath* been with me.

6 And ye know that with all my power I have *erved* your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled; and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time

a Gen.31.8.

b Gen.31.9,12.

c v.30.

d Gen.28.15.

e vs.2,3.

f v.41.

that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ring-straked, speckled, and grisled.

Parenthesis: the call back to Bethel (vs. 11-13).

11 And the ^aangel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-straked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

13 I am the ^bGod of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and ^creturn unto the land of thy kindred.

The flight of Jacob.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that is our's, and our children's: now then, whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a ^ddream by night, and

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said unto him, Take heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldst needs be gone, because thou sore longest after thy father's house, yet wherefore hast thou *stolen* my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldst take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that

^a Heb. 1.4.
note.

^b Gen. 28.18.

^c v. 3.

^d Gen. 20.3.

^e v. 19.

thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes and thy she goats have not cast thy young, and the rams of thy flock have I not eaten.

39 That which was torn of *beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus I was*; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

43 And Laban answered and said unto Jacob, *These daughters are* my daughters, and *these children are* my children, and *these cattle are* my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap.

47 And Laban called it ^bJegar-sahadutha: but Jacob called it Galed.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galed;

49 And ^dMizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daugh-

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ters, or if thou shalt take *other* wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAPTER 32.

Jacob ("supplanter") becomes *Israel* ("a prince with God").

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim.

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now;

5 And I have oxen, and asses, flocks, and menservants, and womenservants; and I have sent to tell my lord, that I may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the

^a Ex. 22. 10.

^b Chald. the heap of witness.

^c Heb. the heap of witness.

^d i.e. beacon, in the sense of watch-tower.

^e Heb. 1. 4, note.

^f i.e. two hosts, or bands—the visible band, Jacob and his servants; the invisible band, God's angels. Cf. 2 Ki 6. 13-17.

^g i.e. Esau's country. Gen. 25. 30. See Gen. 36. 1, note.

one company, and smite it, then the other company which is left shall escape.

9 And ^aJacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, *They be thy servant Jacob's*; it is a present sent unto my lord Esau: and, behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him

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with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jab-bok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 And Jacob was left alone; ^band there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more ¹Jacob, but *Israel*: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place ^aPeniel: for I have ^aseen God face to face, and my life is preserved.

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER 33.

Jacob meets Esau.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred

^a Bible prayers (O.T.). vs. 9-11; Ex. 32.11. (Gen. 15.2; Hab. 3. 1-16.)

^b Jacob's crisis. Cf. Josh. 5.13-15; Job 42.5,6; Isa. 6.1-8; Jer. 1. 4-9; Ezek. 1. 28; 2.1-7; Dan. 10.1-12; Acts 9.1-6; Rev. 1.13-18.

^c i.e. a prince of (or with) God.

^d i.e. the face of God.

^e Ex. 24.11; 33.20; Deut. 34.10; Jud. 13.22,23; Isa. 6.5; John 1.18.

¹ Both names are applied to the nation descended from Jacob. When used *characteristically* "Jacob" is the name for the natural posterity of Abraham, Isaac, and Jacob; "Israel" for the spiritual part of the nation. See, e.g. Isa. 9. 8. The "word" was sent to all the people, "Jacob," but it "lighted upon Israel," i.e. was comprehended by the spiritual part of the people. See "Israel" (Gen. 12. 2, 3; Rom. 11. 26, *summary*).

men. And he divided the children unto Leah. and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, *My* lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

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16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called ^bSuccoth.

Jacob's worship in self-will.

18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it ^dEl-elohe-Israel.

CHAPTER 34.

Jacob reaps the harvest of his evil years (Gal. 6. 7, 8).

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you;

^a Not all at once does "Jacob" cease to dominate the walk of "Israel." Cf. Gen. 35. 1-10, where the walk becomes according to the new name.

^b i. e. booths (of branches).

^c Called "Sychem," Acts 7. 16.

^d i. e. God, the God of Israel. Jacob's act of faith, appropriating his new name, but also claiming Elohim in this new sense as the God through whom alone he could walk according to his new name. See Gen. 14. 18-23, note, for a similar appropriation by Abraham.

dwelt and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 *Shall* not their cattle and their substance and every beast of their's be our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 And it came to pass on the

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third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house,

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and *I being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

CHAPTER 35.

Jacob's return to Bethel: communion and promise restored.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and *all their* earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to Luz, which is

in the land of Canaan, that is, Beth-el, he and all the people that were with him.

7 And he built there an altar, and called the place ¹El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called ⁹Allon-bachuth.

9 And God ¹⁰appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I am ¹¹God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a ²drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

Death of Rachel and birth of Benjamin.

16 And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

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17 And it came to pass, when she was in hard labour, that the mid-wife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name ⁴Ben-oni: but his father called him ³Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

Death of Isaac.

27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of

^a i.e. the oak of weeping.

^b The theophanies. Ezk. 40.3. (Gen. 12.7; Rev. 1.9.)

^c Deity (names of). Ex. 3.13-15. (Gen. 1.1; Mal. 3.18.)

^d i.e. son of sorrow.

¹ i.e. the God of Bethel. Cf. Gen. 28. 19. There it was the place as the scene of the ladder-vision which impressed Jacob. He called the place "Bethel," i.e. the house of God. Now it is the God of the place, rather than the place, and he calls it El-Bethel, i.e. "the God of the house of God." Cf. Gen. 33. 20, ref.

² The first mention of the drink-offering. It is not mentioned among the Levitical offerings of Lev. 1.-7., though included in the instructions for sacrifice in the land (Num. 15. 5-7). It was always "poured out," never drank, and may be considered a type of Christ in the sense of Psa. 22. 14; Isa. 53. 12.

³ i.e. son of my right hand. Benjamin, "son of sorrow" to his mother, but "son of my right hand" to his father, becomes thus a double type of Christ. As Ben-oni He was the suffering One because of whom a sword pierced His mother's heart (Lk. 2. 35); as Benjamin, head of the warrior tribe (Gen. 49. 27), firmly joined to Judah the kingly tribe (Gen. 49. 8-12; 1 Ki. 12. 21), he becomes a type of the victorious One. It is noteworthy that Benjamin was especially honoured among the Gentiles (Gen. 45. 22).

So manifold are the distinctions of Christ that many personal types of Him are needed. Joseph is most complete, Benjamin standing only for Christ the sorrowful One (Isa. 53. 3. 4) yet to have power on earth. Cf. Gen. 43. 34, note.

Joseph hated and rejected by his brethren.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have ^adominion over us? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren ^benvied him; but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 ^cAnd Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ^dsent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they ^econspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

Joseph cast into the place of death.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

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21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they ^fstript Joseph out of his coat, *his coat of many colours that was on him*;

24 And they took him, and cast him into a pit: and the pit was empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit is *it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother *and* our flesh. And his brethren were content.

Joseph, drawn up from the pit, goes to the Gentiles.

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and ^gsold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many colours*, and they brought *it* to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son *many* days.

^a John 19.15.

^b Mt.27.17,18; Acts 7.9.

^c Israel (*his-tory*). vs. 13-28; Gen. 46.1-6. (Gen. 12.2,3; Rom. 11.26.)

^d 1 Sam.17.17, 18; Lk.20. 13-15; John 3.16.

^e Mt.21.38; 26.3,4.

^f Mt.27.28.

^g Mt.27.9.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the ^agrave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

CHAPTER 38.

Parenthesis: the shame of Judah.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah; and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his firstborn, whose name was Tamar.

7 And Er, Judah's firstborn, was wicked in the sight of the ^bLORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite,

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13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that was openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we ^dbe shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

^a Heb. sheol. See Hab. 2.5, note.

^b 1 Chr. 2.3.

^c Lit. was evil in the eyes of the Lord.

^d Lit. become a contempt.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

CHAPTER 39.

Joseph tested by adversity.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^abought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD ^bblessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly *person*, and well favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

B.C. 1727.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is none greater* in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife; how then can I do this great wickedness, and sin ^dagainst God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there* was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 But the LORD was with Joseph, and shewed him mercy, and gave him ^efavour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison;

^a Psa. 105.17.

^b Gen. 18.26; 30.27; 2 Sam. 6.11.

^c Lev. 20.10.

^d Psa. 51.4.

^e Dan. 1.9; Acts 7.9,10.

and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing *that* was under his hand; because the LORD was with him, and *that* which he did, the LORD made it to prosper.

CHAPTER 40.

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the ^aprison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8 And they said unto him, We have dreamed a dream, and *there* is no interpreter of it. And Joseph said unto them, Do not ^binterpretations belong to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the ^cinterpretation of it: The three branches are three days:

13 Yet within three days shall

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Pharaoh lift up thine ^dhead, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

17 And in the uppermost basket *there* was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, *which* was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the ^ecup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.

CHAPTER 41.

The dream of Pharaoh.

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

^a Gen. 39. 20, 23.

^b Dan. 2. 20-22.

^c Dan. 2. 36.

^d 2 Ki. 25. 27; Jer. 52. 31.

^e Neh. 2. 1.

4 And the ill favoured and lean-fleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was a dream.*

8 And it came to pass in the morning that his ^aspirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was none that could interpret them unto Pharaoh.*

9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both me and the chief baker:*

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Joseph's exaltation in Egypt.

14 Then Pharaoh sent and called Joseph, and they brought him hastily ^bout of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is none that can interpret it:* and I have heard say of thee, *that thou canst understand a dream to interpret it.*

16 And Joseph answered Pharaoh, saying, *It is not in me: God shall give Pharaoh an answer of peace.*

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

B.C 1715.

18 And, behold, there came up out of the river seven kine, fat-fleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was none that could declare it to me.*

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is ^cabout to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream is one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 *This is* the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

^a Dan.4.5,19;
7.28; 8.27.

^b 1 Sam.2.8.

^c Dan.2.29,45.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*:

40 Thou shalt be ^{over} my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Joseph, rejected by his brethren, receives a Gentile bride.

45 And Pharaoh called Joseph's name ^bZaphnath-paaneah; and he gave him to wife ¹Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh,

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and went throughout all the land of Egypt.

47 And in the seven plentiful years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much until he left numbering; for it was without number.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

51 And Joseph called the name of the firstborn ¹Manasseh: For God, *said* he, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he ²Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 And the seven years of plentifulness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAPTER 42.

Joseph, rejected by his brethren, preserves them (cf. Ezk. 11. 16).

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

^a Isa. 11. 10; Rev. 11. 15; 15. 2. 4.

^b Coptic, revealer of secret things.

^c i. e. forgetting.

^d i. e. fruitful.

¹ Asenath, the Gentile bride espoused by Joseph the rejected one (John 19. 15), type of the Church, called out from the Gentiles to be the bride of Christ during the time of His rejection by His brethren, Israel (Acts 15. 14; Eph. 5. 31, 32). See Gen. 37. 2, *note*.

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the ^afamine was in the land of Canaan.

6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and ^bbowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself ^cstrange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one man's sons; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

17 And he put them all together into ward three days.

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18 And Joseph said unto them the third day. This do, and live; for I ^dfear God:

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies:

32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave

^a Gen.12.10,
note.

^b Cf.Gen.37.8.

^c Cf.Gen.45.
1-2; Mt.23.
37-39.

^d Psa.19.9,
note.

one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall traffick in the land.

35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things *are* against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the ^agrave.

CHAPTER 43.

AND the ^bfamine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we cer-

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tainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little ^cbalm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought ^dagain in the mouth of your sacks, carry *it* again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of *my children*, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were ^eafraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

^a Heb. *sheol*. See Hab.2.5, note.

^b See Gen.12. 10, note.

^c Gen.44.23.

^d Gen.44.32.

^e Gen.37.25.

^f Gen.42.25.

^g Cf.Gen.42. 28.

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves,

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and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: ¹but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

CHAPTER 44.

AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

¹Cf. Gen. 35. 18, *note*. It is important to observe that Benjamin now becomes prominent. Joseph is peculiarly the type of Christ in His first advent, rejection, death, resurrection, and present exaltation among the Gentiles, but unrecognized of Israel. As the greater Benjamin, "Son of sorrow," but also "Son of my right hand," He is to be revealed in power in the Kingdom (see Gen. 1. 26-28; Zech. 12. 8, *note*). It is then, and not till then, that Israel is to be restored and converted (see Deut. 30. 1-9, *note*). Typically Gen. 45. 1, 2 anticipates the revelation *prophetically* described, Ezk. 20. 33-35; Hos. 2. 14-23, at which time the Benjamin type of Christ will be fulfilled.

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph's house; for he was yet there: and they fell ^abefore him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he ^balone is left of his mother, and his ^cfather loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, his *father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

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24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me ^dtwo sons:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the ^egrave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is ^bbound up in the lad's life;

31 It shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the ^egrave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

CHAPTER 45.

Joseph reveals himself to his brethren.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, ^bwhile Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were ^ctroubled at his presence.

^a Gen. 37.7.^b Gen. 46.19.^c Gen. 37.3; 42.4.^d Gen. 30.23; 35.18; 46.19.^e Gen. 37.33.^f Heb. *sheol*. See Hab. 2.5, note.^g 1 Sam. 18.1; 25.29.^h Hos. 2.14-23.ⁱ i.e. terrified.^j Cf. Zech. 12. 10-14.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom *ye* sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest.

7 And God *sent* me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

Joseph's brethren blessed and sent to Jacob.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

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17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt is your's.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son is yet alive: I will go and see him before I die.

CHAPTER 46.

Jacob journeys to Egypt.

AND ^aIsrael took his journey with all that he had, and came to ^bBeer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

^a Gen.37.28.

^b Gen.50.20; Acts 2.23.

^c Heb. to make you a remnant. See Isa.1.9; Rom.11.5, note.

^d Gen.47.6; Ex.9.26.

^e Acts 7.14.

^f Gen.47.6; Deut.32.14.

^g *Israel (history)*, vs. 1-6; Ex.3.15-17; (Gen. 12.2.3; Rom. 11.26.)

^h Gen.21.33; 26.32,33.

3 And he said, **I am God**, the God of thy father: fear not to go down into Egypt: for I will ^athere make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely ^bbring thee up *again*: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoth, and Phallu, and Hezron, and Carmi.

10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of Levi; Gershon, Kohath, and Merari.

12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah:

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all the souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And the sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the ²souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

¹ It is important to distinguish between the *directive* and the *permissive* will of God. In the first sense the place for the covenant family was Canaan (Gen. 26. 1-5). Gen. 46. 3 is a touching instance of the permissive will of God. Jacob's family, broken, and in part already in Egypt, the tenderness of Jehovah would not forbid the aged patriarch to follow. God will take up His people and, so far as possible, bless them, even when they are out of His best. In Israel's choice of a king (1 Sam. 8. 7-9); in the turning back from Kadesh (Deut. 1. 19-22); in the sending of the spies; in the case of Balaam—illustrations of this principle are seen. It is needless to say that God's permissive will never extends to things morally wrong. The highest blessing is ever found in obedience to His directive will.

² Cf. v. 27. A discrepancy has been imagined. The "souls that came with Jacob" were 66. The "souls of the house of Jacob" (v. 27, i.e. the entire Jacobean family) were 70, viz. the 66 which came with Jacob, Joseph and his two sons, already in Egypt = 69; Jacob himself = 70. See Acts 7. 14, *note*.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now ^alet me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

CHAPTER 47.

Jacob and his descendants exalted.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell;

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in the land of Goshen let them dwell: and if thou knowest *any* men of ^bactivity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob ^cblessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not ^dattained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

13 And *there* was no bread in all the land; for the famine was very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle, and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

a Lk. 2. 29, 30.

b Lk. 12. 42-44.

c Heb. 7. 7.

d Gen. 5. 5;
11. 10. 25. 7, 8.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

The last days of Jacob.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of

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Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

CHAPTER 48.

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people: and will give this land to thy seed after thee for an everlasting possession.

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them. I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

a Rev.5.5-10; 11.15.

b Gen.15. 13-16; Ex.1. 7-12; 12.37; Heb.11.12.

c Or, days of the years of his life.

d Job 14.14; John 7.8; 19.11.

e Gen.24.3,4.

f Gen.50.5-13; Heb.11.21.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

16 The ^aAngel which ^bredeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the firstborn: put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son. I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

CHAPTER 49.

Jacob's dying blessing: prophetic of the tribes of Israel.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

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2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

5 Simeon and Levi *are* brethren; instruments of cruelty *are* in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7 Cursed *be* their anger, for *it* was fierce; and their wrath, for *it* was cruel: I will divide them in Jacob, and scatter them in Israel.

8 Judah, thou *art* *he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine: he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest was good, and the land that *it* was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent in the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

^a Heb. 1.4, note.

^b Heb. *goel*. Redemp. (Kinsman type). Isa. 59.20, note.

^c vs. 8, 10; Rev. 5.5.

^d *Christ* (first advent). 2 Sam. 7.16. (Gen. 3.15; Acts 1.9.)

^e v. 15.

18 I have waited for thy salvation, O LORD.

19 "Gad, a troop shall overcome him: but he shall overcome at the last.

20 Out of ^bAsher his bread shall be fat, and he shall yield royal dainties.

21 Naphtali is a hind let loose: he giveth goodly words.

22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite

B.C. 1689. for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried ^dIsaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that is therein was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAPTER 50.

The burial of Jacob.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians ^gmourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

¹ Jacob's life, ending in serenity and blessing, testifies to the power of God to transform character. His spiritual progress has six notable phases: (1) the first exercise of faith, as shown in the purchase of the birthright (Gen. 25. 28-34; 27. 10-22); (2) the vision at Bethel (Gen. 28. 10-19); (3) walking in the flesh (Gen. 29. 1-31. 55); (4) the transforming experience (Gen. 32. 24-31); (5) the return to Bethel: idols put away (Gen. 35. 1-7); (6) the walk of faith (Gen. 37. 1-49. 33).

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and ^aburied him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

The fear of Joseph's brethren.

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and

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now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake ^bkindly unto them.

The last days and death of Joseph.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24 And Joseph ^csaid unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an ^doath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

^a Gen. 23.4, note.

^b i.e. to their hearts.

^c Faith. vs. 24, 25; Ex. 1.17. (Gen. 3.20; Heb. 11.39.)

^d Ex. 13.19; Josh. 24.32; Acts 7.15, 16; Heb. 11.22.

^e Gen. 17.8; 26.3; 28.13; 35.12; Deut. 1.8; 30.1-9, refs.

EXODUS, "going out," records the redemption out of Egyptian bondage of the descendants of Abraham, and sets forth, in type, all redemption. It is therefore peculiarly the book of redemption. But as all redemption is unto a relationship with God of which worship, fellowship, and service are expressions, so Exodus, in the giving of the law and the provisions of sacrifice and priesthood, becomes not only the book of redemption, but also, in type, of the conditions upon which all relationships with God exist.

Broadly, the book teaches that redemption is essential to any relationship with a holy God; and that even a redeemed people cannot have fellowship with Him unless constantly cleansed from defilement.

In Exodus, God, hitherto connected with the Israelitish people only through His covenant with Abraham, brings them to Himself *nationally* through redemption, puts them under the Mosaic Covenant, and dwells among them in the cloud of glory. Galatians explains the relation of the law to the Abrahamic Covenant. In the Commandments God taught Israel His just demands. Experience under the Commandments convicted Israel of sin; and the provision of priesthood and sacrifice (filled with precious types of Christ) gave a guilty people a way of forgiveness, cleansing, restoration to fellowship, and worship.

Exodus falls into three chief divisions: I. Israel in Egypt (1.-15.). II. From the Red Sea to Sinai (16.-19.). III. Israel at Sinai (19.-40.).

The events recorded in Exodus cover a period of 216 years (Ussher).

CHAPTER 1.

Israel in Egypt.

NOW these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

The Egyptian bondage.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against

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us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiprah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

17 But the midwives ^afeared God, and did not as the king of Egypt commanded them, ^bbut saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto

^a Psa. 19.9. note.

^b Faith. Ex. 2.13. (Gen. 3.20; Heb. 11.39.)

them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER 2.

The preparation of the deliverer (Ex. 2. 1-4. 28). The birth of Moses.

AND there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son; and when she saw him that he was a goodly child, ^ashe hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

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7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, "Because I drew him out of the water.

Moses identifies himself with Israel.

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killest the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the

^a *Faith. vs. 1-3; Ex. 12. 21-28. (Gen. 3. 20; Heb. 11. 39.)*

^b *Acts 7. 20-28; Heb. 11. 23.*

^c *Heb. Mo-sheh.*

^d *Heb. ma-shah, to draw out.*

¹ Moses, type of Christ the Deliverer (Isa. 61. 1; Lk. 4. 18; 2 Cor. 1. 10; 1 Thes. 1. 10); (1) A divinely chosen deliverer (Ex. 3. 7-10; Acts 7. 25; John 3. 16). (2) Rejected by Israel he turns to the Gentiles (Ex. 2. 11-15; Acts 7. 25; 18. 5, 6; 28. 17-28). (3) During his rejection he gains a Gentile bride (Ex. 2. 16-21; Mt. 12. 14-21; 2 Cor. 11. 2; Eph. 5. 30-32). (4) Afterward he again appears as Israel's deliverer, and is accepted (Ex. 4. 29-31; Rom. 11. 24-26; Acts 15. 14-17). (5) Officially, Moses typifies Christ as Prophet (Acts 3. 22, 23), Advocate (Ex. 32. 31-35; 1 John 2. 1, 2), Intercessor (Ex. 17. 1-6; Heb. 7. 25), and Leader, or King (Deut. 33. 4, 5; Isa. 55. 4; Heb. 2. 10); while, in relation to the house of God, he is in contrast with Christ. Moses was faithful as a servant over another's house; Christ as a Son over His own house (Heb. 3. 5, 6).

troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to ^aReuel their father, he said, *How is it that ye are come so soon to day?*

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is it that* ye have left the man? call him, that he may eat bread.

Moses, rejected by his brethren, takes a Gentile bride. (Cf. Acts 18. 5, 6; Eph. 5. 30-32.)

21 And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

CHAPTER 3.

The call of Moses: the burning bush.

^b**N**OW Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the ^cangel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush ~~was~~ not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the

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bush, and said, Moses. Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, ^dthe God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

The revelation of the name Jehovah.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

The commission of Moses.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God

^a Called *Ra-guel*, Num. 10.29.

^b *Kingdom* (O.T.); vs. 10; Ex. 19.9. (Gen. 1.26; Zech. 12.8.)

^c Heb. 1.4, note.

^d Mt. 22.32; Mk. 12.26; Acts 7.32.

^e *Deity* (names of). Ex. 34.6, 7. (Gen. 1.1; Mal. 3.18.)

^f *Israel* (history). vs. 15-17; Ex. 12.1-13. (Gen. 12.2, 3; Rom. 11.26.)

of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAPTER 4.

Moses' two objections: (1) the unbelief of the people.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

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2 And the LORD said unto him, What is that in thine ^bhand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it ^dbecame a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the LORD said furthermore unto him, ¹Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

Moses' two objections: (2) his lack of eloquence.

10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

^a Lit. ask.

^b The use of little things. Cf. Jud. 3. 31; 1 Ki. 17. 12-16; John 6. 9; 1 Cor. 1. 25-31.

^c Sign of the rod = power (Psa. 110. 2; 2. 9; Rev. 2. 27). It was Moses' shepherd's crook, the tool of his calling. Cast down, it became a serpent; taken up in faith, it became "the rod of God" (Ex. 4. 20. Cf. Ex. 7. 12, note).

^d Miracles (O.T.) vs. 3, 4, 6, 7; Ex. 7. 10-12. (Gen. 5. 24; Jon. 2. 1-10.)

¹ The sign of leprosy. The heart ("bosom") stands for what we are, the hand for what we do. What we are, that ultimately we do. It is a sign of Lk. 6. 43-45. The two signs, rod and hand, speak of preparation for service: (1) consecration—our capacity taken up for God; (2) the hand that holds the rod of God's power must be a cleansed hand swayed by a new heart (Isa. 52. 11).

13 And he said. O my Lord, send. I pray thee, by the hand of *him whom* thou wilt send.

Aaron joined with Moses.

14 And the anger of the LORD was kindled against Moses, and he said, *Is not* ^aAaron ¹the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his ^bmouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

The return of Moses to Egypt.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will ²harden his heart, that he shall not let the people go.

22 And thou shalt ³say unto Pha-

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^a Cf. Ex. 32. 21.

^b Inspiration vs. 15, 28, 30. Ex. 17. 14. (Ex. 4. 15; Rev. 22. 19.)

^c Cf. Ex. 5. 1.

^d Cf. Ex. 4. 22, 23. Possibly Moses and Aaron shrank from delivering the message concerning the firstborn.

raoh. Thus saith the LORD, Israel is my son, *even* my firstborn:

23 And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

24 And it came to pass by the way in the inn, that the LORD met him, and sought to ³kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

Deliverance announced to the elders of Israel.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

CHAPTER 5.

The contest with Pharaoh: the first demand; the increased burdens.

AND afterward Moses and Aaron went in, and told Pharaoh. Thus saith the LORD God of Israel, ^dLet my people go, that they may hold a feast unto me in the wilderness.

¹ Cf. Ex. 28. 1, note.

² Cf. Ex. 8. 15, 32; 9. 34. In the face of the righteous demand of Jehovah and of the tremendous attestations by miracle that He was indeed God, and that Moses and Aaron were His representatives, Pharaoh "hardened his heart." *Instrumentally* God hardened Pharaoh's heart by forcing him to an issue against which he hardened his own heart in refusal. Light rejected, rightful obedience refused, inevitably hardens conscience and heart. See Rom. 9. 17-24.

³ Cf. Gen. 17. 14. The context (v. 25) interprets v. 24. Moses was forgetful of the very foundation sign of Israel's covenant relation to Jehovah. On the eve of delivering Israel he was thus reminded that without circumcision an Israelite was cut off from the covenant. See Josh. 5. 3-9.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, 'three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us,

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Make brick: and, behold, thy servants *are* beaten; but the fault is in thine own people.

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAPTER 6.

The answer of Jehovah to Moses' first prayer.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the *name* of God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will

⁴ Cf. Mt. 12. 38-40. By death and resurrection will God have his people separated from Egypt—the world (Rom. 6.1-11; Gal. 6.14, 15; Heb. 13.12, 13).

bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

The families of Israel.

14 These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

19 And the sons of Merari; Ma-

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hali and Mushi: these are the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanaah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

The renewed commission.

28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAPTER 7.

AND the LORD said unto Moses. See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

^a Separation. vs.6,7; Ex. 8.25-27.

(Gen.12.1; 2 Cor.6.14-17.)

^b Heb. goel, Redemp. (Kinsman type). Isa. 59.20, note.

^c v.4; Gen. 15.18; 26.3; 35.12.

^d Num.27.19, 23; Deut.31.14.

^e Ex.5.1; 7.4.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I *am* the LORD, ^awhen I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

The contest with Pharaoh: the second demand; the first miracle.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it ^bbecame a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

The contest with Pharaoh: the third demand.

14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a

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serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

The contest with Pharaoh: the second miracle; the first judgment.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did ^cso with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; ^eas the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

a A prophetic sign also. The nations shall know Jehovah when He restores and blesses Israel in the kingdom (Isa. 2.1-3; 11.10-12; 14.1; 60.4,5; Ezk.37.28).

b Miracles (O.T.) vs. 10-12, 20-25; Ex. 8.5-14; (Gen. 5.24; Jon. 2.1-10.)

c Cf. 2 Tim. 3.8. See Ex. 8.18. Neither Satan, nor his tools can create life. Rev. 13.15 will be a "lying wonder" (2 Thes. 2.9).

d vs. 11, 24.

e Ex. 3.19.

¹ Cf. Ex. 4. 2. As Moses' rod was the rod of power, the rod of the King (Deut. 33. 4, 5), so Aaron's was the rod of life, the rod of the Priest. As here the serpents, symbols of Satan, who had the power of death (Rev. 12. 9; Heb. 2. 14), are swallowed up, so in resurrection death will be "swallowed up in victory" (1 Cor. 15. 54). See Num. 17. 8.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAPTER 8.

The contest with Pharaoh: the fourth demand.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

The contest with Pharaoh: the third miracle; the second judgment.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did ^bso with their enchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people;

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they shall remain in the river only.

The fourth miracle.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he *hardened* his heart, and hearkened not unto them; as the LORD had said.

The contest with Pharaoh: the fifth miracle; the third judgment.

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they ^acould not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

The contest with Pharaoh: the fifth demand.

20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he ^ccometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou

^a *Miracles* (O.T.), vs. 5-14, 16-18, 20-24; *Ex.* 9.3-6. (*Gen.* 5.24; *Jon.* 2.1-10.)

^b *Ex.* 7.11.

^c *Ex.* 7.13.

^d *Cf. Ex.* 7.11.

^e *Ex.* 2.5.

mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a "division between my people and thy people: to morrow shall this sign be.

The contest with Pharaoh: the sixth miracle; the fourth judgment.

24 And the LORD did so; and there came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of *flies*.

The contest with Pharaoh: the first compromise refused.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God ⁱⁿ the land.

26 And Moses ^{said}, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

The contest with Pharaoh: the second compromise refused.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go ^{very far away}: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

The seventh miracle.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

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CHAPTER 9.

The contest with Pharaoh: the sixth demand; the eighth miracle; the fifth judgment.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous ^dmurrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

The contest with Pharaoh: the ninth miracle; the sixth judgment.

8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the ^eboils; for the boil was upon the magicians, and upon all the Egyptians.

^a Heb. *peduth*, trans. "redemption." Psa. 111.9; 130.7. It is, in type, Gal.6.14.

^b Separation. vs.25-27; Ex.10.8-11; 24-26. (Gen. 12.1; 2 Cor. 6.14-17.)

^c The second compromise is a modification merely of the first. "Do not be too unworldly." Cf.1 Sam. 15.3,9,13-15, 19-23.

^d Miracles (O.T.), vs. 3-6,8-11, 22-26; Ex.10. 12-19. (Gen. 5.24; Jon.2. 1-10.)

^e Deut.28.27; Job 2.7; Rev.16.1,2.

¹ The compromises proposed by Pharaoh are those urged upon Christians today. The first says in effect: "Be a Christian if you will, but not a 'narrow' one—stay in Egypt." Invariably it ends in world-conformity, world-pleasing, and seeking the world's money for God (Psa. 50. 9-17). Cf. 2 Cor. 6. 14-18; Gal. 1. 4.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

The contest with Pharaoh: the seventh demand.

13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is none like me in all the earth.*

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for *that cause* have I raised thee up, for to shew *in thee* my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, and gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

The contest with Pharaoh: the tenth miracle; the seventh judgment.

22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and

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the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

28 Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S.

30 But as for thee and thy servants, I know that ye will not let fear the LORD God.

31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolted.

32 But the wheat and the rie were not smitten: for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

CHAPTER 10.

The contest with Pharaoh: the eighth demand.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart

^a Rom. 9.16,17;
² Cor. 2.16;
cf. 1 Pet. 2.8.

^b Cf. Ex. 8.23.

of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the ^dlocusts into thy coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

The contest with Pharaoh: the third compromise refused.

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, ^bGo, serve the LORD your God: *but who are they that shall go?*

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: *look to it; for evil is before you.*

11 Not so: go now ^cye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

The contest with Pharaoh: the eleventh miracle; the eighth judgment.

12 And the LORD said unto Moses, Stretch out thine hand over the

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land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the ^dlocusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

The contest with Pharaoh: the twelfth miracle; the ninth judgment.

21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: ^ebut all the children of Israel had light in their dwellings.

The contest with Pharaoh: the fourth compromise refused.

24 And Pharaoh called unto Moses, and said, Go ye, serve the

^a Prov. 30.27; Rev. 9.2,3.

^b Separation. vs. 8-11, 24-26; Ex. 11.7. (Gen. 12.1; 2 Cor. 6.14-17.)

^c The third compromise proposed by Pharaoh is, perhaps, as applied to believers, the subtlest and most successful of them all. The most godly parents desire worldly prosperity and position for their children (Mt. 20.20, 21).

^d Miracles (O.T.), vs. 12-19, 21-23; Ex. 12.29, 30. (Gen. 5.24; Jon. 2.1-10.)

^e Cf. Ex. 8.23.

f. i. e. "Leave your property in the world." Cf. Mt. 16.25-27; Lk. 18.18-25.

LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 But the LORD hardened Pharaoh's heart, and he would not let them go.

The contest with Pharaoh: the king abandoned to judgment.

28 And Pharaoh said unto him. Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

CHAPTER 11.

The contest with Pharaoh: the judgment upon the firstborn foretold.

AND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

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7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

^a Lit. ask.

^b Separation. Ex.19.4; (Gen.12.1; 2 Cor.6.14-17.)

^c Israel (history). vs.1-13; Ex.13.17-22. (Gen.12.2,3; Rom.11.26.)

^d i.e. April.

^e Sacrifice (typical). vs.3-11,27; Ex.17.15; (Gen.4.4; Heb.10.18.)

^f Leaven. vs.8,15-20,34,39; Ex.13.3,6,7. (Gen.19.3; Mt.13.33.)

CHAPTER 12.

The contest with Pharaoh: Parenthesis—the Passover.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it,

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S 'passover.

Redemption (typical): (1) by blood.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

The memorial of redemption by blood.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

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17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when

a Ex. 13. 6.

b Heb. 11. 28.

c Heb. 12. 24.

d 2 Sam. 24. 16; Heb. 12. 24.

¹ The Passover, type of Christ our Redeemer (Ex. 12. 1-28; John 1. 29; 1 Cor. 5. 6, 7; 1 Pet. 1. 18, 19): (1) The lamb must be without blemish, and to test this it was kept up four days (Ex. 12. 5, 6). So our Lord's public life, under hostile scrutiny, was the testing which proved His holiness (Lk. 11. 53, 54; John 8. 46; 18. 38). (2) The Lamb thus tested must be slain (Ex. 12. 6; John 12. 24; Heb. 9. 22). (3) The blood must be applied (Ex. 12. 7). This answers to appropriation by personal faith, and refutes universalism (John 3. 36). (4) The blood thus applied of itself, without anything in addition, constituted a perfect protection from judgment (Ex. 12. 13; 1 John 1. 7; Heb. 10. 10, 14). (5) The *feast* typified Christ the bread of life, answering to the memorial supper (Mt. 26. 26-28; 1 Cor. 11. 23-26). To observe the feast was a *duty* and *privilege*, but not a condition of safety. As a matter of fact, the bread was not eaten by the Israelites on the night in which, nevertheless, they were preserved from the judgment upon the firstborn (Ex. 12. 34-39).

your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and ^adid as the LORD had commanded Moses and Aaron, so did they.

The contest with Pharaoh: the tenth judgment; death of the firstborn.

29 And it came to pass, that at midnight the LORD ^bsmote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there* was not a house where *there* was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead men.

34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they ^dlent unto them such things as they required. And they spoiled the Egyptians.

Redemption: (2) by power; the first stage of the journey.

37 And the children of Israel journeyed from Rameses to Succoth,

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about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: *this is* that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD said unto Moses and Aaron, *This is* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

^a Faith. vs. 21-28; Ex. 14, 21, 22. (Gen. 3, 20; Heb. 11, 39.)

^b Miracles (O.T.) vs. 29, 30; Ex. 14, 21-31. (Gen. 5, 24; Jon. 2, 1-10.)

^c Lit. asked.

^d Lit. gave.

^e This mixed multitude, standing for unconverted church-members, was a source of weakness and division, then as now (see Num. 11, 4-6). There had been a manifestation of divine power, and men were drawn to it without change of heart. Cf. Lk. 14, 25-27.

^f See John 19, 36.

CHAPTER 13.

Paranthetical: The firstborn set apart for Jehovah.

AND the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine.

3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: ^athere shall no leavened bread be eaten.

4 This day came ye out in the month ^bAbib.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set *apart* unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every ^dfirstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

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14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people *repent* when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

Redemption: (2) by power; the second stage of the journey.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

Redemption: (2) by power; the divine presence and guidance.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the ^epeople.

CHAPTER 14.

Redemption: (2) by power; the third stage of the journey.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel,

^a *Leaven. vs. 3,6,7; Ex.23. 15,18. (Gen. 19.3; Mt.13. 33.)*

^b *i.e. April.*

^c *Cf. Lk.2.23.*

^d *The redemption of firstlings made a memorial sign to Israel of their own redemption.*

^e *Zech.8.14, note.*

^f *Israel (history). vs.17-22; Ex.14. 19-31. (Gen. 12.2,3; Rom. 11.26.)*

that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, between Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

Redemption: (2) by power; Jehovah's victory over pursuing Egypt.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have

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seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

a Num.33.7.

b 2 Chr.20.17; Psa.46.10,11; Isa.30.15; Rom.4.5; 1 Pet.2.24.

c Heb.1.4, note.

d Israel (history), vs. 19-31; Ex. 19.1-8; (Gen. 12.2,3; Rom. 11.26.)

e Isa.52.12; 58.8.

f Miracles (O.T.), vs. 21-31; Ex. 15.23-25; (Gen.5.24; Jon.2.1-10.)

g Faith, vs.21, 22; Josh.6. 20; (Gen.3. 20; Heb.11. 39.)

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

Redemption: (2) by power; the fourth stage of the journey.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 ¹Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people ^afeared the LORD, and believed the LORD, and his servant Moses.

CHAPTER 15.

Redemption: complete (1) by blood; (2) by power. The song of the redeemed.

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

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4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine

^a Psa. 19.9, note.

^b Heb. *gaal*, *Redemp.* (Kinsman type). Isa. 59.20, note.

¹Redemption: (Exodus type) Summary. Exodus is the book of redemption, and teaches: (1) redemption is *wholly of God* (Ex. 3. 7, 8; John 3. 16); (2) redemption is *through a person* (Ex. 2. 2, note; John 3. 16, 17); (3) redemption is *by blood* (Ex. 12. 13, 23, 27; 1 Pet. 1. 18); (4) redemption is *by power* (Ex. 6. 6; 13. 14; Rom. 8. 2. See Isa. 59. 20, note; Rom. 3. 24, note).

The blood of Christ redeems the believer from the *guilt* and *penalty* of sin (1 Pet. 1. 18) as the power of the Spirit delivers from the *dominion* of sin (Rom. 8. 2; Eph. 2. 2).

inheritance, *in the place*, O LORD, *which* thou hast made for thee to dwell in, *in the Sanctuary*, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ^aAnd Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, ^bSing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

Redemption: (3) experience; fifth stage of the journey.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of ^cShur; and they went three days in the wilderness, and found no water.

Redemption: (3) experience; sixth stage of the journey—how bitter becomes sweet.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called ^dMarah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* ^ewhen he had cast into the waters, the waters were made ^fsweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

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Redemption: (3) experience; rest after trial.

27 And they came to ^fElim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

CHAPTER 16.

Redemption: (3) experience; seventh stage of the journey; hunger.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the ^gsecond month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the

a 2 Sam. 6.5.

b v.1.

c Gen. 16.7.

d i.e. bitter.

e *Miracles* (O.T.). vs. 23-25; Ex. 16.14-35; (Gen. 5.24; Jon. 2.1-10.)

f i.e. trees. Cf. Psa. 92. 12; 1.3.

g After trial accepted as the Father's will, blessing and growth.

h i.e. May.

¹ These bitter waters were in the very path of the Lord's leading, and stand for the trials of God's people, which are educatory and not punitive. The "tree" is the cross (Gal. 3. 13), which became sweet to Christ as the expression of the Father's will (John 18. 11). When our Marahs are so taken we cast the "tree" into the waters (Rom. 5. 3, 4).

morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

The manna: type of Christ the giver and sustainer of life (John 6, 30-63).

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

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20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

The Sabbath given to Israel; type of Israel's kingdom (Heb. 4, 8, 9).

23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

^a Isa. 53.2; Mk. 6.3.

^b Ex. 16.35, note.

^c Miracles (O.T.), vs. 14-35; Ex. 17.5-7. (Gen. 5.24; Jon. 2.1-10.)

^d Cf. John 6.33 with John 6.41,42,52. Christ gives himself unreservedly, but we have no more of Him than faith appropriates, v.18. Cf. v.2, Josh. 11, with v.3. V.2 is our title; v.3, the law of possession.

^e One omer = 6.70 pints; also vs.18, 22,32,33,36.

^f As we are not nourished by the memory of food, so neither can spirituality be sustained on past appropriations of Christ.

^g Sabbath. vs. 22-25; Ex. 20.8-11. (Gen. 2.3; Mt. 12.1.)

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat ¹manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth part of an ^eephah.

CHAPTER 17.

Redemption: (3) experience; eighth stage of the journey; thirst.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^btempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said,

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a 1 bu. 3 pts.

b *Temptation.* vs.2,7; Num.14.22. (Gen.3.1; Jas.1.2.)

c *Christ (as Stone).* 1 Cor.10.4. (Ex.17.6; 1 Pet.2.8.)

d Cf. Num.20.8; Psa.105.41; 114.8; Zech.13.7,8; 1 Cor.10.4,6.

e *Miracles (O.T.) vs.* 5-7; Lev.10.1,2. (Gen.5.24; Jon.2.1-10.)

f Deut.6.16.

g Gen.36.12; Num.24.20; Deut.25.17; 1 Sam.15.2.

Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

Redemption: (3) experience; water from the rock; type of Christ, the giver of the Spirit (John 7. 37-39).

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the ^{2c}rock in Horeb; and thou shalt ^dsmite the rock, and there shall come ^ewater out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place ¹Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

Redemption: (3) experience; the conflict with Amalek.

8 ^gThen came ³Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out,

¹Manna, type of Christ as "the bread of life," come down from heaven to die "for the life of the world" (John 6. 35, 48-51). A "small" thing (Ex. 16. 14), having but the taste of "fresh oil" (Num. 11. 8), or "wafers with honey" (Ex. 16. 31), it typifies Christ in humiliation as presented in Matthew, Mark, and Luke; "having no form nor comeliness; . . . no beauty that we should desire him" (Isa. 53. 2). But as *such* He must be received by faith if we would be saved (John 6. 53-58). To meditate upon Christ as He went about among men, doing not His own will but the will of the Father (John 6. 38-40), is to feed on the manna. This is, of necessity, the spiritual food of young believers, and answers to "milk" (1 Cor. 3. 1, 2). But Christ in glory, and the believer's present and eternal association with Him there, answers to "the old corn of the land" (Josh. 5. 11), the "meat" of Heb. 5. 13, 14, or Christ as presented in the Epistles of Paul. Cf. 2 Cor. 5. 16.

²The rock, type of life through the Spirit by grace: (1) Christ the Rock (1 Cor. 10. 4). (2) The people utterly unworthy (Ex. 17. 2; Eph. 2. 1-6). (3) Characteristics of life through grace: (a) free (John 4. 10; Rom. 6. 23; Eph. 2. 8); (b) abundant (Rom. 5. 20; Psa. 105. 41; John 3. 16); (c) near (Rom. 10. 8); (d) the people had only to take (Isa. 55. 1). The smitten-rock aspect of the death of Christ looks toward the outpouring of the Holy Spirit as a result of accomplished redemption, rather than toward our *guilt*. It is the affirmative side of John 3. 16. "Not perish" speaks of atoning blood; "but have" speaks of life bestowed.

³Amalek, grandson of Esau (Gen. 36. 12), who was "born after the flesh" (Gal. 4. 22-29) and progenitor of the Amalekites, Israel's persistent enemy, is a type of the flesh in the believer (Gal. 4. 29). But the conflict with Amalek in chapter 17 sets forth the resources of the man under law, rather than those of the believer under grace. The man under law could fight and pray (vs. 9-12). Under

fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, "when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur ^bstayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a ^cbook, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an ^daltar, and called the name of it Jehovah-nissi:

16 For he said, Because the LORD hath sworn *that* the LORD will have war with Amalek from generation to generation.

CHAPTER 18.

Redemption: (3) experience; leaning on the arm of flesh.

WHEN Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one was "Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilder-

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ness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them.

12 And Jethro, Moses' father in law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father in law said

^a Heb. 7. 25.

^b Deut. 33. 27; Isa. 40. 28-31

^c Inspiration. Ex. 19. 6, 7. (Ex. 4. 15; Rev. 22. 19.)

^d Sacrifices (typical). Lev. 1. 3-17. (Gen. 4. 4; Heb. 10. 18.)

e i. e. a stranger.

f i. e. God is help.

grace the Holy Spirit gains the victory over the flesh in the believer's behalf (Rom. 8. 2-4; Gal. 5. 16, 17); but this victory is only as the believer walks in the Spirit. Acting in independency or disobedience, Amalek gains an easy victory (Num. 14. 42-45). Like Saul we are prone to spare the flesh (1 Sam. 15. 8, 9), forgetting Rom. 7. 18. See "Flesh," John 1. 13; Jude 23.

unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands,

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a Psa. 19.9,
note.

b Cf. Num. 10.
31.

c i.e. June.

d Israel (history), vs. 1-8;
Ex. 20.1-17. (Ex.
19.1; Gal. 3.
1-29.)

e Law (of
Moses). Ex.
20.1-17. (Ex.
19.1; Gal. 3.
1-29.)

f Cf. Ex. 3. 12.

g Separation.
Ex. 33. 16.
(Gen. 12. 1;
2 Cor. 6. 14-
17.)

rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father in law depart; and he went his way into his own land.

CHAPTER 19.

Redemption: (3) experience; ninth stage of the journey; Israel at Sinai.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

Redemption: (3) experience; grace given up for law.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar

¹ Cf. Num. 11. 14-17. Jehovah entirely ignored this worldly-wise organization, substituting His own order.

² At Sinai Israel learned the lessons: (1) of the holiness of Jehovah through the Commandments; (2) of their own sinfulness and weakness through failure; (3) and of the goodness of Jehovah through the provision of priesthood and sacrifice. The Christian learns through the experience of Rom. 7. 7-24 what Israel learned at Sinai. This division of Exodus should be read in the light of Rom. 3. 19-26; 7. 7-24; Gal. 4. 1-3. Gal. 3. 6-25 explains the relation of the law to the Abrahamic Covenant: (1) the law cannot disannul that covenant; (2) it was "added" to convict of sin; (3) it was a child-leader unto Christ; (4) it was but a preparatory discipline "till the Seed should come."

³ It is exceedingly important to observe: (1) that Jehovah reminded the people that hitherto they had been the objects of His free grace; (2) that the law is not proposed as a means of life, but as a means by which Israel might become "a peculiar treasure" and a "kingdom of priests"; (3) that the law was not imposed until it had been proposed and voluntarily accepted. The principle is stated in Gal. 5. 1-4.

⁴ Cf. 1 Pet. 2. 9; Rev. 1. 6; 5. 10. What, under law, was condition, is under grace, freely given to every believer. The "if" of v. 5 is the essence of law as a method of divine dealing, and the fundamental reason why "the law made nothing perfect" (Rom. 8. 3; Heb. 7. 18, 19). The Abrahamic (Gen. 15. 18, note) and New (Heb. 8. 8-12, note) covenants minister salvation and assurance because they impose but one condition, faith.

treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

The Fifth Dispensation, Law (extends to the Cross). (From Ex. 19. 8 to Mt. 27. 35.)

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Redemption: (3) experience. To a people under law, God is "in a thick cloud," and unapproachable (vs. 9-23).

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

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14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at your wives.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

a Inspiration. vs. 6, 7; Ex. 20. 1. (Ex. 4. 15; Rev. 22. 19.)

b Kingdom (O.T.). Ex. 24. 12. (Gen. 1. 26; Zech. 12. 8.)

c Sanctify, holy (O.T.). Ex. 28. 1-3; (Gen. 2. 3; Zech. 8. 3.)

¹ The Fifth Dispensation: Law. This dispensation extends from Sinai to Calvary—from the Exodus to the Cross. The history of Israel in the wilderness and in the land is one long record of the violation of the law. The testing of the nation by law ended in the judgment of the Captivities, but the dispensation itself ended at the Cross. (1) Man's state at the beginning (Ex. 19. 1-4). (2) His responsibility (Ex. 19. 5, 6; Rom. 10. 5). (3) His failure (2 Ki. 17. 7-17, 19; Acts 2. 22, 23). (4) The judgment (2 Ki. 17. 1-6, 20; 25. 1-11; Lk. 21. 20-24).

See, for the other six dispensations: *Innocence* (Gen. 1. 28); *Conscience* (Gen. 3. 23); *Human Government* (Gen. 8. 20); *Promise* (Gen. 12. 1); *Grace* (John 1. 17); *Kingdom* (Eph. 1. 10).

25 So ¹Moses went down unto the people, and ²spake unto them.

CHAPTER 20.

Redemption: (3) experience; self known through the revelation of God's holy law (Rom. 7. 7-24).

The Law: (1) the Commandments; the Fifth, or Mosaic, Covenant.

AND God ¹spake all these ²words, ³saying,

⁴I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

⁵Thou shalt have no other gods before me.

⁶Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

⁷Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

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c The Eight Covenants. Deut. 30.1. (Gen. 1.28; Heb. 8.10.)

b Law of Moses. vs. 1-17; Ex. 31. 18. (Ex. 19. 1; Gal. 3. 1-29.)

c Inspiration. Ex. 24. 3, 4, 7, 8, 12. (Ex. 4.15; Rev. 22. 19.)

d Israel (history). vs. 1-17; Ex. 40. 1-38. (Gen. 12. 2, 3; Rom. 11. 26.)

e Sabbath. vs. 8-11; Ex. 31. 13-16. (Gen. 2. 3; Mt. 12. 1.)

f Mt. 15. 4; 19. 19; Mk. 7. 10.

g Mt. 5. 21; 19. 18; Lk. 18. 20; Mk. 10. 19.

h Mt. 5. 27; Mk. 10. 19; Lk. 18. 20; Rom. 13. 9; Jas. 2. 11.

⁸And shewing mercy unto thousands of them that love me, and keep my commandments.

⁹Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

¹⁰Remember the ¹¹sabbath day, to keep it holy.

¹²Six days shalt thou labour, and do all thy work:

¹³But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

¹⁴For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

¹⁵Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

¹⁶Thou shalt not kill.

¹⁷Thou shalt not commit adultery.

¹⁸Thou shalt not steal.

¹The Mosaic Covenant, (1) given to Israel (2) in three divisions, each essential to the others, and together forming the Mosaic Covenant, viz.: the Commandments, expressing the righteous will of God (Ex. 20. 1-26); the "judgments," governing the social life of Israel (Ex. 21. 1-24. 11); and the "ordinances," governing the religious life of Israel (Ex. 24. 12-31. 18). These three elements form "the law," as that phrase is generically used in the New Testament (e.g. Mt. 5. 17, 18). The Commandments and the ordinances formed one religious system. The Commandments were a "ministry of condemnation" and of "death" (2 Cor. 3. 7-9); the ordinances gave, in the high priest, a representative of the people with Jehovah; and in the sacrifices a "cover" (see "Atonement," Lev. 16. 6, note) for their sins in anticipation of the Cross (Heb. 5. 1-3; 9. 6-9; Rom. 3. 25, 26). The Christian is not under the conditional Mosaic Covenant of works, the law, but under the unconditional New Covenant of grace (Rom. 3. 21-27; 6. 14, 15; Gal. 2. 16; 3. 10-14, 16-18, 24-26; 4. 21-31; Heb. 10. 11-17). See *New Covenant* (Heb. 8. 8, note).

See for the other seven covenants: *Edenic* (Gen. 1. 28); *Adamic* (Gen. 3. 15); *Noahic* (Gen. 9. 1); *Abrahamic* (Gen. 15. 18); *Palestinian* (Deut. 30. 3); *Davidic* (2 Sam. 7. 16); *New* (Heb. 8. 8).

²There is a threefold giving of the law. First, orally, in Ex. 20. 1-17. This was pure law, with no provision of priesthood and sacrifice for failure, and was accompanied by the "judgments" (Ex. 21. 1-23. 13) relating to the relations of Hebrew with Hebrew; to which were added (Ex. 23. 14-19) directions for keeping three annual feasts, and (Ex. 23. 20-33) instructions for the conquest of Canaan. These words Moses communicated to the people (Ex. 24. 3-8). Immediately, in the persons of their elders, they were admitted to the fellowship of God (Ex. 24. 9-11). Second, Moses was then called up to receive the tables of stone (Ex. 24. 12-18). The story then divides. Moses, in the mount, receives the gracious instructions concerning the tabernacle, priesthood, and sacrifice (Ex. 25-31.). Meantime (Ex. 32.), the people, led by Aaron, break the first commandment. Moses, returning, breaks the tables "written with the finger of God" (Ex. 31. 18; 32. 16-19). Third, the second tables were made, and the law again written by Moses in the presence of Jehovah (Ex. 34. 1, 28, 29).

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAPTER 21.

The Law: (2) the "judgments"; master and servant.

NOW these are the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

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4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

The Law: (2) the "judgments"; injuries to the person.

12 He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 And he that smiteth his father, or his mother, shall be surely put to death.

16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 And he that curseth his father, or his mother, shall surely be put to death.

18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time.

a Cf. Rom. 7.7.

b For contrast between law and grace cf. Eph. 2.13; Lk. 1.10, with Heb. 10.19-22.

c Psa. 19.9, note.

d Josh. 8.30-31; Rom. 4.4-8; Eph. 2.8-10.

e Deut. 15.12-18; Jer. 34.8-11.

f Psa. 40.6; Heb. 10.5.

g Gen. 9.6.

h Num. 35.11.

i 1 Ki. 2.29.

j Deut. 24.7.

k Prov. 20.20; Mt. 15.4; Mk. 7.10.

and shall cause *him* to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 ^eEye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be quit*.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty ^bshekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 And if one man's ox hurt an-

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other's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER 22.

The Law: (2) the "judgments"; rights of property.

IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four ^csheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or

^d Lev. 24. 20; Deut. 19. 21; cf. Mt. 5. 38-44; 1 Pet. 2. 19-21. The provision in Exodus is law, and righteous; the N.T. passages, grace, and merciful.

^b One shekel = 2s. 9d., or 65 cents.

^c 2 Sam. 12. 6.

be hurt, or driven away, no man seeing it:

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, and he shall not make good that which was torn.

14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make it good.

15 *But* if the owner thereof be with it, he shall not make it good: if it be an hired *thing*, it came for his hire.

The Law: (2) the "judgments"; crimes against humanity.

16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a *witch* to live.

19 Whosoever lieth with a beast shall surely be put to death.

20 He that sacrificeth unto any *god*, save unto the LORD only, he shall be utterly destroyed.

21 Thou shalt neither *vex* a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not *afflict* any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

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27 For that *is* his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

28 Thou shalt not revile the gods, nor curse the *ruer* of thy people.

29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: *the* firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be holy men unto me: neither shall ye eat any flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

CHAPTER 23.

THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:

3 Neither shalt thou countenance a *poor* man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

The Law: (2) the "judgments"; the land and the Sabbath.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 *But* the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou

^a Deut. 18. 10, 11. Cf. 1 Sam. 28. 3-10.

^b Deut. 13. 6-16.

^c Ex. 23. 9; Mal. 3. 5.

^d Deut. 24. 17, 18.

^e Ex. 34. 6, 7.

^f Acts 23. 5.

^g Ex. 13. 12, 15.

^h v. 6; Lev. 19. 15.

shalt deal with thy vineyard, and with thy oliveyard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

The three national feasts: unleavened bread; firstfruits; ingathering.

14 ^aThree times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of ^bunleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month ^cAbib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord God.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Instructions and promises concerning the conquest of the land.

20 Behold, I send an ^dAngel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the

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Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast thy young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

CHAPTER 24.

The order of worship pending the building of the tabernacle.

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

The people accept the covenant: the worship of the people.

3 And Moses came and told the people all the ^ewords of the LORD, and all the judgments: and all the

^a Cf. Lev. 23. 4-44. Exodus for the wilderness; Leviticus for the land.

^b Leaven. vs. 15, 18; Ex. 29. 2, 23. (Gen. 19. 3; Mt. 13. 33.)

^c i.e. April.

^d Heb. 1. 4, note.

^e Inspiration. vs. 3, 4, 7, 8. 12; Ex. 32. 16. (Ex. 4. 15; Rev. 22. 19.)

people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and ^abuilt an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the ^bblood of the covenant, which the LORD hath made with you concerning all these words.

The worship of Moses, the priests, and the elders.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there* was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did ^ceat and drink.

12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that ^dthou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

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14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

CHAPTER 25.

Moses in the mount. The tabernacle: (1) the materials.

AND ^ethe LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it ^fwillingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and ^gshittim wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ephod, and in the breast-plate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew

^a Cf. Ex. 33. 7-11. This arrangement for worship was temporarily called the "tabernacle."

^b Heb. 9.20.

^c Symbol of communion. Cf. Lk. 22. 15-18. A blood-sprinkled people (see Heb. 9.19-22) who had not yet broken the law could thus commune with God. Never again was this repeated. Cf. Ex. 24.9-11 with Lev. 16.2 and Heb. 9. 6-8. But cf., under grace, Eph. 2.13; Heb. 10.19, 20.

^d Kingdom (O.T.). Deut. 30.1-9. (Gen. 1.26; Zech. 12.8.)

^e See 2 Cor. 8.1, note.

^f i.e. acacia.

¹ The general authority for the types of Exodus is found: (1) as to the persons and events, in 1 Cor. 10. 1-11; (2) as to the tabernacle, in Heb. 9. 1-24. Having the assurance that in the tabernacle everything is typical, the details must of necessity be received as such. Two warnings are necessary: (1) Nothing may be dogmatically asserted to be a type without explicit New Testament authority; and (2) all types not so authenticated must be recognized as having the authority of analogy, or spiritual congruity, merely. The typical meanings of the materials and colours of the tabernacle are believed to be as follows: Gold, Deity in manifestation—divine glory; silver, redemption (Ex. 30. 12-16; 38. 27, note); brass, symbol of judgment, as in the brazen altar and in the serpent of brass (Num. 21. 6-9); blue, heavenly in nature or origin; purple, royalty; scarlet, sacrifice.

thee, *after* the pattern of the ¹tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

The tabernacle: (2) the ark.

10 And they shall ^amake an ²ark of ^bshittim wood: two ^ccubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of ^bshittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a ^dmercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two ^ccherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy

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^a The most inclusive type of Christ. Gold = Deity; wood = humanity. History: Num.3.31; 10.33; Josh. 3.3-15; 6.11; Jud.20.27; 1 Sam.3.3; 4.1-11; 5. 1-10; 6.1-21; 7.1,2; 2 Sam. 6.2-17; 7.2; 15.24-29; 1 Ki.8.1-21; *not carried to Babylon*, 2 Ki.24.13; 2 Chr.35.3; *not mentioned in Ezra or Neh.* Where is it? Rev. 11.19.

^b i.e. acacia.

^c One cubit = 1 ft. 5.48 in.; see also vs. 17.23.

^d See "Propitiation," Rom.3.25, note.

^e Ezk.1.5, note; 1 Ki. 6.23; Psa. 99.1; Rev. 4.6.

seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

The tabernacle: (3) the table of shewbread (Lev. 24. 5-9).

23 Thou shalt also make a table of ^bshittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of ^bshittim wood, and over-

¹ The tabernacle, speaking comprehensively, is explained in the N. T. as typical in three ways: (1) of the Church as a habitation of God through the Spirit (Ex. 25. 8; Eph. 2. 19-22); (2) of the believer (2 Cor. 6. 16); (3) as a figure of things in the heavens (Heb. 9. 23, 24). In *detail*, all speaks of Christ: (1) The ark, in its *materials*, acacia-wood (see Ex. 26. 15, note) and gold, is a type of the humanity and deity of Christ. (2) In its *contents*, a type of Christ, as: (a) having God's law in His heart (Ex. 25. 16); (b) the wilderness food (or portion) of His people (Ex. 16. 33); (c) Himself the resurrection, of which Aaron's rod is the symbol (Num. 17. 10). (3) In its *use* the ark, especially the mercy-seat, was a type of God's throne. That it was, to the sinning Israelite, a throne of grace and not of judgment was due to the mercy-seat formed of gold and sprinkled with the blood of atonement, which vindicated the law, and the divine holiness guarded by the cherubim (Gen. 3. 24; Ezk. 1. 5, note). See *Propitiation*, Rom. 3. 25, note.

² All begins with the ark, which, in the completed tabernacle, was placed in the holy of holies, because, in *revelation*, God begins from Himself, working outward toward man; as, in *approach*, the worshipper begins from himself, moving toward God in the holy of holies. The same order is followed in the Levitical offerings (Lev. 1.-5.). In *approach* man begins at the brazen altar, type of the Cross, where, in the fire of judgment, atonement is made.

lay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table ¹shewbread before me alway.

The tabernacle: (4) the golden candlestick.

31 And thou shalt ²make a ^acandlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall* be four bowls made like unto almonds, with their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be* of pure gold.

39 Of a ^btalent of pure gold shall

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^a Or, lamp-stand. Cf. Rev. 1.12, 13.20.

^b £6150, or \$29,085.

^c Cf. Heb. 8.5.

^d Fine linen typifies personal righteousness (Rev. 19.8). The fine linen here typifies the sinless life of Christ.

^e Blue, Christ's heavenly origin; purple, His royalty as David's son; scarlet, His sacrifice.

^f See Ezk. 1.5, note.

^g One cubit = 1 ft. 5.48 in.; also vs. 8, 13, 16.

^h Cf. Lev. 16. 5, 7-10. The reference seems to be to the result of the ordinance of the two goats as "covering" (Lev. 16.5, note), thus speaking of Christ in atonement (cf. Gen. 3. 21, note). This thought is intensified in the colour of the rams' skins, v. 14.

he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

CHAPTER 26.

The tabernacle: (5) the curtains of linen.

MOREOVER thou shalt make the tabernacle with ten curtains of ^dfine twined linen, and ^eblue, and purple, and scarlet: with ^fcherubims of cunning work shalt thou make them.

2 The length of one curtain *shall* be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

The tabernacle: (6) the curtains of goats' hair.

7 And thou shalt make curtains of ^ggoats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall* be thirty cubits, and the breadth of one curtain four cubits: and the

¹ Showbread, type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2. 9; Rev. 1. 6). In John 6. 33-58 our Lord has more in mind the manna, that food which "came down"; but all typical meanings of "bread" are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "corn of wheat" (John 12. 24) ground in the mill of suffering (John 12. 27) and brought into the fire of judgment (John 12. 31-33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. It is meditation upon Christ, as in Heb. 12. 2, 3.

² Candlestick, type of Christ our Light, shining in the fullness of the power of the sevenfold Spirit (Isa. 11. 2; Heb. 1. 9; Rev. 1. 4). Natural light was excluded from the tabernacle. Cf. 1 Cor. 2. 14, 15. See Gen. 1. 16, note, and John 1. 4.

eleven curtains *shall be all of one measure.*

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is outmost* in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

The tabernacle: (7) the covering of rams' skins.

14 And thou shalt make a covering for the tent of "rams' skins dyed red, and a covering above of badgers' skins.

The tabernacle: (8) the boards and sockets.

15 And thou shalt make ¹boards for the tabernacle of ^bshittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the

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^a See v.7, ref.

^b i.e. acacia.

^c Rom. 8.9;
1 Cor. 6.19.

boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty ²sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

The tabernacle: (9) the outside bars.

26 And thou shalt make bars of ^bshittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

The tabernacle: (10) the bar in the midst.

28 And the "middle bar in the midst of the boards shall reach from end to end.

¹ The typical meaning of the boards is clear as to Christ. Acacia wood, a desert growth, is a fitting symbol of Christ in His humanity as "a root out of dry ground" (Isa. 53. 2). The covering, gold, typifies Deity in manifestation, speaks of His divine glory. As applied to the individual believer the meaning of the boards is less clear. The connection may be found in John 17. 21, 22, 23; Eph. 1. 4, 6; 1 John 4. 13. Only as seen "in Him" could the boards be taken as representing the believer. So viewed the type is beautiful. In the world, and yet separated from it by the silver of redemption (Gal. 1. 4; Ex. 30. 11-16; 38. 25-27), as the boards of the tabernacle were separated from the earth by the sockets of silver, and united by the "middle bar" (v. 28), representing both the one life (Gal. 2. 20) and one Spirit (Eph. 4. 3), "all the building, fitly framed together, groweth unto an holy temple in the Lord" (Eph. 2. 21).

² Silver symbolizes redemption (Ex. 25. 1, note; 38. 27, note). All the tabernacle rests upon silver except the hangings of the *gate*, the way of access (Ex. 27. 17, note).

The tabernacle: (11) the overlay of gold.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

The tabernacle: (12) the inner veil.

31 And thou shalt make a ¹veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of ^ashittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy *place* and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

The tabernacle: (13) the outer veil.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars of ^ashittim wood, and overlay them with gold,

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a i.e. acacia.

b See Ex. 27. 17, note.

c The wood (Christ's humanity), completely inclosed in brass, must have become completely charred by sacrificial fires. Cf. Heb. 10. 5-7.

d One cubit = 1 ft. 5.48 in.; also vs. 9, 12-16, 18.

e Cf. Num. 21. 9; John 3. 14 with John 12. 31-33; thus fixing the symbolic meaning of brass as *divine manifestation in judgment*.

and their hooks shall be of gold: and thou shalt cast five sockets of ^bbrass for them.

CHAPTER 27.

The tabernacle: (14) the brazen altar.

AND thou shalt make an ²altar of ^ashittim wood, five ^dcubits long, and five cubits broad; the altar shall be foursquare: and the ³height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with ^ebrass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of ^ashittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

The tabernacle: (15) the court.

9 And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings of the court of ⁴fine twined linen

¹ The inner veil, type of Christ's human body (Mt. 26. 26; 27. 50; Heb. 10. 20). This veil, barring entrance into the holiest, was the most expressive symbol of the truth that "by the deeds of the law shall no flesh be justified" (Rom. 3. 20; Heb. 9. 8). Rent by an unseen hand when Christ died (Mt. 27. 51), thus giving instant access to God to all who come by faith in Him, it was the end of all legality; the way to God was open. It is deeply significant that the priests must have patched together again the veil that God had rent, for the temple services went on yet for nearly forty years. That patched veil is Galatianism—the attempt to put saint or sinner back under law. (Cf. Gal. 1. 6-9.) *Anything* but "the *grace* of Christ" is "another gospel," and under anathema.

² Brazen altar, type of the Cross upon which Christ, our whole burnt-offering, offered Himself without spot to God (Heb. 9. 14).

³ Cf. Ex. 25. 10. The altar of burnt-offering is double the height of the mercy-seat. The atonement more than saves us—it glorifies God (John 17. 4).

⁴ The fine linen commonly typifies personal righteousness (Ex. 26. 1, *ref. d*), and in the hangings of the court stands for that measure of righteousness which God demands of any who would, in his own righteousness, approach. Christ, fig-

of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of brass*; the hooks of the pillars and their fillets *shall be of silver*.

11 And likewise for the north side in length *there shall be hangings of an hundred cubits long*, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west side *shall be hangings of fifty cubits*: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be fifty cubits*.

14 The hangings of one side of the gate *shall be fifteen cubits*: their pillars three, and their sockets three.

15 And on the other side *shall be hangings fifteen cubits*: their pillars three, and their sockets three.

The tabernacle: (16) the hanging for the gate of the court.

16 And for the ¹gate of the court *shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought*

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^a Num. 21. 9, note.

with needlework: *and their pillars shall be four, and their sockets four.*

17 All the ²pillars round about the court *shall be filleted with silver*; their hooks *shall be of silver*, and their sockets of brass.

18 The length of the court *shall be an hundred cubits*, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of brass.*

The tabernacle: (17) the oil for the light.

20 And thou shalt command the children of Israel, that they bring thee pure ³oil olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be a statute for ever unto their generations on the behalf of the children of Israel.*

uratively speaking, put up the hangings of the court in Lk. 10. 25-28. The only way of approach was the "gate" (v. 16, John 10. 9). The hangings of the court bar out equally the self-righteous man and the open sinner, for the height was above eight feet (Ex. 27. 18).

¹ In the hangings of the court (v. 9, *ref.*), representing that practical righteousness which God demands in the law, and which, therefore, bars out all men (Rom. 3. 19, 20; 10. 3-5), no colours are inwrought. But the "gate" is Christ (John 10. 9), and so the colours reappear as in the veil (Ex. 26. 31).

² The fillets and hooks upholding the linen hangings are of silver (Ex. 38. 27, *note*), for it is in virtue of His redemptive work that Christ is our way of access, and not by virtue of His righteous life (symbolized by the fine linen); but the *pillars* of the court rest upon brass sockets, not silver as in the case of the boards (Ex. 26. 19, *note*), and brass symbolizes divine righteousness in judgment (Num. 21. 9, *note*). Redemption not only displays God's *mercy*, but vindicates His *righteousness* in showing that mercy (Rom. 3. 21-26).

³ Oil is a symbol of the Holy Spirit (Cf. John 3. 34, with Heb. 1. 9). In Christ the oil-fed Light ever burns, the Light of the world (John 8. 12). But here we have not the world, but the sanctuary. It is a question, not of testimony in and to the world, but of our communion and worship as believer-priests in the holiest (Heb. 10. 19, 20). In the Tabernacle there were two compartments, two lights: the holy place with the candlestick (Ex. 25. 31, *note*); the holy of holies with the shekinah, or manifested glory of God. These two places are now one (Mt. 27. 50, 51; Heb. 9. 6-8; 10. 19-21), but it is important to see that there are still two lights: Christ, the Light of life (John 8. 12), through the Spirit giving light upon the holy things of God, the showbread and altar of incense; and also the shekinah, now on the face of Jesus Christ (2 Cor. 4. 6). Into this twofold light we, as believer-priests, are brought (1 Pet. 2. 9). We "walk in the light," not merely which He gives, but in which He lives (1 John 1. 7). But what of the command to "bring pure oil" (Ex. 27. 20)? Because our access, apprehension, communion, and transformation are by the Spirit (Eph. 2. 18; 1 Cor. 2. 14, 15; 2 Cor. 13. 14; Phil. 2. 1; 2 Cor. 3. 18). Our *title* to His presence is the blood (Eph. 2. 13), but only as filled with the Spirit (Eph. 5. 18) do we really walk in the light.

CHAPTER 28.

The priesthood: (1) the high priest and the priests; types of Christ and ^abelievers of the Church age.

AND take thou unto thee ¹Aaron thy brother, and his sons with him, from ^bamong the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

² And thou shalt make ²holy garments for Aaron thy brother for glory and for beauty.

³ And thou shalt speak unto all *that are* wise hearted, whom I have filled with the "spirit of wisdom, that they may make Aaron's garments to ²consecrate him, that he may minister unto me in the priest's office.

The priesthood: (2) the garments of the high priest.

⁴ And these are the ^dgarments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

The materials.

⁵ And they shall ^etake gold, and blue, and purple, and scarlet, and fine linen.

The ephod.

⁶ And they shall make the ^eephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

⁷ It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together.

⁸ And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen.

⁹ And thou shalt take two onyx

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stones, and grave on them the names of the children of Israel:

¹⁰ Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

¹¹ With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

¹² And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two ^fshoulders for a memorial.

¹³ And thou shalt make ouches of gold;

¹⁴ And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

The breastplate.

¹⁵ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of ^ggold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

¹⁶ Foursquare it shall be *being* doubled; a ^hspan shall be the length thereof, and a span shall be the breadth thereof.

¹⁷ And thou shalt set in it settings of stones, *even* four rows of stones: *the first row shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

¹⁸ And the second row shall be an emerald, a sapphire, and a diamond.

¹⁹ And the third row a ligure, an agate, and an amethyst.

²⁰ And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

²¹ And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

^a See 1 Pet. 2. 9; Rev. 1.6.

^b Sanctify, holy (O.T.). vs. 1-3; Ex. 29.37,44. (Gen.2.3; Zech.8.3.)

^c Holy Spirit. Ex.31.3. (Gen.1.2; Mal.2.15.)

^d See Ex.29.5, note.

^e Gold, Deity in manifestation; blue, heavenly; purple, royalty; scarlet, sacrifice; fine linen, personal righteousness (Ex.26. 1, ref.)

^f The place of strength. Isa.9.6; Lk. 15.4,5.

^g One span = 8.737 inches.

¹ Type of Christ, our High Priest. Christ is a priest after the order of Melchizedek, but He executes his priestly office after the *pattern* of Aaron. Heb. 7. gives the *order*; Heb. 9., the *pattern*. See Gen. 14. 18-20, *note*.

² Heb. *qodesh* = "set apart" for God. Trans. "holy," v. 2; "consecrate," v. 3. Often trans. "sanctify." See summary, Zech. 8. 3, *note*. This is always the fundamental idea of a holy, consecrated, separated, or sanctified person or thing—something set apart for God. Infinite confusion would have been spared the reader if *qodesh* had been uniformly trans. "set apart."

22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and shalt them on the shoulder pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

The Urim and Thummim.

30 And thou shalt put in the breastplate of judgment the ¹Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The robe of the Ephod.

31 And thou shalt make the ^brobe of the ephod all of blue.

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32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

The "holy crown" (Ex. 29. 6).

36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

The ordinary garments of high priest and priests, over which the garments for glory and beauty were put on.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

^a The place of affection. Cf. v. 12, ref.

^b See Ex. 29. 5, note.

c i. e. be responsible for every neglect or offence respecting "the holy things," etc.

¹Urim and Thummim, meaning "lights and perfections." Some make these to be simply a collective name for the stones of the breastplate, so that the total effect of the twelve stones is to manifest the "lights and perfections" of Him who is the antitype of the Aaronic high priest. *Per contra*, Lev. 8. 8. This would seem to be conclusive that "the Urim and Thummim" are additional to the stones of the breastplate. In use the U and T were connected, in some way not clearly expressed, with the ascertainment of the divine will in particular cases (Num. 27. 21; Deut. 33. 8; 1 Sam. 28. 6; Ezra 2. 63).

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: *it shall be a statute for ever unto him and his seed after him.*

CHAPTER 29.

The priesthood: (3) the consecration of the priests; the offerings.

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the

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a Cf. Heb. 7. 26-28.

b See Lev. 1.2, note.

c Leaven. vs. 2.2; Ex. 34. 18, 25. (Gen. 19.3; Mt. 13. 33.)

d See Ex. 25. 30, note; Lev. 2.1, note 3.

e Distinguish the washing from the use of the laver. Ex. 30. 18-21. This washing typifies regeneration (Tit. 3.5); the laver, daily cleansing (1 John 1.9.) See both, John 13.10.

priest's office: ^aTake one young ^bbullock, and two ^brams without blemish,

² And ^cunleavened bread, and ^dcakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

³ And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

⁴ And ²Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt ^ewash them with water.

The order for the high priest.

⁵ And thou shalt take the ³garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

⁶ And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

¹ The priest type of consecration. (Cf. the temple type, 1 Ki. 8. 1-11; 2 Chr. 5. 4-14). The order in Leviticus (8. 1-9. 24) differs from the order here. In Leviticus the filling the hands precedes the sprinkling.

² Aaron shares in the washing (i.e. symbol of regeneration, Tit. 3. 5; John 3. 5-6): (1) as needing it, being in this in *contrast* with Christ (Heb. 7. 26-28); (2) to typify Christ's action, who received the baptism of John, not as needing it, but as thus identifying Himself with sinners, and as fulfilling the Aaronic type. As in Aaron's case, His anointing followed the washing (Ex. 29. 4, 7; Mt. 3. 14-16).

³ The high priest's garments were put on in reverse order of the instructions for making them:

(1) The "coat" (Ex. 28. 39), the oriental long garment worn next the person, made of fine linen (Ex. 27. 9, *ref.*).

(2) The "robe of the ephod" (Ex. 28. 31-35), a long seamless garment of blue linen with an opening for the head, worn over the "coat." Pomegranates, symbol of fruitfulness, were embroidered on the skirt of the robe in blue, purple, and scarlet, alternated with golden bells, symbol of testimony, which gave a sound as the high priest went in and out of the sanctuary. The robe was secured by an embroidered girdle.

(3) The ephod (Ex. 28. 5-12) was next put on. A short garment made of linen, embroidered with gold, blue, purple, and scarlet, it consisted of two pieces, front and back, united by two shoulder-pieces and by a band about the bottom. Two onyx stones, set in gold and fastened upon the shoulder-pieces of the ephod, were engraved with the names of the twelve tribes: "and Aaron shall bear their names before Jehovah upon his two shoulders (the place of strength) for a memorial." Cf. Isa. 9. 6; Lk. 15. 4, 5.

(4) The breastplate was a square pouch (Ex. 28. 16) of linen to contain the Urim and Thummim (Ex. 28. 30, *note*). To the linen pouch was attached the oblong gold setting containing four rows of precious stones, three in each row, with the names of the twelve tribes engraved thereon, on each stone a tribal name. The breastplate with the jewel work was attached at the upper corners to the shoulder-pieces of the ephod by golden chains. Golden rings were sewn on ephod and breastplate, and the latter was further secured to the ephod by laces of blue through the rings. Altogether, it was called "the breastplate of judgment" because worn by the high priest when judging the causes of the people (Ex. 28. 30, *note, refs.*).

(5) A mitre (or "turban") of fine linen was made (Ex. 28. 37) to cover the head, bearing upon the front a gold plate engraved, "Holiness to the LORD" (v. 36).

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

The order for the priests.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt ^agird them with girdles, Aaron and his sons, and put the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

The order for the sacrifices.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall ^bput their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the ^cfat that covereth the inwards, and the caul *that is above* the liver, and the two kidneys, and the fat that *is upon* them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire ^dwithout the camp: *it is a sin-offering.*

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: *it is a burnt-offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.*

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

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20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is upon* the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul ^eabove the liver, and the two kidneys, and the fat that *is upon* them, and the right shoulder; for it *is a ram of consecration:*

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is before* the LORD:

24 And thou shalt put all in the ^fhands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: *it is an offering made by fire unto the LORD.*

The priesthood: (4) the food of the priests. (See also vs. 29-33; Lev. 2. 6; 6. 14-18, 24-29; 7. 6-11, 34.)

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that which is for* Aaron, and of *that which is for* his sons:

28 And it shall be Aaron's and

^a Symbol of service. Lk. 12.37; 17.8; John 13.4; Rev.1.13.

^b Lev.1.4, note.

^c Lev.1.8, ref.

^d Lev.4.11,12, ref.

^e Lit. fill the hands.

(6) To these were added linen breeches, "from the loins even to the thighs" (Ex. 28. 42).

The "coat" and linen breeches were made for the priests, also, and were the ordinary garments of high priest and priests as distinguished from the other garments, which were "for glory and beauty."

his sons' by a statute for ever from the children of Israel: for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the ¹atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for* a sin-offering for ²atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an ³atonement for the altar, and ⁴sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

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The continual burnt-offering.

38 Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an ⁵hin of beaten oil; and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the ⁶meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAPTER 30.

The tabernacle: (18) the altar of incense; the great worship chapter.

AND thou shalt make an altar to burn ²incense upon: of ³shittim wood shalt thou make it.

¹ Heb. *kaphar*, "to cover." The English word "atonement" (at-one-ment) is not a translation of the Heb. *kaphar*, but a translator's interpretation. According to Scripture the legal sacrifice "covered" the offerer's *sin* and secured the divine forgiveness; according to the translators it made God and the sinner at-one. But the O.T. sacrifices did *not* at-one the sinner and God. "It is not possible that the blood of bulls and goats should take away sins" (Heb. 10. 4). The Israelite's offering implied confession of sin and of its due desert, death; and God "covered" ("passed over," Rom. 3. 25) his sin, in anticipation of *Christ's* sacrifice, which did, finally, "put away" the sins "done aforetime in the forbearance of God" (Rom. 3. 25; Heb. 9. 15). See Rom. 3. 25, *note*. The word "atonement" does not occur in the N.T.; Rom. 5. 11, meaning reconciliation, and so rendered in the R.V. See "Sacrifice," Gen. 4. 4, and *refs.* See *note* on atonement, Lev. 16.

² Altar of incense, type of Christ our intercessor (John 17. 1-26; Heb. 7. 25),

2 A ^acubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of ^bshittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no ¹strange incense thereon, nor burnt-sacrifice, nor ²meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an ^atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in the year shall he make ^atonement upon it throughout your generations: it is most holy unto the LORD.

Who may worship? (1) the redeemed (Psa. 107. 1, 2; Ex. 15. 1-21).

11 And the LORD spake unto Moses, saying,

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^a One cubit = 1 ft. 5.48 in.

^b i.e. acacia.

^c Lit. meal.

^d See Ex. 29. 33, note.

^e Cf. Ex. 38. 25-27. Silver thus becomes a type of redemption (Ex. 26. 19, note).

^f One shekel = 2 s. 9d., or 65 cents.

^g One gerah = 11.2 grains.

^h John 13. 8.

12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

13 ^cThese they shall give, every one that passeth among them that are numbered, half a ¹shekel after the shekel of the sanctuary: (a shekel is twenty ²gerahs:) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more, and the poor shall not give less than half a ¹shekel, when *they* give an offering unto the LORD, to make an ^atonement for your souls.

16 And thou shalt take the ^atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an ^atonement for your souls.

Who may worship? (2) the cleansed (Heb. 10. 22; John 13. 3-10; 1 John 1. 9).

17 And the LORD spake unto Moses, saying,

18 Thou shalt also make a ²laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall ^hwash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands

through whom our own prayers and praises ascend to God (Heb. 13. 15; Rev. 8. 3, 4), and of the believer-priest's sacrifice of praise and worship (Heb. 13. 15).

¹Cf. Lev. 10. 1-3. Two prohibitions are given concerning worship: (1) No "strange" incense is to be offered. This speaks of simulated or purely formal worship. (2) No "strange" fire was permitted. This refers to the excitation of "religious" feelings by merely sensuous means, and to the substitution for devotion to Christ of any other devotion, as to religious causes, or sects. Cf. 1 Cor. 1. 11-13; Col. 2. 8, 16-19. See Ex. 30. 38, note.

²Laver, type of Christ cleansing us from defilement, and from "every spot or wrinkle or any such thing" (John 13. 2-10; Eph. 5. 25-27). It is significant that the priests could not enter the holy place after serving at the brazen altar till hands and feet were cleansed.

and their feet, that they die not; and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

Who may worship? (3) *the anointed* (John 4. 23; Eph. 2. 18; 5. 18, 19).

22 Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^bhin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and 'consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing ¹oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any*

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of it upon a stranger, shall even be cut off from his people.

Worship: the incense, type of prayer and praise. It is for the Lord, v. 37; spiritual, not sensuous, v. 38.

34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure ²frankincense: of each shall there be a like weight:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to ³smell thereto, shall even be cut off from his people.

CHAPTER 31.

The tabernacle: (19) the workmen.

AND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the ^dspirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the

¹ Anointing oil, type of the Holy Spirit for service (Acts 1. 8).

² Frankincense is not to be confounded with incense (to which it was to be added), as it is often used apart from incense. We are told what composed the incense—never in Scripture what the frankincense was. All speaks of Christ—the sweet spices of those perfections which we may apprehend, the frankincense of that which God saw in Jesus ineffable.

³ What is condemned here is making worship a mere pleasure to the natural man, whether sensuous, as in beautiful music to please the ear, or eloquence, merely to give delight to the natural mind. Cf. John 4. 23, 24.

hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

The Sabbath a sign between Jehovah and Israel.

12 And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

14 Ye shall keep the sabbath therefore: for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two

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tables of testimony, ^btables of stone, ^awritten with the finger of God.

CHAPTER 32.

Paranthetical: the broken law.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, ^amake us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

The condemnation of Jehovah.

7 And the LORD said unto Moses, Go, get thee down; for ^athy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore ¹let me alone, that my wrath may wax hot against

^a Sabbath. vs. 13-16; Ex. 35.2,3; (Gen.2.3; Mt.12.1.)

^b See Ex.20.4, note.

^c Law (of Moses). Ex. 34.18-28. (Ex.19.1; Gal.3.1-29.)

^d Acts 7.40.

^e Cf. 1 Cor. 10.7.

^f Deut.9.8-22.

^g Cf.v.11.

¹ This whole scene affords a striking contrast between law and grace. Cf. Moses' intercession with Christ's (John 17.). Israel was a *nation*, under *probation* (Ex. 19. 5, 6); believers under grace are a *family*, awaiting *glory* (John 20. 17; Rom. 5. 1, 2). For them there is "an advocate with the *Father*," whose propitiatory sacrifice never loses efficacy (1 John 2. 1, 2). Moses pleads a *covenant* (Ex. 32. 13); Christ points to a *sacrifice* (John 17. 4).

them, and that I may consume them: and I will make of thee a great nation.

The advocacy of Moses
(1 John 2. 1).

11 And Moses besought the LORD his God, and ^asaid, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^brepent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD ^brepented of the evil which he thought to do unto his people.

Disciplinary judgment.

15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the ^ctables were the work of God, and the ^dwriting was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron,

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What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast *it* into the fire, and there came out this calf.

25 And when Moses saw that the people were naked; (for Aaron had made them naked unto *their* shame among their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

The missed blessing.

29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

The confession and intercession of Moses.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an ^eatonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses,

^a Bible prayers (O.T.).
Ex.33.12.
(Gen.15.2;
Hab.3.1-16.)

^b Zech.8.14,
note.

^c See Ex.20.4,
note.

^d Inspiration.
Ex.34.1,27,
28. (Ex.4.
15; Rev.22.
19.)

^e See Ex.29.33,
note.

Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAPTER 33.

The journey to be resumed.

AND the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

The "tent of meeting" outside the camp.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

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a Heb. 1.4, note.

b Cf. Ex. 24.4. This "tabernacle" is not to be confounded with that afterward made by commandment of God, but not yet made.

c Bible prayers (O.T.). Num. 6. 22-26. (Gen. 15.2; Hab. 3.1-16.)

d Separation. Lev. 20.24-26. (Gen. 12.1; 2 Cor. 6. 14-17.)

e i.e. Ex. 34. 6,7.

f Rom. 9.15.

g Cf. John 1. 18, note.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Moses' prayer; Jehovah's answer.

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Moses seeks a new vision for the new task.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there* is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a "cliff of the rock, and will cover thee with my ^bhand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

CHAPTER 34.

The second tables of the law.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the ^dwords that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

The new vision. (Cf. Ex. 33. 18-23.)

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our

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sin, and take us for thine inheritance.

The renewed commission.

10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a ^ccovenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their ^ggroves:

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

The feasts and the sabbaths again enjoined. (Cf. Lev. 23. 4-44.)

18 The feast of ^hunleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month 'Abib: for in the month Abib thou camest out from ^eEgypt.

19 All that openeth the matrix is mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest:

^a Song 2.14.

^b Cf. John 10. 28, 29.

^c See Ex. 20.4. note.

^d *Inspiration.* vs. 1, 27, 28; Ex. 35.1. (Ex. 4.15; Rev. 22.19.)

^e *Deity (names of).* 1 Sam. 1.3. (Gen. 1.1; Mal. 3.18.)

^f Josh. 23.12; Psa. 106.34-38; 2 Cor. 6. 14; 2 Tim. 2. 20, 21; Jas. 4.4.

^g See Deut. 16.21.

^h *Leaven.* vs. 18, 25; Lev. 2.4, 5, 11. (Gen. 19.3; Mt. 13.33.)

ⁱ e. April.

^j *Law (of Moses).* vs. 18-28; Lev. 1. 1-16, 34. (Ex. 19.1; Gal. 3. 1-29.)

in earing time and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 Thrice in the year shall all your menchildren appear before the Lord God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the kid in his mother's milk.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses ^awist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a ^bvail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

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35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

CHAPTER 35.

The Sabbath in Israel.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

The tabernacle: Moses instructs the people.

4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

The gifts of the people.

(Cf. Ex. 25. 1-8.)

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and *shittim* wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

13 The table, and his staves, and all his vessels, and the *shewbread*,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incense altar, and his staves, and the anointing oil, and

^a See Jud. 16. 20.

^b Cf. 2 Cor. 3. 13-16.

^c Inspiration. Num. 11. 24. (Ex. 4. 15; Rev. 22. 19.)

^d Sabbath. vs. 2. 3; Lev. 19. 3. 30. (Gen. 2. 3; Mt. 12. 1.)

^e vs. 21, 22, 26, 29; Ex. 36. 3-6; 1 Chr. 29. 14; Mk. 12. 41-44; 2 Cor. 8. 10-12; 2 Cor. 9. 15.

^f i.e. *acacia*.

^g Ex. 25. 30, note.

the sweet incense, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt-offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found ^ashittim wood for any work of the service, brought it.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD

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had commanded to be made by the hand of Moses.

Bezaleel and Aholiab to devise and teach. (Cf. Ex. 31. 1-11.)

30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the ^bspirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAPTER 36.

More than enough: the work begun.

THEN wrought Bezaleel and Aholiab, and every ^cwise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose ^dheart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him ^efree offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

^a i.e. *acacia*.

^b *Holy Spirit*. Num. 11.17, 25, 26, 29. (Gen. 1.3; Mal. 2.15.)

^c Ex. 28.3; 31.6; 35.10, 35.

^d Ex. 35.25, 26; 1 Chr. 29.5, 9, 17.

^e i.e. *free will*. 2 Cor. 8.1, note.

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

The linen curtains (Ex. 26. 1-6).

8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain for the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

The curtains of goats' hair.
(Cf. Ex. 26. 7.)

14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of

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brass to couple the tent together, that it might be one.

The covering of rams' skins.
(Cf. Ex. 26. 14.)

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

The boards and sockets.
(Cf. Ex. 26. 15.)

20 And he made boards for the tabernacle of shittim wood, standing up.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

The sockets of silver.
(Cf. Ex. 26. 19.)

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

The bars. (Cf. Ex. 26. 26.)

31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

^a One cubit = 1 ft. 5.48 in.; also vs. 15, 21.

^b Ex. 26. 5.

^c Ex. 26. 14.

^d i.e. acacia.

^e Ex. 26. 26.

The gold overlay. (Cf. Ex. 26. 29.)

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

The inner veil. (Cf. Ex. 26. 31.)

35 And he made a ^avail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36 And he made thereunto four pillars of ^bshittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

The outer veil. (Cf. Ex. 26. 36.)

37 And he made an ^changing for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass.

CHAPTER 37.

The ark. (Cf. Ex. 25. 10.)

AND ^dBezaleel made the ark of ^bshittim wood: two ^ecubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of ^bshittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

The mercy seat. (Cf. Ex. 25. 17.)

6 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7. And he made two ^cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub on the end on this side, and another cherub on the ^other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

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9 And the cherubims spread out *their* wings on high, and covered with their wings over the ^gmercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

The table of shewbread.
(Cf. Ex. 25. 23.)

10 And he made the ^htable of ^bshittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of ^bshittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

The golden candlestick.
(Cf. Ex. 25. 31.)

17 And he made the candlestick of pure gold: of beaten work made he the ⁱcandlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

^a Ex. 26.31;
30.6; Heb.
10.20.

^b i.e. *acacia*.

^c Ex. 26.36.

^d Ex 25.10;
40.3,21;
Num.10.33,
35.

^e One cubit =
1 ft. 5.48 in.;
also vs.6,10,
25.

^f 1 Ki.6.23;
Ezk.1.5,
note.

^g Ex.25.20.

^h Ex.25.23;
35.13; 40.4,
22.

ⁱ Ex.25.31;
40.24,25;
Heb.9.2.

22 Their knobs and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

The incense altar. (Cf. Ex. 30. 1.)

25 And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

The holy anointing oil.
(Cf. Ex. 30. 23-38.)

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAPTER 38.

The altar of burnt-offering.
(Cf. Ex. 27. 1.)

AND he made the altar of burnt-offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

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6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

The laver of brass. (Cf. Ex. 30. 18.)

8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

The court. (Cf. Ex. 27. 9.)

9 And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits:

10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.

11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver.

The gate of the court.
(Cf. Ex. 27. 16.)

18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits,

a £6150, or \$29,085.

b i.e. acacia.

c Ex. 30. 23.

d One cubit = 1 ft. 5.48 in.; also vs. 9, 11-15, 18.

answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine ^atalents, and seven hundred and thirty ^bshekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation was an hundred ^ctalents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A ^dbekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of ¹silver were cast the ^esockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

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30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER 39.

The holy garments for Aaron.
(Cf. Ex. 31. 10.)

AND of the ^fblue, and purple, and scarlet, they made ^gcloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ^hephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it in* the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are ⁱgraven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a ^jmemorial to the children of Israel; as the LORD commanded Moses.

8 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a ^kspan was the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first row* was a sardius, a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

^a One talent = £6150, or \$29,085.

^b One shekel = 2s. 9d., or 65 cents; also v. 29.

^c One silver talent = £410, or \$1940; also v. 27.

^d One bekah = 1s. 4½d., or 35 cents.

^e Ex. 26. 19, note.

^f Ex. 25. 4; 35. 23.

^g Ex. 31. 10; 35. 19.

^h Ex. 28. 6; Lev. 8. 7.

ⁱ Ex. 28. 9, 12.

^j Ex. 28. 29; Josh. 4. 7.

^k One span = 8.737 inches.

¹ Silver thus receives its symbolic meaning—redemption. The sockets were made of the redemption money of the children of Israel. Cf. Ex. 26. 19; 30. 13-16; Num. 3. 44-51.

12 And the third row, a figure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, *twelve*, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 And he made the robe of the ephod of woven work, all of blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made *bells* of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round

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about the hem of the robe to minister *in*; as the LORD commanded Moses.

27 And they made *coats* of fine linen of woven work for Aaron, and for his sons,

28 And a *mitre* of fine linen, and goodly bonnets of fine linen, and *linen breeches* of fine twined linen,

29 And a *girdle* of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like* to the engravings of a signet, *HOLINESS TO THE LORD*.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering.

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, and all the vessels thereof, and the *shewbread*,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the *holy place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD

a Rev. 21.12.

b Ex. 28.33.

c Ex. 28.39,40.

d Ex. 28.4,39.

e Ex. 28.42.

f Ex. 28.39.

g Zech. 14.20.

h Ex. 25.25-30.

commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

CHAPTER 40.

The tabernacle set up.

AND the LORD ^aspake unto Moses, ^bsaying,

2 On the first day of the ^cfirst month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron, and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the

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priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 And it came to pass in the ^bfirst month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 And he put the golden altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the ^dmeat-offering; as the LORD commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent

^a Cf. Ex. 25.-29.

^b *Israel* (*history*). vs. 1-38; Lev. 16. 1-34. (Gen. 12.2,3; Rom. 11.26.)

^c i.e. *April*.

^d *Lit. meal*.

of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ^bThen a ^ccloud covered the tent of the congregation, and the ^lglory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congre-

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^a Heb.3.2,3.

^b Cf. 1 Ki.8.10,11.

^c Lev.16.2; Num.9.15; 1 Ki.8.10; 2 Chr.5.13.

^d Neh.9.12; Psa.78.14; Isa.4.5.

gation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the ^dcloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

¹ Cf. Eph. 2. 22. What the shekinah glory was to tabernacle and temple, that the Spirit is to the "holy temple," the Church, and to the temple which is the believer's body (1 Cor. 6. 19).

THE THIRD BOOK OF MOSES

CALLED

LEVITICUS.

1 1]

[1 5

LEVITICUS stands in the same relation to Exodus, that the Epistles do to the Gospels. Exodus is the record of redemption, and lays the foundation of the cleansing, worship, and service of a redeemed people. Leviticus gives the detail of the walk, worship, and service of that people. In Exodus God speaks out of the mount to which approach was forbidden; in Leviticus He speaks out of the tabernacle in which He dwells in the midst of His people, to tell them that which befits His holiness in their approach to, and communion with, Himself.

The key-word of Leviticus is holiness, occurring 87 times. Key-verse, 19. 2.

Leviticus is in nine chief divisions: I. The Offerings, 1.-6. 7. II. The Law of the Offerings, 6. 8-7. 38. III. Consecration, 8. 1-9. 24. IV. A Warning Example, 10. 1-20. V. A Holy God must have a Cleansed People, 11.-15. VI. Atonement, 16., 17. VII. The Relationships of God's People, 18.-22. VIII. The Feasts of Jehovah, 23. IX. Instructions and Warnings, 24.-27.

CHAPTER 1.

The sweet savour offerings: (1) the burnt-offering: Christ offering Himself without spot to God. See Law of this offering, Lev. 6. 8-13.

AND the LORD called unto ^aMoses, and spake unto him out of the tabernacle of the congregation, saying,

² Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering

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^a Law (of Moses), v. 1 to ch. 16, 34. (Ex. 19. 1; Gal. 3. 1-29.)

^b Sacrifice (typical), vs. 3-17; Lev. 2. 1-16. (Gen. 4. 4.; Heb. 10. 18.)

^c See Ex. 29. 33, note.

of the cattle, *even* of the herd, and of the flock.

³ If his offering be a ^{1b}burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

⁴ And he shall put his ²hand upon the head of the burnt-offering; and it shall be accepted for him to make ^catonement for him.

⁵ And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood,

¹ The burnt-offering (1) typifies Christ offering Himself without spot to God in delight to do His Father's will even in death. (2) It is *atonement* because the believer has *not* had this delight in the will of God; and (3) *substitutionary* (v. 4) because Christ did it in the sinner's stead. But the thought of *penalty* is not prominent (Heb. 9. 11-14; 10. 5-7; Psa. 40. 6-8; Phil. 2. 8). The emphatic words (Lev. 1. 3-5) are "burnt-sacrifice," "voluntary," "it shall be accepted for him," and "atonement."

The creatures acceptable for sacrifice are five:

(1) The bullock, or ox, typifies Christ as the patient and enduring Servant (1 Cor. 9. 9, 10; Heb. 12. 2, 3), "obedient unto death" (Isa. 52. 13-15; Phil. 2. 5-8). His offering in this character is substitutionary, for this we have not been.

(2) The sheep, or lamb, typifies Christ in unresisting self-surrender to the death of the cross (Isa. 53. 7; Acts 8. 32-35).

(3) The goat typifies the sinner (Mt. 25. 33) and, when used sacrificially, Christ, as "numbered with the transgressors" (Isa. 53. 12; Lk. 23. 33), and "made sin," and "a curse" (Gal. 3. 13; 2 Cor. 5. 21), as the sinner's substitute.

(4, 5) The turtle-dove or pigeon. Naturally a symbol of mourning innocence (Isa. 38. 14; 59. 11; Mt. 23. 37; Heb. 7. 26), is associated with poverty in Lev. 5. 7, and speaks of Him who for our sakes became poor (Lk. 9. 58), and whose pathway of poverty which began with laying aside "the form of God," ended in the sacrifice through which we became rich (2 Cor. 8. 9; Phil. 2. 6-8). The sacrifice of the poor Man becomes the poor man's sacrifice (Lk. 2. 24).

These grades of typical sacrifice test the measure of our apprehension of the varied aspects of Christ's one sacrifice on the cross. The mature believer should see Christ crucified in all these aspects.

² The laying on of the offerer's hand signified *acceptance* and *identification*

and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the ^afat, in order upon the wood that is on the ^bfire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a ²sweet ^bsavour unto the LORD.

10 And if his offering be of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it

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^a That which burns most quickly—devotedness, zeal.

^b Savour of satisfaction.

^c Lit. meal.

upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER 2.

The sweet savour offerings: (2) the meat-offering; Christ in His human perfections tested by suffering. See Law of this offering, Lev. 6. 14-23.

AND when any will offer a ^cmeat-offering unto the LORD, his offering shall be of ³fine flour; and he shall pour oil upon it, and put frankincense thereon:

of himself with his offering. In type it answered to the believer's faith accepting and identifying himself with Christ (Rom. 4. 5; 6. 3-11). The believer is justified by faith, and his faith is reckoned for righteousness, because his faith identifies him with Christ, who died as his sin-offering (2 Cor. 5. 21; 1 Pet. 2. 24).

¹ Fire. Essentially a symbol of God's holiness. As such it expresses God in three ways: (1) In judgment upon that which His holiness utterly condemns (e.g. Gen. 19. 24; Mk. 9. 43-48; Rev. 20. 15); (2) in the manifestation of Himself, and of that which He approves (e.g. Ex. 3. 2; 1 Pet. 1. 7; Ex. 13. 21); and (3) in purification (e.g. 1 Cor. 3. 12-14; Mal. 3. 2, 3). So, in Leviticus, the fire which only manifests the sweet savour of the burnt-, meal-, and peace-offerings, wholly consumes the sin-offering.

² The sweet savour offerings are so called because they typify Christ in His own perfections, and in His affectionate devotion to the Father's will. The non-sweet savour offerings typify Christ as bearing the whole demerit of the sinner. Both are substitutional. In our place Christ, in the burnt-offering, makes good our lack of devotedness, and, in the sin- and trespass-offerings, suffers because of our disobedience.

³ The meal-offering. The *fine flour* speaks of the evenness and balance of the character of Christ; of that perfection in which no quality was in excess, none lacking; *the fire*, of His testing by suffering, even unto death; *frankincense*, the fragrance of His life Godward (see Ex. 30. 34); *absence of leaven*, His character as "the Truth" (see Ex. 12. 8, refs.); *absence of honey*;—His was not that mere natural sweetness which may exist quite apart from grace; *oil mingled*, Christ as born of the Spirit (Mt. 1. 18-23); *oil upon*, Christ as baptized with the Spirit (John 1. 32; 6. 27); *the oven*, the unseen sufferings of Christ—His inner agonies (Heb. 2. 18; Mt. 27. 45, 46); *the pan*, His more evident sufferings (e.g. Mt. 27. 27-31); *salt*, the pungency of the truth of God—that which arrests the action of leaven.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be an offering made by fire, of a sweet savour unto the LORD:*

3 And the remnant of the ^bmeat-offering *shall be* Aaron's and his sons': *it is a thing most holy of the offerings of the LORD made by fire.*

4 And if thou bring an oblation of a ^bmeat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation be a ^bmeat-offering *baken* in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is a* ^bmeat-offering.

7 And if thy oblation be a ^bmeat-offering *baken* in the fryingpan, it shall be made of fine flour with oil.

8 And thou shalt bring the ^bmeat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the ^bmeat-offering a memorial thereof, and shall burn *it* upon the altar: *it is an offering made by fire, of a sweet savour unto the LORD.*

10 And that which is left of the ^bmeat-offering *shall be* Aaron's and his sons': *it is a thing most holy of the offerings of the LORD made by fire.*

11 No ^bmeat-offering, which ye shall bring unto the LORD, shall be made with ¹leaven: for ye shall burn no leaven, nor any ²honey, in any offering of the LORD made by fire.

12 As for the oblation of the first-

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fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy ^bmeat-offering shalt thou season with ³salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy ^bmeat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a ^bmeat-offering of thy firstfruits unto the LORD, thou shalt offer for the ^bmeat-offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: *it is a* ^bmeat-offering.

16 And the priest shall burn the memorial of it, *part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.*

CHAPTER 3.

The sweet savour offerings: (3) the peace-offering: Christ our peace (Eph. 2. 14-18). See Law of this offering, Lev. 7. 11-21.

AND if his oblation be a ^dsacrifice of ⁴peace-offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the

^a Sacrifice (typical). vs. 1-16; Lev. 3. 1-17. (Gen. 4. 4; Heb. 10. 18.)

^b Lit. meal.

^c Leaven. vs. 4, 5, 11; Lev. 6. 16, 17. (Gen. 19. 3; Mt. 13. 33.)

^d Sacrifice (typical). vs. 1-17; Lev. 4. 3-35. (Gen. 4. 4; Heb. 10. 18.)

^e Lev. 1. 4; 16. 21; Isa. 53. 6.

¹ For meanings of leaven see Mt. 13. 33. Also Lev. 7. 13, note.

² Honey is mere natural sweetness and could not symbolize the divine graciousness of the Lord Jesus.

³ Cf. Num. 18. 19; Mk. 9. 49, 50; Col. 4. 6.

⁴ The peace-offering. The whole work of Christ in relation to the believer's peace is here in type. He *made* peace, Col. 1. 20; *proclaimed* peace, Eph. 2. 17; and *is* our peace, Eph. 2. 14. In Christ God and the sinner meet in peace; God is propitiated, the sinner reconciled—both alike satisfied with what Christ has done. But all this at the cost of blood and fire. The details speak of fellowship. This brings in prominently the thought of *fellowship* with God through Christ. Hence the peace-offering is set forth as affording food for the priests (Lev. 7. 31-34). Observe that it is the breast (affections) and shoulders (strength) upon which we as priests (1 Pet. 2. 9) feed in fellowship with the Father. This it is which makes the peace-offering especially a *thank-offering* (Lev. 7. 11, 12).

fat that *is* on them, which *is* *by* the flanks, and the ^acaul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall ^bburn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 And if his offering for a sacrifice of peace-offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he ^coffer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the ^dcaul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the ^efood of the offering made by fire unto the LORD.

12 And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the

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liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD'S.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAPTER 4.

The non-sweet savour offerings:

(1) *the sin-offering; Christ atoning for the guilt of sin* (Heb. 13. 11, 12). See Law of this offering, Lev. 6. 25-30.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him ^fbring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a ^gsin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he shall take off from it all

^a Fat appendage.

^b 2 Chr. 35. 14.

^c 1 Ki. 8. 62.

^d v. 4.

^e Num. 28. 2.

^f Sacrifice (typical). vs. 3-35; Lev. 5. 1-19. (Gen. 4. 4; Heb. 10. 18.)

¹ The sin-offering, though still Christ, is Christ seen laden with the believer's sin, absolutely in the sinner's place and stead, and not, as in the sweet savour offerings, in His own perfections. It is Christ's death as viewed in Isa. 53.; Psa. 22.; Mt. 26. 28; 1 Pet. 2. 24; 3. 18. But note (Lev. 6. 24-30) how the essential holiness of Him who was "made sin for us" (2 Cor. 5. 21) is guarded. The sin-offerings are *expiatory, substitutional, efficacious* (Lev. 4. 12, 29, 35); and have in view the vindication of the law through substitutional sacrifice.

the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth ¹without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

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17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil.

18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

22 When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it is a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

^a See Ex. 29. 33, note.

^b Forgiveness. vs. 20, 26, 31, 35; Lev. 5. 10, 13, 16, 18. (Lev. 4. 20; Mt. 26. 28.)

¹ Cf. Ex. 29. 14; Lev. 16. 27; Num. 19. 3; Heb. 13. 10-13. The last passage is the interpretative one. The "camp" was Judaism—a religion of forms and ceremonies. "Jesus, also, that He might sanctify [separate, or set apart for God] the people with [or 'through'] His own blood, suffered without the gate" [temple gate, city gate, i.e. Judaism civil and religious]; Heb. 13. 12. But how does this sanctify, or set apart, a people? "Let us go forth therefore unto Him without the camp [Judaism then, Judaized Christianity now—anything *religious* which denies Him as our sin-offering] bearing His reproach" (Heb. 13. 13). The sin-offering, "burned without the camp," typifies this aspect of the death of Christ. The cross becomes a new altar, in a new place, where, without the smallest merit in themselves, the redeemed gather to offer, as believer-priests, spiritual sacrifices (Heb. 13. 15; 1 Pet. 2. 5). The bodies of the sin-offering beasts were not burned without the camp, as some have fancied, because "saturated with sin," and unfit for a holy camp. Rather, an unholy camp was an unfit place for a holy sin-offering. The dead body of our Lord was not "saturated with sin," though in it our sins had been borne (1 Pet. 2. 24).

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an ^aatonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an ^aatonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD; and the priest shall make an ^aatonement for his sin that he hath committed, and it shall be forgiven him.

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CHAPTER 5.

The non-sweet savour offerings: (2) the trespass-offerings; Christ atoning for the injury of sin. See Law of this offering, Lev. 7. 1-7.

AND if a soul ^bsin, and hear the voice of swearing, and is a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if it be* hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall ^cconfess that he hath sinned in that *thing*:

6 And he shall bring his ¹trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an ^aatonement for him concerning his sin.

7 And if he be ^dnot able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin-offering.

^a See Ex. 29. 33, note.

^b Sacrifice (typical). vs. 1-19; Lev. 6. 1-7; (Gen. 4. 4; Heb. 10. 18.)

^c Num. 5. 7; Josh. 7. 19.

^d Lev. 12. 8; 14. 21.

¹ The trespass-offerings have in view rather the *injury* which sin does than its *guilt*—which is the sin-offering aspect. What is due to God's rights in every human being is here meant. Psa. 51. 4 is a perfect expression of this.

10 And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make an ^aatonement for him for his sin which he hath sinned, and it shall be ^bforgiven him.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ^cephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 And the priest shall make an ^aatonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a ^dmeat-offering.

14 And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by ^eshekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an ^aatonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an ^aatonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly trespassed against the LORD.

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CHAPTER 6.

The trespass-offering and restitution. See Law of this offering, Lev. 7. 1-7.

AND the LORD spake unto Moses, saying,

2 ^fIf a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 And the priest shall make an ^aatonement for him before the LORD: and it shall be ^gforgiven him for any thing of all that he hath done in trespassing therein.

The law of the offerings: (1) the burnt-offering (Lev. 1. 1-17).

8 And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: It *is* the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

^a See Ex. 29. 33, note.

^b Forgiveness. vs. 10, 13, 16, 18; Lev. 6. 7; (Lev. 4. 20; Mt. 26. 28.)

^c One ephah = 1 bu. 3 pts.

^d Lit. meal.

^e One shekel = 2s. 9d. or 65 cents.

^f Sacrifice (typical). vs. 1-7; Lev. 16. 1-24. (Gen. 4. 4; Heb. 10. 18.)

^g Forgiveness. Lev. 19. 22. (Lev. 4. 20; Mt. 26. 28.)

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

The law of the offerings: (2) the meat-offering (Lev. 2. 1-16).

14 And this is the law of the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

(The priests' meat-offering.)

19 And the LORD spake unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer

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it: it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

The law of the offerings: (3) the sin-offering (Lev. 4. 1-35).

24 And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

CHAPTER 7.

The law of the offerings: (4) the trespass-offering (Lev. 5. 1 to 6. 7).

LIKEWISE this is the law of the trespass-offering: it is most holy.

2 In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made

^a Lit. meal.

^b Leaven, vs. 16, 17; Lev. 7. 12, 13. (Gen. 19, 3; Mt. 13. 33.)

^c One ephah = 1 bu. 3 pts.

^d Heb. kaphar, to cover. See Dan. 9. 24, note; Ex. 29. 33; note.

¹ See Lev. 1. 8, note. Here the fire expresses also the undying devotedness of Christ.

by fire unto the Lord: it is a trespass-offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin-offering is, so is the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the ^bmeat-offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every ^bmeat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as *much* as another.

The law of the offerings: (5) the peace-offering (Lev. 3. 1-17).

11 And this is the law of the sacrifice of ¹peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving ⁶unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering ²leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for an heave-offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

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^a See Ex. 29. 33, note.

^b Lit. meal.

^c Leaven. vs. 12, 13; Lev. 8. 2, 26. (Gen. 19. 3; Mt. 13. 33.)

^d Lev. 11. 10, 41; 19. 7.

^e Lev. 15. 3.

^f Lev. 11. 24, 28.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an ^aabomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the ³soul that shall touch any unclean *thing*, as the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 And the LORD spake unto Moses, saying,

23 Speak unto the children of Is-

¹ In the "law of the offerings," the peace-offering is taken out of its place as third of the sweet savour offerings, and placed alone, and after all the non-sweet savour offerings. The explanation is as simple as the fact is beautiful. In *revealing* the offerings Jehovah works from Himself *out* to the sinner (see Ex. 25. 10, note). The whole burnt-offering comes first as meeting what is due to the divine affections, and the trespass-offering last as meeting the simplest aspect of sin—its *injuriousness*. But the sinner begins of necessity with that which lies nearest to a newly awakened conscience—a sense, namely, that because of sin he is at *enmity* with God. His first need, therefore, is peace with God. And that is precisely the Gospel order. Christ's first message is, "Peace" (John 20. 19), *afterward* He shows them His hands and His side. It is the order of 2 Cor. 5. 18-21: first "the word of reconciliation," verse 19, then the trespass- and sin-offering, verse 21. *Experience* thus reverses the order of *revelation*.

² The use of leaven here is significant. Peace with God is something which the believer *shares* with God. Christ is our peace-offering (Eph. 2. 13). Any thanksgiving for peace *must*, first of all, present *Him*. In verse 12 we have this, in type, and so leaven is excluded. In verse 13 it is the *offerer* who gives thanks for *his* participation in the peace, and so leaven fitly signifies, that though having peace with God through the work of another, there is still evil in him. This is illustrated in Amos 4. 5, where the evil in Israel is before God.

rael, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, *whether it be of fowl or of beast, in any of your dwellings.*

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a ^bwave-offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 This is the *portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of

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a v.20.

b Lev.8.27;
9.21; Ex.29.
24,27.

c Num.6.20.

d Lev.8.12,30;
Ex.40.13,15.

e Lev.6.9,14,
25.

f Lit. meal.

g Leaven. vs.
2.26; Lev.
10.12. (Gen.
19.3; Mt.13.
33.)

h See Ex.28.
30, note.

U-rim,
'lights.'
Thum-mim,
'perfection.'

Israel, in the day that ^dhe anointed them, *by* a statute for ever throughout their generations.

37 This is the law of the burnt-offering, of the ^emeat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER 8.

Consecration of the priests.

AND the LORD spake unto Moses, saying,

2 Take ¹Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of ²unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

Consecration: (1) cleansing (Eph. 5. 25-27; John 13. 3-10).

6 And Moses brought Aaron and his sons, and washed them with water.

Consecration: (2) the high priest clothed.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the ³Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown; as the LORD commanded Moses.

¹ The priests did not consecrate themselves, all was done by another, in this instance Moses, acting for Jehovah. The priests simply presented their bodies in the sense of Rom. 12. 1.

Consecration: (3) the high priest's anointing.

B.C. 1490.

10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Consecration: (4) the priests clothed.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

Consecration: (5) the offerings.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified *it*, to make ^breconciliation upon it.

16 And he took all the fat that was upon the inwards, and the caul ^aabove the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses

burnt the whole ram upon the altar: *it was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

Consecration: (6) the blood applied.

23 And he slew *it*; and Moses took of the ^dblood of *it*, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the ^eblood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul ^aabove the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

Consecration: (7) the hands filled.

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savour: *it is* an offering made by fire unto the LORD.

29 And Moses took the ^gbreast, and waved *it for* a wave-offering before the LORD: *for* of the ram of consecration *it was* Moses' part; as the LORD commanded Moses.

Consecration: (8) the anointing of the priests.

30 And Moses took of the anoint-

^a Sanctify, holy (O.T.). Lev.27.14-22. (Gen.2.3; Zech.8.3.)

^b Heb. *kaphar*, to cover. See Dan.9.24, note.

^c Ex.29.19,31.

^d Lev.14.14.

^e Heb.9.22,23.

^f Ex.29.22.

^g Ex.29.26.

¹ Two important distinctions are made in the case of the high priest, thus confirming his typical relation to Christ the anti-type: (1) Aaron is anointed before the sacrifices are slain, while in the case of the priests the application of blood precedes the anointing. Christ the sinless One required no preparation for receiving the anointing oil, symbol of the Holy Spirit; (2) upon the high priest only was the anointing oil poured. "God giveth not the Spirit by measure unto him" (John 3. 34). "Thy God hath anointed Thee with the oil of gladness above Thy fellows" (Heb. 1. 9).

ing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

Consecration: (9) the food of the priests. (Ex. 29. 26, and refs.)

31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

Consecration: (10) the priests separated unto God.

33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER 9.

The priests begin their ministry.

AND it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil: for to day the LORD will appear unto you.

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5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin-offering, which was for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar.

15 And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram for a sacrifice of peace-offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and

^a See Ex. 29. 33, note.

^b Lit. meal.

^c Heb. 9. 22, 23.

^d Isa. 53. 10; Heb. 2. 17; 5. 3.

^e Lit. meal.

^f Ex. 29. 38.

the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

CHAPTER 10.

The strange fire of Nadab and Abihu.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange ¹fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they ²died before the LORD.

3 Then Moses said unto Aaron, This is *it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your

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a Miracles
(O.T.) vs.
1,2; Num.
11.1-3; (Gen.
5.24; Jon.2.
1-10.)

b Num.16.46;
Josh.7.1;
22.18, 20;
2 Sam.24.1,
15.

c Lit. meal.

d Leaven.
Lev.23.6-17.
(Gen.19.3;
Mt.13.33.)

e Num.18.10.

Na-dab,
'liberal.'

A-bi-hu,
'God is
father.'

Mish-a-el,
one with
God.

El-za-phan,
'God pro-
fects.'

Uz-zi-el,
'power of
God.'

El-e-a-zar,
'God has
helped.'

Ith-a-mar,
'isle of
palms.'

heads, neither rend your clothes; lest ye die, and lest ^bwrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the ^cmeat-offering that remaineth of the offerings of the LORD made by fire, and eat it without ^dleaven beside the altar: for it is most holy: 13 And ye shall eat it in the ^eholy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they* be thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 And Moses diligently sought the goat of the sin-offering, and,

¹ Strange fire. Fire "from before the Lord" had kindled upon the altar of *burnt-offering* the fire which the care of the priests was to keep burning (Lev. 6. 12). No commandment had yet been given (Lev. 16. 12) how the *incense* should be kindled. The sin of Nadab and Abihu was in acting in the things of God without seeking the mind of God. It was "will worship" (Col. 2. 23), which often has a "show of wisdom and humility." It typifies any use of carnal means to kindle the fire of devotion and praise.

behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the ^bholy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and if I had eaten the sin-offering to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

CHAPTER 11.

A holy God—a holy people:
(1) *their food.*

AND the LORD spake unto Moses and to Aaron, saving unto them,

2 Speak unto the children of Israel, saying, ¹These are the beasts, which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the ²hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

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7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind; 16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and

a See Ex. 29.

33, note.

b Lev. 6. 26.

c Isa. 1. 11, 15;

Jer. 6. 20;

14. 12; Hos.

9. 4; Mal.

1. 10, 13.

¹ The dietary regulations of the covenant people must be regarded *primarily* as sanitary. Israel, it must be remembered, was a nation living on the earth under a theocratic government. Of necessity the divine legislation concerned itself with the social as well as with the religious life of that people. To force upon every word of that legislation a typical meaning is to strain 1 Cor. 10. 1-11 and Heb. 9. 23, 24 beyond all reasonable interpretation.

² Heb. *arnebeth*, an unidentified animal, but certainly not a hare, possessing as it is said to, characteristics not possessed by the hare. The supposed error in the text is due entirely to the translators' assumption that the English hare and the ancient "arnebeth" were identical.

the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever *toucheth* the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall *wash* his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall *wash* his clothes, and be unclean until the even: they are unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind.

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth *touch* them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall *break* it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether* *it be* oven, or ranges for pots, they shall be broken down: *for* they are un-

B.C. 1490.

clean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy: for I am *holy*: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER 12.

A holy God — a holy people: (2) the law of motherhood (Psa. 51. 5; John 3. 6).

AND the LORD spake unto Moses, saying,

a v.8; Lev. 17.15,16; 1 Cor.15.33.

b Num.19.10, 22; 31.24; Zech.13.1; Heb.9.10; 10.22.

c va.24,25.

d v.8; Hag. 2.13.

e Psa.2.9; Jer.48.38.

f 1 Pet.1.16.

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtledove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER 13.

A holy God—a holy people:
(3) *leprosy—Type of sin as in Rom. 6. 12-14; 1 John 1. 8.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

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3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab; and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising;

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh;

a John 1.29;
1 Pet.1.18,
19.

b See Ex.29.
33, note.

c Lev.5.7.

d Lk.2.22-24.

e Deut.17.8,9;
24.8; Mal.
2.7; Lk.17.
14.

f Psa.19.12;
John 13.8,10.

g Num.12.10,
12; 2 Ki.5.
27; 2 Chr.26.
19; John 3.
19,20.

¹ Leprosy speaks of sin as (1) in the blood; (2) becoming overt in loathsome ways; (3) incurable by human means. The anti-type as applied to the people of God is "sin," demanding self-judgment (1 Cor. 11. 31); and "sins," demanding confession and cleansing (1 John 1. 9).

² Some have found in the regulations of this chapter concerning an inquest by the priests of a case of leprosy, elaborate provisions for the exercise of discipline in the local church. No little self-righteousness and cruelty have come in thereby. The explicit instructions of the N.T. are the alone and sufficient rule of discipline.

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if it be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 Or if there be *any* flesh, in the skin whereof *there is* a hot ^aburning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be*

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somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: *for it is* an inflammation of the burning.

29 If a man or woman have a ^bplague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall ^cspread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish

a Isa. 3.24.

b 1 Ki. 8.38;
2 Chr. 6.29;
Isa. 1.5.

c vs. 4, 6.

d vs. 7, 27.

white; it is a freckled spot *that* groweth in the skin; he is clean.

40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore: it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be b'rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, "Unclean, unclean."

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in

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woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading *plague*: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER 14.

A holy God—a holy people: (4) the law of the leper's cleansing.

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command

a Isa.1.5.

b 2 Sam.13.19;
Ezra 9.3;
Job 1.20;
Jer.36.24;
Joel 2.13.

c Lev.10.6;
21.10.

d Job 42.6;
Psa.51.3.5;
Isa.6.5; 64.6.

e 2 Chr.26.21;
Psa.38.11.

¹ As a type of Gospel salvation the points are: (1) The leper does nothing (Rom. 4. 4, 5); (2) the priest seeks the leper, not the leper the priest (Lk. 19. 10); (3) "without shedding of blood is no remission" (Heb. 9. 22); (4) "and if Christ be not raised, your faith is vain" (1 Cor. 15. 17).

to take for him that is to be cleansed two ¹birds alive and clean, ²and cedar wood, and scarlet, and hyssop:

5 And the priest shall command that one of the birds be killed in an earthen ²vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that* was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a ^bmeat-offering, mingled with oil, and one ^clog of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the ^dpriest shall take one he lamb, and offer him for a ^etrespass-offering, and the log of oil, and wave them for a wave-offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin-offering, and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy:

14 And the priest shall take *some*

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of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an ^fatonement for him before the LORD.

19 And the priest shall offer the ^gsin-offering, and make an ^fatonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering:

20 And the priest shall offer the burnt-offering and the ^bmeat-offering upon the altar: and the priest shall make an ^fatonement for him, and he shall be clean.

21 And if he *be* poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an ^fatonement for him, and one tenth deal of fine flour mingled with oil for a ^bmeat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall

^a Num. 19.6; Heb. 9.19.

^b Lit. *meal*.

^c One log = .96 pts.; also vs. 12, 15, 21, 24.

^d Lev. 5.18; 6.6.

^e Isa. 53.10.

^f See Ex. 29. 33, note.

^g 2 Cor. 5.21.

¹ The bird slain, and the live bird, dipped in blood and released, present the two aspects of salvation in Rom. 4. 25; "delivered for our offences, and raised again for our justification."

² The earthen vessel typifies the humanity of Christ, as the running water typifies the Holy Spirit as the "Spirit of life" (Rom. 8. 2); "put to death in the flesh, but quickened by the Spirit" (1 Pet. 3. 18).

wave them *for* a wave-offering before the LORD:

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that is in his left hand seven times before the LORD:

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an ^aatonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the ^bmeat-offering: and the priest shall make an ^aatonement for him that is to be cleansed before the LORD.

32 This is the law of *him* in whom is the plague of leprosy, whose hand is not ^cable to get *that which pertaineth* to his cleansing.

33 And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to ^dyou for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they ^eempty the house, before the priest go *into it* to see the plague, and all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

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38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, *fit is* a fretting leprosy in the house: it is unclean.

45 And he shall ^bbreak down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with

^a See Ex. 29. 33, note.

^b Lit. meal.

^c Psa. 72. 12, 14.

^d Gen. 12. 7; 13. 17; 17. 8; Deut. 32. 49.

^e Or, prepare.

^f Lev. 13. 51; Zech. 5. 4.

^g 1 Ki. 9. 6, 9; 2 Ki. 10. 27; 18. 4; Jer. 52. 13.

the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an ^aatonement for the house; and it shall be clean.

54 This *is* the law for all manner of ^bplague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

CHAPTER 15.

A holy God—a holy people: (5) the imperative of cleansing: (John 13. 3-10; Eph. 5. 25-27; 1 John 1. 9).

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running ^cissue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, *it is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, *is* unclean; and every thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his ^dclothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that *is* clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth *any* thing that was under him shall be unclean until the even: and he that

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beareth *any of those things* shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the ^evessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue *is* cleansed of his issue; then he shall number to ^fhimself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him ^gtwo turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an ^aatonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon *is* the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth *any* thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on *any* thing whereon she sitteth, when

^a See Ex. 29. 33, note.

^b Lev. 13. 30.

^c Lev. 22. 4; Num. 5. 2; 2 Sam. 3. 29.

^d Lev. 22. 4; Deut. 23. 10.

^e Lev. 6. 28; 11. 33.

^f v. 28; Lev. 14. 8; Num. 19. 11, 12.

^g Lev. 14. 22, 31.

he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be unclean*.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an *atonement* for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their

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^a See Ex.29. 33, note.

^b *Israel* (history). vs.1-34; Num.3.1-10. (Gen.12.2,3; Rom.11.26.)

^c Lev.10.1,2.

^d Ex.30.10; Heb.4.16; 9.7,8; 10.19.

^e *Sacrifice* (typical). vs. 2-34; Lev.17. 11. (Gen.4. 4; Heb.10. 18.)

uncleanness, when they defile my tabernacle that is among them.

32 This is the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAPTER 16.

The day of atonement: Christ as High Priest and sacrifice (Heb. 9. 1-14).

AND the LORD spake unto ^bMoses after the death of the ^ctwo sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all ^dtimes into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the ^egoats for a ^fsin-offering, and one ram for a burnt-offering.

¹ The two goats. The offering of the high priest for himself has no anti-type in Christ (Heb. 7. 26, 27). The *typical* interest centres upon the two goats and the high priest. Typically (1) all is done by the high priest (Heb. 1. 3, "by Himself"), the people only bring the sacrifice (Mt. 26. 47; 27. 24, 25). (2) The goat slain (Jehovah's lot) is that aspect of Christ's death which vindicates the holiness and righteousness of God as expressed in the law (Rom. 3. 24-26), and is *expiatory*. (3) The living goat typifies that aspect of Christ's work which puts away our sins from before God (Heb. 9. 26; Rom. 8. 33, 34). (4) The high priest entering the holiest, typifies Christ entering "heaven itself" with "His own blood" for us (Heb. 9. 11, 12). His blood makes that to be a "throne of grace," and "mercy seat," which else must have been a throne of judgment. (5) For us, the priests of the New Covenant, there is what Israel never had, a rent veil (Mt. 27. 51; Heb. 10. 19, 20). So that for worship and blessing, we enter, in virtue of His blood, where He is, into the holiest (Heb. 4. 14-16; 10. 19-22).

The atonement of Christ, as interpreted by the O.T. sacrificial types, has these necessary elements: (1) It is substitutionary—the offering takes the offerer's place in death. (2) The law is not evaded but honored—every sacrificial death was an execution of the sentence of the law. (3) The sinlessness of Him who bore our sins is expressed in every animal sacrifice—it must be without blemish. (4) The *effect* of the atoning work of Christ is typified (a) in the promises, "it shall be forgiven

6 And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an ¹atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin-offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an ²atonement with him, and to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an ³atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

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15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an ⁴atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an ⁵atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go ²out unto the altar that is before the LORD, and make an ⁶atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of ⁷reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his

^a See Ex. 29. 33, note.

^b Isa. 53. 5, 6; Heb. 7. 27; 9. 23, 24.

^c Heb. *kaphar* = covering. See Dan. 9. 24, note.

him"; and (b) in the peace-offering, the expression of fellowship—the highest privilege of the saint. See Ex. 29. 33, note.

¹ Atonement. The biblical use and meaning of the word must be sharply distinguished from its use in theology. In theology it is a term which covers the whole sacrificial and redemptive work of Christ. In the O.T. atonement is the English word used to translate the Hebrew words which mean "cover," "coverings," or "to cover." Atonement (at-one-ment) is, therefore, not a translation of the Hebrew, but a purely theologic concept. The Levitical offerings "covered" the sins of Israel until, and in anticipation of the Cross, but did not "take away" (Heb. 10. 4) those sins. These were the "sins done aforetime" ("covered" meantime by the Levitical sacrifices), which God "passed over" (Rom. 3. 25)—for which "passing over" God's righteousness was never vindicated until, in the Cross, Jesus Christ was "set forth a propitiation." See "Propitiation," Rom. 3. 25, note. It was the Cross, not the Levitical sacrifices which made "at-one-ment." The O.T. sacrifices enabled God to go on with a guilty people because they typified the Cross. To the offerer they were the confession of his desert of death, and the expression of his faith; to God they were the "shadows" (Heb. 10. 1) of which Christ was the reality.

² Dispensationally, for Israel, this is yet future; the High Priest is still in the holiest. When He comes out to His ancient people they will be converted and restored (Rom. 11. 23-27; Zech. 12. 10, 12; 13. 1; Rev. 1. 7). Meantime, believers of this dispensation as priests (1 Pet. 2. 9) enter into the holiest where He is (Heb. 10. 19-22).

hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an *atonement* for himself, and for the people.

25 And the *fat* of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make *atonement* in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* in the *seventh* month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the *priest* make an *atonement* for you, to cleanse you, *that ye* may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the *atonement*, and shall put on the linen clothes, *even* the holy garments:

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33 And he shall make an *atonement* for the holy sanctuary, and he shall make an *atonement* for the tabernacle of the congregation, and for the altar, and he shall make an *atonement* for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an *atonement* for the children of Israel for all their sins once a year. And he did as the LORD commanded *Moses*.

CHAPTER 17.

But one place of sacrifice.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the *end* that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and *burn* the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto *devils*, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And *bringeth it* not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

a See Ex. 29. 33, note.

b Lev. 1.8, ref.

c i.e. October.

d Law (of Moses). Lev. 26.2; (Ex. 19.1; Gal. 3.1-29.)

e Psa. 87.2; Mal. 1.11; Heb. 13.10.

f Ex. 29.13.

g *Hairy one.* Deut. 32.17; 2 Chr. 11.15.

h v. 4.

The explanation and sanctity of "blood."

10 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

CHAPTER 18.

The relationships and walk of God's earthly people.

AND the LORD spake unto Moses, saying,

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2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for their is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother,

^a See Ex. 29. 33, note.

^b Sacrifice (typical). See prophetic, Gen. 3.15; (Gen. 4.4; Heb. 10.18.)

^c Rom. 10.5; Gal. 3.12.

¹ (1) The value of the "life" is the measure of the value of the "blood." This gives the blood of Christ its inconceivable value. When it was shed the sinless God-man gave His life. "It is not possible that the blood of bulls and of goats could take away sins" (Heb. 10. 4). (2) It is not the blood in the veins of the sacrifice, but the blood upon the altar which is efficacious. The Scripture knows nothing of salvation by the imitation or influence of Christ's life, but only by that life yielded up on the cross.

² The meaning of all sacrifice is here explained. Every offering was an execution of the sentence of the law upon a substitute for the offender, and every such offering pointed forward to that substitutional death of Christ which alone vindicated the righteousness of God in passing over the sins of those who offered the typical sacrifices (Rom. 3. 24, 25; Ex. 29. 36, refs.).

thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as ^along as she is put apart for her uncleanness.

20 ^bMoreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the fire* to ^cMolech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with ^eman-kind, as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

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30 Therefore shall ye keep mine ordinance, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

CHAPTER 19.

The relationships and walk of God's earthly people, continued.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

3 Ye shall fear every man his ^fmother, and his father, and ^gkeep my ^hsabbaths: I *am* the LORD your God.

4 Turn ye not unto ⁱidols, nor make to yourselves molten gods: I *am* the LORD your God.

5 And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name ^jfalsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt ^kfear thy God: I *am* the LORD.

^a Ezk.18.6.^b Prov.6.25, 33.^c 2 Ki.16.3.^d Called *Moloch*, Acts 7.43.^e Rom.1.27.^f Ex.20.12.^g Ex.16.23; 20.8.^h *Sabbath*, vs.3.30; Lev. 23.3; (Gen. 2.3; Mt.12. 1.)ⁱ Ex.20.4.^j Mt.5.33.^k Psa.19.9, *note*.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings

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in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

a Mt. 5.43;
19.19; 22.39;
Mk. 12.31;
Lk. 10.27;
Gal. 5.14;
Jas. 2.8.

b See Ex. 29.
33, note.

c Forgiveness.
Num. 15.25,
26, 28. (Lev.
4.20; Mt. 26.
28.)

d Psa. 19.9,
note.

e One ephah =
1 bu. 3 pts.

f One hin =
about 6 qts.

g Deut. 17.
2-5.

CHAPTER 20.

The relationships and walk of God's earthly people, continued.

AND the LORD spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will set my face against

that man, and against his ^afamily, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ^bAnd the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 And ye shall keep my statutes, and do them: ^dI am the LORD which sanctify you.

9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his ^fblood shall be upon him.

10 And the man that committeth adultery with ^ganother man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people; he hath uncovered his

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sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

27 A man also or woman that hath a familiar ^hspirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

CHAPTER 21.

The relationships and walk of the priests.

AND the LORD said unto Moses, Speak unto the priests the

a Ex.20.5.

b Lev.19.31.

c Heb.12.14.

d Ex.31.13;

Deut.14.2;

Ezk.37.28.

e Ex.21.17;

Prov.20.20.

f vs.11.13.

g Separation.

vs.24-26;

Num.6.1-8.

(Gen.12.1;

2 Cor.6.

14-17.)

h 1 Sam.28.9.

sons of Aaron, and say unto them, ^aThere shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be ^bholy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: ^ctherefore they shall be holy.

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 ¹Thou shalt ^dsanctify him therefore; for he offereth the bread of thy God: he shall be ^aholy unto thee: for I the LORD, which ^dsanctify you, *am* ^dholy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not ^euncover his head, nor rend his clothes;

11 Neither shall he go ^fin to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the ^gcrown of the anointing oil of his God *is* upon him: *I am* the LORD.

13 And he shall take a ^hwife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he ⁱprofane his seed among his people: for I the LORD do sanctify him.

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The physical disqualifications of a priest.

16 And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^jsuperfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER 22.

The separation of the priests (Heb. 7. 26).

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they ^kseparate themselves from the holy things of the children of Israel, and ^lthat they profane not my holy name *in those things* which they ^mhallow unto me: *I am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, ⁿhaving his uncleanness upon him, that soul shall be cut off from my presence: *I am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or ^ohath a running issue; he shall not eat of the holy

^a Ezk.44.25.^b 1 Pet.2.9.^c Isa.52.11.^d Heb. qo-
desh. Gen.2.
3, note.^e Lev.10.6,7.^f Num.19.14.^g Lev.8.9,12;
Ex.29.6,7.^h v.7.ⁱ Gen.18.19.^j Lev.22.23.^k Num.6.3.^l Lev.18.21.^m Lev.16.19;
25.10.ⁿ Lev.7.20.^o Lev.15.2.

¹ Verse 8 illustrates the O.T. holiness or sanctification—a person set apart for the service of God.

things, until he be clean. And whoso toucheth any thing *that is* unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; ^dbecause it is his food.

8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

Sacrifices must be physically perfect—type of the moral perfections of Christ (Heb. 9. 14).

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his

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sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill-offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings unto the LORD to accomplish *his* vow, or a freewill-offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a ^hstranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

26 And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

31 Therefore shall ye keep my commandments, and do them: I am the LORD.

32 Neither shall ye profane my holy name; but I will be hallowed

a Lev.15.13.

b Num.19.11.

c Heb.10.22.

d Lev.21.22;
Num.18.11,
13.

e Ex.28.43.

f Gen.38.11.

g Num.18.32.

h Num. 16.
40.

i Lev.19.37;
Num.15.40;
Deut.4.40.

among the children of Israel: I am the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I am the LORD.

CHAPTER 23.

The feasts of Jehovah: the sabbath and the feasts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.*

3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

The feasts of Jehovah: (1) the Passover; Christ our Redeemer (1 Cor. 5. 7; 1 Pet. 1. 19).

4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the LORD'S passover.

The feasts of Jehovah: (2) unleavened bread. Memorial feast (1 Cor. 11. 23-26; 5. 6-8; 2 Cor. 7. 1; Gal. 5. 7-9).

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

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The feasts of Jehovah: (3) Firstfruits; Christ risen (1 Cor. 15. 23).

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt-offering unto the LORD.

13 And the meat-offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

The feasts of Jehovah: (4) the wave-loaves; the church at Pentecost, fifty days after the resurrection of Christ (1 Cor. 10. 16, 17; 12. 12, 13, 20).

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your hab-

a Sabbath. Num.15.32-36, (Gen.2.3; Mt.12.1.)

b i.e. April.

c Leaven, vs. 6-17; Num. 6.15,17,19, (Gen.19.3; Mt.13.33.)

d Lit. meal.

e One hin = about 6 qts.

¹ The feasts of Jehovah. As given to Israel, these were simply seven great religious festivals which were to be observed every year. The first three verses of Lev. 23. do not relate to the feasts, but separate the sabbath from the feasts.

² The Passover, vs. 4, 5. This feast is memorial and brings into view redemption, upon which all blessing rests. Typically, it stands for "Christ our passover, sacrificed for us" (1 Cor. 5. 7).

³ The feast of Unleavened Bread, vs. 6-8. This feast speaks of communion with Christ, the unleavened wave-loaf, in the full blessing of His redemption, and of a holy walk. The divine order here is beautiful; first, redemption, then a holy walk. See 1 Cor. 5. 6-8; 2 Cor. 7. 1; Gal. 5. 7-9.

⁴ The feast of Firstfruits, vs. 10-14. This feast is typical of resurrection—first, of Christ, then of "them that are Christ's at His coming" (1 Cor. 15. 23; 1 Thes. 4. 13-18).

⁵ The feast of Pentecost, vs. 15-22. The anti-type is the descent of the Holy Spirit to form the church. For this reason leaven is present, because there is evil

itations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am* the LORD your God.

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a Lit. meal.

b 2 Cor. 5.21.

c i.e. October; also vs. 27, 34, 39, 41.

d See Ex. 29. 33, note.

e Isa. 22. 12; Jer. 31. 9; Ezk. 7. 16.

The feasts of Jehovah: (5) Trumpets; prophetic of the future regathering of Israel (Isa. 18. 3, 7; 27. 12, 13; 58. 1-14; Joel 2. 15-32).

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

The feasts of Jehovah: (6) the day of Atonement (Heb. 9. 1-16).

26 And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day,

in the church (Mt. 13. 33; Acts 5. 1, 10; 15. 1). Observe, it is now *loaves*; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogeneous *body*. The descent of the Holy Spirit at Pentecost united the separate disciples into one organism (1 Cor. 10. 16, 17; 12. 12, 13, 20).

¹ The wave-loaves were offered fifty days after the wave-sheaf. This is precisely the period between the resurrection of Christ and the formation of the church at Pentecost by the baptism of the Holy Spirit (Acts 2. 1-4; 1 Cor. 12. 12, 13). See "Church" (Mt. 16. 18; Heb. 12. 22, 23). With the wave-sheaf no leaven was offered, for there was no evil in Christ; but the wave-loaves, typifying the church, are "baken with leaven," for in the church there is still evil.

² The feast of Trumpets, vs. 23-25. This feast is a prophetic type and refers to the future regathering of long-dispersed Israel. A long interval elapses between Pentecost and Trumpets, answering to the long period occupied in the pentecostal work of the Holy Spirit in the present dispensation. Study carefully Isa. 18. 3; 27. 13 (with contexts); 58. (entire chapter), and Joel 2. 1 to 3. 21 in connection with the "trumpets," and it will be seen that these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the church, or pentecostal, period is ended. This feast is immediately followed by the day of atonement.

³ The day of Atonement, vs. 26-32. The *day* is the same described in Lev. 16., but here the stress is laid upon the sorrow and repentance of Israel. In other words, the *prophetic* feature is made prominent, and that looks forward to the repentance of Israel after her regathering under the Palestinian Covenant, Deut. 30. 1-10, preparatory to the second advent of Messiah and the establishment of the kingdom. See the connection between the "trumpet" in Joel 2. 1 and the mourning which follows in verses 11-15. Also Zech. 12. 10-13 in connection with the atonement of Zech. 13. 1. Historically the "fountain" of Zech. 13. 1 was

the same soul will I ^adestroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

The feasts of Jehovah: (7) Tabernacles (Ezra 3. 4; Zech. 14. 16-19; Rev. 21. 3).

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the ^bfeast of tabernacles for seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a ^cmeat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows;

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of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall ^dwell in booths seven days; ^eall that are Israelites born shall dwell in booths:

43 That your ^fgenerations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAPTER 24.

The oil for the light in the holy place (Ex. 25. 6.)

AND the LORD spake unto Moses, saying,

2 ^hCommand the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure ⁱcandlestick before the LORD continually.

The shewbread (Ex. 25. 23-30).

5 And thou shalt take fine flour, and bake ^jtwelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his

a Lev. 20. 3, 6.

b Ex. 23. 16; 34. 22; Zech. 14. 16-19; Heb. 11. 9.

c Continued at v. 39.

d Lit. meal.

e Heb. 11. 13, 16.

f Neh. 8. 14-18.

g Ex. 13. 14.

h Ex. 27. 20.

i Ex. 31. 8; Zech. 4. 2. 11.

j Ex. 25. 30.

opened at the crucifixion, but rejected by the Jews of that and the succeeding centuries. After the regathering of Israel the fountain will be *efficaciously* "opened" to Israel.

¹The feast of Tabernacles, vs. 34-44, is (like the Lord's Supper for the church) both memorial and prophetic—memorial as to redemption out of Egypt (v. 43); prophetic as to the kingdom-rest of Israel after her regathering and restoration, when the feast again becomes memorial, not for Israel alone, but for all nations (Zech. 14. 16-21).

sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

The penalty of blasphemy
(John 8. 59; 10. 31).

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

17 And he that killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.

23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

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CHAPTER 25.

The law of the land: (1) the sabbatic year.

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

The law of the land: (2) the year of jubile.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye

a Ex.18.26.

b Num.27.5.

c Deut.13.9.

d Ex.20.7.

e Num.35.31.

f Heb.4.9.

g 2 Ki.19.29.

h i.e. October.

i See Ex.29.33, note.

shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt ^afear thy God: for I *am* the LORD your God.

18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will ^bcommand my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 The land shall not be sold for ever: for the land *is* mine; for ye *are* ^dstrangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

The law of the land: (3) the redemption of the inheritance.

25 If thy brother be waxen poor, and hath sold away *some* of his possession, ^eand if any of his kin come to ^fredeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

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28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not ^fredeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year* of jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

The law of the land: (4) the poor brother.

35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but ^ffear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

^a Psa.19.9, note.

^b Deut.28.8.

^c 2 Chr.7.20.

^d Psa.39.12; Heb.11.13, 16.

^e Num.5.8; Job 19.25; Jer.32.7,8.

^f Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

^g Psa.19.9, note.

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt ^afear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the ^bheathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigour.

The law of the land: (5) the redemption of the poor brother—Christ our Kinsman-Redeemer.

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be ^credeemed again; one of his brethren may ^dredeem him:

49 Either his uncle, or his uncle's son, may ^eredeem him, or *any* that is nigh of ^fkin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall ^greckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemp-

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^a Psa. 19.9, note.

^b Lit. nations.

^c Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

^d Gal. 4.4,5.

^e Imputation. Lev. 27.18, (Lev. 25.50; Jas. 2.23.)

^f Law (of Moses). Lev. 27.1-34. (Ex. 19.1; Gal. 3.1-29.)

^g Psa. 4.8.

^h 2 Ki. 17.25.

ⁱ Deut. 32.30; Jud. 7.7, 12; 1 Sam. 14.14.

tion out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the *other* shall not rule with rigour over him in thy sight.

54 And if he be not ^credeemed in these years, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

2^dCHAPTER 26.

The law of the land: (6) conditions of blessing; warnings of chastisement.

YE shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 Ye shall ^dkeep my sabbaths, and reverence my sanctuary: I *am* the LORD.

Conditions of blessing.

3 If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall ^elie down, and none shall make *you* afraid: and I will rid evil ^fbeasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And ^gfive of you shall chase an

¹ The Kinsman-Redeemer. The word *goel* is used to indicate both the *redemption*—"to free by paying," and the Redeemer—"the one who pays." The case of Ruth and Boaz (Ruth 2. 1; 3. 10-18; 4. 1-10) perfectly illustrates this beautiful type of Christ. See "Redemption," Isa. 59. 20, note.

² Chapter 26. should be read in connection with Deut. 28., 29., 30., the Palestinian Covenant.

hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have ^arespect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your ^bGod, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

Warnings of chastisement.

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

The first chastisement.

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be ^cslain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

The second chastisement

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your ^dheaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

The third chastisement.

21 And if ye walk contrary unto me, and will not hearken unto me; I

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will bring seven times more plagues upon you according to your sins.

22 I will also send ^ewild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

The fourth chastisement.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the ^fpestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be ^gsatisfied.

The fifth chastisement.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall ^heat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will ⁱdestroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your ^jcities waste, and bring your ^ksanctuaries unto desolation, and I will not smell the savour of your sweet odours.

The dispersion predicted.

(Cf. Deut. 28. 58-67.)

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will ^lscatter you among the ^mheathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies'

a 2 Ki.13.23.

b 2 Cor.6.16.

c 1 Sam.4.10; 31.1.

d 1 Ki.17.1.

e 2 Ki.17.25; Ezk.14.21.

f Num.16.49; 2 Sam.24.15.

g Hag.1.6.

h 2 Ki.6.28, 29.

i 2 Ki.23.8, 20.

j 2 Ki.25.4, 10.

k 2 Chr.36.19.

l Psa.44.11.

m Lit. nations.

land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the *heathen*, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

The Abrahamic Covenant remains, despite the disobedience and dispersion.

40 If they shall ^bconfess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be *humbled*, and they then ^daccept of the punishment of their iniquity:

42 Then will I ^eremember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

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45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the *heathen*, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

CHAPTER 27.

Concerning vowed (dedicated) persons and things.

AND the LORD spake unto *Moses*, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty *shekels* of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

^a Lit. nations.

^b 1 Ki. 8.33; Neh. 9.2; 1 John 1.9.

^c 2 Chr. 12.6, 7.12; 1 Pet. 5.5, 6.

^d Psa. 39.9; 51.3, 4; Dan. 9.7.

^e Psa. 106.45.

^f Law (of Moses), vs. 1-34; Deut. 5.1-22. (Ex. 19.1; Gal. 3.1-29.)

^g One shekel = 2s. 9d., or 65 cents; also vs. 4, 5, 6, 7, 16, 25.

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all ^aredeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 And when a man shall ^bsanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will ^aredeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an ^chomer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall ^areckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise ^aredeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not ^aredeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a *man* sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 In the year of the jubile the

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field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty ^cgerahs shall be the shekel.

The three things which are the Lord's absolutely: (1) the first-ling of the beasts.

26 Only the firstling of the beasts, which should be the LORD'S first-ling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD'S.

27 And if *it be* of an unclean beast, then he shall ^aredeem it according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

(2) *Any dedicated thing.*

28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or ^aredeemed: every devoted thing is most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

(3) *All the tithe of land, tree, and beast.*

30 And ^aall the ^atithe of the land, *whether* of the seed of the land, or of the fruit of the tree, is the LORD'S: *it is* holy unto the LORD.

31 And if a man will at all ^aredeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^bpasseth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the ^cchange thereof shall be holy; it shall not be ^aredeemed.

34 ^jThese *are* the commandments, which the LORD commanded Moses for the children of Israel in mount ^kSinai.

^a Heb. *goel*, *Redemp.* (Kinsman type). Isa. 59.20, note

^b Sanctify, holy (O.T.). vs.14-22; Josh.5.15. (Gen.2.3; Zech.8.3.)

^c About 86 gals.

^d Imputation. vs.18.23; 1 Sam.22.15. (Lev.25.50; Jas.2.23.)

^e One gerah = 11.2 grains, or 3 1-4 cts.

^f Gen.28.22; Num.18.21, 24.

^g 2 Cor.8.1, note.

^h Jer.33.13; Ezk.20.37; Mic.7.14.

ⁱ v.10.

^j Mal.4.4.

^k Ex.19.2,3, 25; Heb.12.8,25.

THE FOURTH BOOK OF MOSES

CALLED

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NUMBERS.

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THE book derives its name from the fact that it records the enumeration of Israel. Historically, Numbers takes up the story where Exodus left it, and is the book of the wilderness wanderings of the redeemed people consequent upon their failure to enter the land at Kadesh-barnea.

Typically, it is the book of service and walk, and thus completes, with the preceding books, a beautiful moral order: Genesis, the book of the creation and fall; Exodus, of redemption; Leviticus, of worship and fellowship; and Numbers, of that which should follow—service and walk.

It is important to see that nothing was left to self-will. Every servant was numbered, knew his place in the family, and had his own definitely assigned service. The N. T. parallel is 1 Cor. 12.

The second typical lesson is that, tested by wilderness circumstances, Israel utterly failed.

Numbers is in five chief divisions: I. The Order of the Host, 1. 1-10. 10. II. From Sinai to Kadesh-barnea, 10. 11-12. 16. III. Israel at Kadesh-barnea, 13. 1-19. 22. IV. The Wilderness Wanderings, 20. 1-33. 49. V. Closing Instructions, 33. 50-36. 13.

The events recorded in Numbers cover a period of 39 years (Ussher).

CHAPTER 1	B.C. 1490.	
<i>The order of the host: (1) Moses commanded to number the people.</i>		Ephraim; Elishama the son of Amihud; of Manasseh; Gamaliel the son of Pedahzur.
A ND the LORD spake unto Moses in the wilderness of ^a Sinai, in the tabernacle of the congregation, on the first <i>day</i> of the ^b second month, in the second year after they were come out of the land of Egypt, saying,	<i>a</i> Num.10.12; Ex.19.1. Cf. Heb.12.18.	11 Of Benjamin; Abidan the son of Gideon.
2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of <i>their</i> names, every male by their polls;	<i>b</i> i.e. May; also v.18.	12 Of Dan; Ahiezer the son of Ammishaddai.
3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron, shall number them by their armies.	<i>c</i> Num.26. 2,63; Ex.30. 12; 2 Sam. 24.2; 1 Chr. 21.2.	13 Of Asher; Pagiel the son of Ocran.
4 And with you there shall be a man of every tribe; every one head of the house of his fathers.	<i>d</i> Num.7.2; 1 Chr.27.16, 22; Jer.9.23. 24.	14 Of Gad; Eliasaph the son of Deuel.
5 And these are the names of the men that shall stand with you: of <i>the tribe</i> of Reuben; Elizur the son of Shedeur.	<i>e</i> Ex.18.21, 25; Jer.5.5; Mic.3.1,9; 5.2.	15 Of Naphtali; Ahira the son of Enan.
6 Of Simeon; Shelumiel the son of Zurishaddai.	<i>f</i> v.2.	16 ^d These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.
7 Of Judah; Nahshon the son of Amminadab.		17 And Moses and Aaron took these men which are expressed by <i>their</i> names:
8 Of Issachar; Nethaneel the son of Zuar.		18 And they assembled all the congregation together on the first <i>day</i> of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.
9 Of Zebulun; Eliab the son of Helon.		19 ^f As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.
10 Of the children of Joseph: of		20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, were forty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, were fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of

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the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, were forty thousand and five hundred.

34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, were thirty and five thousand and four hundred.

38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, were threescore and two thousand and seven hundred.

40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, were forty and one thousand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, were fifty and three thousand and four hundred.

44 These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel,

being twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel:

46 Even all ^athey that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ^bBut the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the ^cLevites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, ^devery man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAPTER 2.

The order of the host: (2) arrangement of the camp.

AND the LORD spake unto Moses and unto Aaron, saying,

2 ^eEvery man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: ^ffar off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they be the standard of the camp of Judah pitch

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throughout their armies: and ^gNahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall ^hfirst set forth.

10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 *Then* the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the ⁱsecond rank.

17 ^jThen the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so

^a Num. 2.32; 14.22-38; 26.63-65; Ex. 12.37; 38.26; Deut. 10.22; Heb. 11.12. Cf. Rev. 7.4-9.

^b Num. 2.33; 3.15; Ex. 38.21; 1 Chr. 6.1-48; 21.6.

^c Num. 10.17-21.

^d Num. 2.2; 24.2.

^e Num. 1.52; Psa. 16.6.

^f Josh. 3.4.

^g Num. 1.7; 10.14; 1 Chr. 2.10.

^h Num. 10.14.

ⁱ Num. 10.18.

^j Num. 10.17. 21.

shall they set forward, every man in his place by their standards.

18 On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gammaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidun, the son of Gideon.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the ^athird rank.

25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

32 These *are* those which were numbered of the children of Israel by the house of their fathers: ^ball

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those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: ^cso they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER 3.

The order of the host: (3) the priests.

THESSE also *are* the generations of Aaron and Moses in the day that the LORD spake with Moses in mount ^dSinai.

2 And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and ^eAbihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

The order of the host: (4) the tribe of Levi.

5 And the LORD spake unto Moses, saying,

6 ^fBring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt ^ggive the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

^a Num.10.22.^b Num.1.46, 47; 11.21; Ex.38.26.^c Num.24.2, 5,6.^d Israel (history). vs.1-10; Deut.1. 6-8,19-40. (Gen.12,2, 3; Rom.11. 26.)^e Num.26.61; Lev.10.1,2; 1 Chr.24.2.^f Num.8.6; 18.2; Ex.32. 27,28; Deut. 33.8,10.^g Num.8.19; 18.6,7.

11 And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.

The order of the host: (5) the families of Levi.

14 And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

21 Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

The order of the host: (6) the charges of the sons of Levi.

25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering

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thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

36 And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses,

^a Num.4.24, 26.

^b Ex.25.9.

^c Ex.35.18.

^d 1 Chr.26.23.

^e Num.1.53.

^f Num.1.53.

^g Num.4.31, 32.

and Aaron and his sons, ^akeeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 ^bAll that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

The order of the host: (7) the first-born redeemed (Ex. 38. 27, note).

40 And the LORD said unto Moses, ^cNumber all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 ^dAnd thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five ^eshekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty ^fgerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore

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and five ^gshekels, after the shekel of the sanctuary:

51 And Moses gave the money of them that were ^hredeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER 4.

The order of the host: (8) service of the Kohathites.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This ⁱshall be the service of the sons of Kohath in the tabernacle of the congregation, ^jabout the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering ^kvail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the ^lstaves thereof.

7 And upon the table of ^mshewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the ⁿcandlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the ^ogolden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the ^pinstruments of ministry, wherewith they minister in the sanctuary, and

a vs. 7, 8.

b Num. 26. 62.

c v. 15.

d vs. 12, 45.

e One shekel = 2s. 9d., or 65 cts.; also v. 50.

f One gerah = 11.2 grains, or 3 1-4 cts.

g Ex. 38. 27, note.

h Ex. 26. 31; Isa. 25. 7; Heb. 9. 3; 10. 20.

i Ex. 25. 10, 15.

j 1 Ki. 8. 7, 8.

k Ex. 25. 30, note.

l Ex. 25. 31-38.

m Ex. 30. 1-5.

n Ex. 25. 9; 1 Chr. 9. 29.

put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, and the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of ^oKohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

The order of the host: (9) the office of Eleazar.

16 And to the office of Eleazar the son of Aaron the priest *pertaineth* the ^ooil for the light, and the ^osweet incense, and the daily ^omeat-offering, and the ^oanointing oil, and the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most ^{holy} things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

The order of the host: (10) the service of the Gershonites.

21 And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

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24 This *is* the service of the families of the Gershonites, to serve, and for burdens:

25 ^oAnd they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the ^hbadgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

The order of the host: (11) the service of the Merarites.

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From ^hthirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And ^hthis *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the ^hboards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their ^hinstruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the ^hcongregation, under the hand of Ithamar the son of Aaron the priest.

34 And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after

a Num.7.9;
10.21; Deut.
31.9; Josh.
4.10; 2 Sam.
6.13; 1 Chr.
15.2,15.

b Ex.25.6;
Lev.24.2.

c Ex.30.34.

d Lit. meal.

e Ex.30.23-
25.

f v.4.

g Num.3.25,
26.

h Ex.26.14.

i v.33.

j v.3.

k Num.3.36,
37.

l Ex.26.15.

m Ex.25.9.

n v.28.

their families, and after the house of their fathers,

35 From ^athirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 ^bThese *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 ^cFrom thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service

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of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his ^eservice, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

CHAPTER 5.

The order of the host: (12) defilement of the camp.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an ^fissue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, ^gwithout the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, ^hWhen a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall ⁱconfess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth ^jpart thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no ^kkinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the ^katonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any

a v.47.

b v.22.

c v.29.

d vs.3,23,30;
1 Chr.23.3,
27.

e vs.15,24,31.

f Lev.15.2.

g 2 Ki.7.3;
2 Chr.26.21.

h Lev.6.2.

i Psa.32.5;
1 John 1.9.

j Heb. *goel*,
Redemp.,
(Kinsman
type). Isa.
59.20, *note*.

k See Ex.29.
33, *note*.

man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another*: instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels,

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a Lev.5.11.

b One ephah = 1 bu. 3 pts.

c 1 Ki.17.18; Ezk.29.16; Heb.10.3.

d Heb.13.4.

e vs.17,22,24.

f Josh.6.26; 1 Sam.14.24; Neh.10.29.

g Lev.8.27.

h Lev.2.2,9.

i Deut.28.37; Isa.65.15; Jer.24.9; 29.18,22; 42.18.

j Separation. vs.1-8; Num.16.20-26. (Gen.12.1; 2 Cor.6.14-17.)

k Jud.13.5; Heb.7.26.

to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, ^heven the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside to *another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAPTER 6.

The order of the host: (13) the Nazarites.

AND the LORD spake unto Moses, ¹saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a ^{2k}Nazarite, to separate *themselves* unto the LORD:

¹ There is a beautiful moral order in chapters 6.-7.; separation, 6. 1-12; worship, 6. 13-21; blessing, 6. 22-27; service, 7. 1-89. See Heb. 13. 12-16.

² The Nazarite (more accurately Nazirite, *one separated*) was a person of either sex separated wholly unto the LORD. Abstention from wine, the symbol of mere natural joy (Psa. 104. 15), was the expression of a devotedness which found all its

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring ^atwo turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an ^batonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

13 And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

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14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt-offering, and one ewe lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings.

15 And a basket of ^cunleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their ^dmeat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall ^eoffer his sin-offering, and his burnt-offering:

17 And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his ^fmeat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the ^gsodden shoulder of the ram, and one unleavened cake out of the basket, and one ^hunleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven:

20 And the priest shall wave *them* for a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast and heave-shoulder: and ⁱafter that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and* of his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, ^jOn this wise ye shall bless the children of Israel, saying unto them,

^a Lev.5.7.

^b See Ex.29.33, note.

^c Leaven.vs. 15,17,19; Num.9.11. (Gen.19.3; Mt.13.33.)

^d Lit. meal.

^e Lev.4.30.

^f 1 Sam.2.15.

^g Ex.29.23, 28.

^h Eccl.9.7.

ⁱ Bible prayers (O.T.) vs.22-26; Num.10.35, 36 (Gen. 15.2; Hab.3. 1-16.)

joy in the LORD (cf. Psa. 87. 7; 97. 12; Hab. 3. 18; Phil. 3. 1, 3; 4. 4, 10). The long hair, naturally a reproach to man (1 Cor. 11. 14), was at once the visible sign of the Nazarite's separation, and of his willingness to bear reproach for Jehovah's sake. The type found its perfect fulfillment in Jesus, who was "holy, harmless, undefiled and separate from sinners" (Heb. 7. 26); who was utterly separated unto the Father (John 1. 18; 6. 38); who allowed no mere natural claim to hinder or divert Him (Mt. 12. 46-50).

24 The LORD bless thee, and keep thee:

25 The LORD make his ^aface shine upon thee, and be gracious unto thee:

26 The LORD ^blift up his countenance upon thee, and give thee ^cpeace.

27 And they shall put my name upon the children of Israel; and I will bless them.

CHAPTER 7.

The order of the host: (14) the gifts of the princes.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had ^aanointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the ^cprinces of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

3 And ^dthey brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take ^eit of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of ^fGershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the ^gservice of the sanctuary belonging unto them was ^hthat they should bear upon their shoulders.

10 And the princes offered for dedicating of the altar in the day that it was anointed, even the

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princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering was one silver charger, the weight thereof was an hundred and thirty ⁱshekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a ^jmeat-offering:

14 One spoon of ten shekels of gold, full of ^kincense:

15 One young bullock, one ram, one lamb of the first year, for a ^lburnt-offering:

16 One kid of the goats for a ^msin-offering:

17 And for a sacrifice of ⁿpeace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

18 On the second day Nethanel the son of Zuar, prince of Issachar, did offer:

19 He ^ooffered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^pmeat-offering:

20 One spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethanel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, ^qdid offer:

25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^rmeat-offering:

^a Psa.31.16; 80.3,7,19; Dan.9.17.

^b Psa.89.15.

^c Isa.26.3,12.

^d Lev.8.10,11.

^e Num.1.4.

^f Num.4.24, 28.

^g Num.4.4, 15.

^h One shekel = 2s. 9d., or 65 cts.; also vs.19,25,31, 37,43,49,55, 61,67,73,79, 85,86.

ⁱ Lit. meal.

^j Ex.30.34.

^k Lev.1.2,3.

^l Lev.4.23.

^m Lev.3.1.

ⁿ v.13.

¹ It is beautiful to observe that, though the offerings of the princes were identical, each is separately recorded by the pen of inspiration. Cf. Mk. 12. 41-44.

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

30 On the fourth day ^aEliuzur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering was one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^bmeat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day ^aEliasaph the son of ^bDeuel, prince of the children of Gad, *offered*:

43 His offering was one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of

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fine flour mingled with oil for a ^bmeat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^bmeat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.

54 On the eighth day ^boffered Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering was one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^bmeat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*:

61 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after

^a Num. 1.5;
2.10.

^b Lit: meal.

^c v. 13.

^d Num. 1.14;
2.14.

^e Called Reuel; Num. 2.14.

^f v. 13.

^g v. 13.

^h Num. 1.10;
2.20.

ⁱ v. 13.

the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^ameat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideon.

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*:

67 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^ameat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

72 On the eleventh day ^bPagieli the son of Ocran, prince of the children of Asher, *offered*:

73 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^ameat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagieli the son of Ocran.

78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79 His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one

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silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^ameat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan.

84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons were twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty *shekels*.

87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their ^ameat-offering: and the kids of the goats for sin-offering twelve.

88 And all the oxen for the sacrifice of the peace-offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was ^aanointed.

89 And when Moses was gone into the tabernacle of the congregation to ^aspeak with him, then he heard the voice of one speaking unto him from off the ^bmercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

CHAPTER 8.

The order of the host: (15) the lamps and the candlestick.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

^a Lit. meal.

^b Num. 1.13; 2.27.

^c v.13.

^d v.1.

^e Num. 12.8; Ex. 33.9,11.

^f Ex. 25.22.

^g Ex. 25.37; 40.25.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the ^ccandlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the ^bpattern which the LORD had shewed Moses, so he made the candlestick.

*The order of the host:
(16) cleansing the Levites.*

5 And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and ^ccleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle ^dwater of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with his ^emeat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall ^foffer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, unto the LORD, to make an ^gatonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

16 For they are wholly given unto me from among the children of Is-

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rael; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 For all the firstborn of the children of Israel are mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an ^hatonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an ⁱatonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER 9.

*The order of the host: (17) the
Passover.*

AND the LORD spake unto Moses in the wilderness of Sinai,

^a Ex.25.31.

^b Ex.25.40.

^c 2 Cor.7.1.

^d Num.19.9,
17; Psa.51.
2.7; Heb.9.
13,14.

^e Lit. meal.

^f vs.11-22;
cf. Rom.15.
16.

^g See Ex.29.
33, note.

in the "first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the pass-

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a i.e. April;
also v.5.

b Ex.12.3;
Deut.16.1;
2 Chr.30.3-
15; Lk.22.7;
1 Cor.5.7,8.

c i.e. May.

d Leaven.
Num.28.17.
(Gen.19.3;
Mt.13.33.)

e Fulfilled,
John 19.36.

f Heb.10.29;
12.25.

g Isa.56.6,7.

h Isa.4.5.

i Num.10.11,
33,34; Ex.33.
14,15; Ex.
40.36,38.

j Num.1.53;
3.8; Zech.
3.7.

k Ex.40.36,37.

over unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

The order of the host: (18) the guiding cloud.

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAPTER 10.

The order of the host: (19) the silver assembly-trumpets.

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an ^balarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the ^csouth side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the ^dpriests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 ^eAlso in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a ^fmemorial before your God: I am the LORD your God.

From Sinai to Kadesh-barnea:

(1) *the first march; the halt in Paran.*

11 And it came to pass on the twentieth ^gday of the ^hsecond month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

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13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 In the first ⁱplace went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

22 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon.

25 And the standard of the camp of the children of Dan set forward, *which* was the rereward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 And Moses said unto Hobab, the son of ^jRaguel the ^kMidianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee

^a Num.1.16;
Ex.18.21.

^b Joel 2.1.

^c Num.2.10.

^d Num.31.6;
1 Chr.15.24;
2 Chr.13.12.

^e Num.29.1;
Lev.23.24;
2 Chr.5.12;
Psa.81.3;
89.15; Isa.
27.13.

^f Ex.28.29.

^g i.e. May.

^h Called
Reuel, Ex.2.
18.

ⁱ Cf.Ex.18.
15-27.

good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and 'thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he ^bsaid, Return, O LORD, unto the many thousands of Israel.

CHAPTER 11.

From Sinai to Kadesh-barnea:
(2) *the fire of the Lord at Taberah.*

AND when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and 'consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place ^aTaberah: because the fire of the LORD burnt among them.

From Sinai to Kadesh-barnea:
(3) *the flesh-pots of Egypt.*

4 And 'the mixt multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: *there is nothing at all, beside this manna, before our eyes.*

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^a But see Ex. 13.21,22. What need had Moses of Hobaab's eyes? Cf. Jer.17.5.

^b Bible prayers (O.T.). Num.11.11-15. (Gen.15.2; Hab.3.1-16.)

^c Miracles (O.T.). vs.1-3; Num.16.31-35. (Gen.5.24; Jon.2.1-10.)

^d A burning.

^e Cf. Ex.12.38, note. Unconverted church members, unable to desire or understand Christ as the Bread of God (Ex.16.35, note), will clamour for things pleasing to the flesh in the work and way of the church: sumptuous buildings, ornate ritual, an easy doctrine. Alas! they lead away the unspiritual believers also.

^f Ex.16.35, note.

^g Bible prayers (O.T.). vs.11-15; Num.12.13. (Gen.15.2; Hab.3.1-16.)

^h Holy Spirit, vs.17,25,26,29; Num.24.2. (Gen.1.2; Mal.2.15.)

7 And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

From Sinai to Kadesh-barnea:
(4) *the complaint of Moses.*

10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto thy fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, kill me, I ^gpray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

From Sinai to Kadesh-barnea:
(5) *the seventy elders.* (Cf. Ex. 18.19.)

16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the ^hspirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye

have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was well with us in Egypt*: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 And Moses went out, and told the people the *words* of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the *spirit* that was upon ¹him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

From Sinai to Kadesh-barnea:
(6) *Eldad and Medad prophesy.*

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the *spirit* rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

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28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his *spirit* upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

From Sinai to Kadesh-barnea:
(7) *the quails and the plague.*

31 And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* ²upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten *homers*: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people *journeyed* from ¹Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

CHAPTER 12.

From Sinai to Kadesh-barnea:
(8) *the murmuring of Miriam and Aaron.*

AND ¹Miriam and Aaron spake against Moses because of the ²Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken *only* by Moses? hath

^a Inspiration. Num.22.38. (Ex.4.15; Rev.22.19.)

^b Holy Spirit. vs.17,25. 26,29; Num. 24.2. (Gen. 1.2; Mal.2. 15.)

^c One cubit = 1 ft. 5.48 in.

^d One homer = about 86 gals.

^e Num.33.17.

^f i.e. graves of Just. Num. 33.17.

^g Ex.15.20. Cf.Acts 22. 21,22.

^h Cf.Song 1.5.

ⁱ Cf.Lk.9.33-36.

¹ There was no more *power* than before—only more *machinery*. Moses had murmured (v. 11) because of the burden that God had laid upon him. God, in distributing the burden, shows that Moses' power had, all along, been in proportion to his burden.

² The correct rendering is, "about two cubits above the face of the earth," that is, within reach of the people that they might slay them for food. The statement is not that the quails were piled up from the face of the earth two cubits *deep*. The *level of their flight* was two cubits above the earth.

he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a ^bprophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not ^dafraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

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CHAPTER 13.

At Kadesh-barnea: (1) the spies sent in.

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I gave unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gad-diel the son of Sodi.

11 Of the tribe of Joseph, name-ly, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

18 And see the land, what it is, and the people that dwell therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit

a See Num. 20.10; 1 Pet. 2.23; 2 Cor. 10.1.

b Cf. Num. 11.25.

c Heb. 3.1-6.

d Psa. 105.15.

e Cf. 2 Ki. 5.27; 2 Chr. 26.19.

f Bible Prayers (O.T.). Num. 14.13-19. (Gen. 15.2; Hab. 3.1-16.)

g Lev. 13.4. 46; Heb. 12.9.

h Deut. 1.19.

i Cf. Deut. 1.19-28.

j i.e. Saviour, or Deliverer.

of the land. Now the time was the time of the firstripe grapes.

21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of ^aAnak, were. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of ^bEshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

At Kadesh-barnea: (2) the report of the spies.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to ^cKadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the ^dpeople be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of ^eAnak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land

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that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of ^fAnak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.

CHAPTER 14.

At Kadesh-barnea: (3) the unbelief of Israel (1 Cor. 10. 1-5; Heb. 3. 7-19).

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only ^grebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere

^a Josh. 11. 21; 15. 13, 14.

^b i.e. cluster.

^c v. 3.

^d Num. 20. 1, 16; 32. 8; 33. 36; Deut. 1. 19; Josh. 14. 6.

^e Ex. 3. 8; 33. 3.

^f Deut. 1. 28; 9. 1, 2.

^g v. 33.

^h Josh. 11. 21, 22.

ⁱ Ex. 16. 2; 17. 3; Num. 16. 41; Psa. 106. 25.

^j Deut. 9. 7; 20. 3; 1 Sam. 15. 22, 23.

^k Gen. 48. 21; Ex. 33. 16; Deut. 20. 1, 3, 4; 31. 6-8; Josh. 1. 5; Jud. 1. 22; 2 Chr. 13. 12; Psa. 46. 7-11; Zech. 8. 23.

^l v. 23; Deut. 9. 7, 8, 22; Heb. 3. 8, 16.

they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will ^amake of thee a greater nation and mightier than they.

13 ^bAnd Moses said unto the LORD, ^cThen the Egyptians shall hear it, (for thou broughtest up this people in thy night from among them;)

14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee, will speak, saying,

16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, I have pardoned according to thy word:

21 But as truly as I live, all the earth shall be ^dfilled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have ^etempted me now these ten times, and have not hearkened to my voice;

23 ^fSurely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

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24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

26 And the LORD spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, ^gsave Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, they will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men, which Moses sent to search the land, who re-

^a Cf. Ex. 32. 10.^b Bible prayers (O.T.). Num. 27. 15. (Gen. 15. 2; Hab. 3. 1-16.)^c Ex. 32. 12; Deut. 9. 26, 27; 32. 27.^d Psa. 72. 19; Isa. 66. 18, 19; Hab. 2. 14; Mt. 6. 10.^e Temptation. Deut. 6. 16. (Gen. 3. 1; Jas. 1. 2.)^f v. 38; Num. 26. 65; 32. 12; Deut. 1. 36-38; Josh. 14. 6-15.

¹ Kadesh-barnea is, by the unbelief of Israel there, and the divine comment on that unbelief (Num. 14. 22-38; Deut. 1. 19-40; 1 Cor. 10. 1-5; Heb. 3. 12-19), invested with immense spiritual significance. The people had faith to sprinkle the blood of atonement (Ex. 12. 28) and to come out of Egypt (the world), but had not faith to enter their Canaan rest. Therefore, though redeemed, they were a forty years' grief to Jehovah. The spiritual application is made in Heb. 6. 3-11, note.

turned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

CHAPTER 15.

The years of wandering: (1) the end anticipated.

AND the LORD spake unto Moses, saying,

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2 Speak unto the children of Israel, and say unto them, ²When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice in performing a vow, or in a freewill-offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd or of the flock:

4 Then shall he that offereth his offering unto the LORD bring a ^bmeat-offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

5 And the fourth part of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a ^bmeat-offering two tenth deals of flour mingled with the third part of an hin of oil.

7 And for a drink-offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

8 And when thou preparest a bullock for a burnt-offering, or for a sacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then shall he bring with a bullock a ^bmeat-offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering

^d Cf. Josh. 7. 1-8.

^b Lit. meal.

^c One hin = about 6 qts.; also vs. 5, 6, 7, 9, 10.

¹ The *wilderness* was part of the necessary discipline of the redeemed people, but not the years of *wandering*. The latter were due wholly to the unbelief of the people at Kadesh-barnea. The Red Sea, Marah, Elim, Sinai, were God's ways, in development and discipline, and have, of necessity, their counterpart in Christian experience. The Red Sea speaks of the cross as that which—death to Christ but life for us—separates us from Egypt, the world (Gal. 6. 14); Marah of God's power to turn untoward things into blessing; Elim of God's power to give rest and refreshment by the way; Sinai of God's holiness and our deep inherent evil, the experience of Rom. 7. 7-24. So far the path was and is of God. But from Kadesh-barnea to Jordan all save the grace of God toward an unbelieving people, is for warning, not imitation (1 Cor. 10. 1-11; Heb. 3. 17-19). There is a present rest of God, of which the Sabbath and Canaan were types, into which believers may, and therefore should, enter by faith (Heb. 3.-4.).

² It is remarkable that just when the *people* are turning in unbelief from the land,

made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do the heave-offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his *meat-offering*, and his drink-offering, according to the manner, and one kid *of* the goats for a sin-offering.

25 And the priest shall make an *atonement* for all the congregation of the children of Israel, and it shall be *forgiven* them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offer-

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ing before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin-offering.

28 And the priest shall make an *atonement* for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an *atonement* for him; and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

What the law really is (Rom. 3. 19; 7. 7-11; 2 Cor. 3. 7, 9; Gal. 3. 10).

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the *sabbath* day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

The ribband of blue, the heavenly color—reminder of a separated walk.

37 And the LORD spake unto Moses, saying,

^a Lit. meal.

^b See Ex. 29. 33, note.

^c *Forgiveness*, vs. 25, 26, 28; Psa. 32. 5; (Lev. 4. 20; Mt. 26. 28.)

^d *Sabbath*, vs. 32-36; Neh. 9. 13, 14; (Gen. 2. 3; Mt. 12. 1.)

God gives directions for conduct when they shall have entered it. See Rom. 11. 29; Phil. 1. 6.

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of ¹blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAPTER 16.

The years of wandering: (2) the "gainsaying of Korah" (vs. 8-10; Jude 11).

NOW ^aKorah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?*

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, ^band *who is* holy; and will cause *him* to come near unto him:

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even *him* whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and *it shall be that* the man whom the LORD doth choose, *he shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, *Hear, I pray you, ye sons of Levi:*

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and ²seek ye the priesthood also?

11 For which cause *both* thou and all thy company are gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censor, and put incense in them, and bring

^a Ex. 6.21; Jude 11.

^b 2 Tim. 2.19.

^c Num. 3.41, 45; 2.14; Deut. 10.8.

¹ The ribband of blue. Blue, the heavenly colour, used upon the borders of the priests' garments signified that the servants of God were to be heavenly in obedience and character, and separate from earthly ambitions and desires.

² The "gainsaying of Korah" was intrusion into the priest's office ("no man taketh this honour unto himself," Heb. 5. 4). It was an attempt to create a priestly order without the divine authority (5. 10). The modern analogue is Nicolaitanism (Rev. 2. 6, 15), the division of an equal brotherhood (Mt. 23. 8) into "clergy" and "laity"; a vastly different thing from the due recognition of ministry-gifts (1 Cor. 12. 4-31; Eph. 4. 8, 11, 12), or of elders and deacons (1 Tim. 3. 1-13; Tit. 1. 5-9).

ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 ^aSeparate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the ^bpit; then ye shall understand that these men have provoked the LORD.

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31 And it came to pass, as he had made an end of speaking all these words, that the ground ^cclave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the ^bpit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are ^dhallowed.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates* for a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

^a Separation. vs. 20-26; Deut. 22.10. (Gen. 12.1; 2 Cor. 6.14-17.)

^b Heb. *sheol*.

^c Miracles (O.T.), vs. 31-35; Num. 17.8; (Gen. 5.24; Jon. 2.1-10.)

^d Lev. 27.28.

^e Cf. 1 Sam. 13.9; Heb. 5.4; Jude 11.

44 And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an ^aatonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an ^aatonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, ^bbeside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER 17.

*The years of wandering: (3)
Aaron's rod that budded.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, ^cwhere I will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall ^dchoose, shall blossom: and I will make to cease from me the murmurings of

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the children of Israel, whereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the ¹rod of Aaron for the house of Levi was ^abudded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be ^kkept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER 18.

*The years of wandering: (4)
Aaron and the Levites confirmed in their privileges and responsibilities.*

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall ^abear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. 2 And thy brethren also of the ^btribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

^a See Ex.29. 33, note.

^b v.35.

^c Ex.25.22; 29.42,43; 30.36.

^d Num.16.5.

^e Miracles (O.T.). Num.20. 7-11. (Gen. 5.24; Jon.2. 1-10.)

^f Num.16.38; Heb.9.4.

^g i.e. be responsible for every neglect or offence relating to. Cf.Ex.28.38.

^h Num.1.47, ref.

¹ Aaron's rod that budded: Type of Christ in resurrection, owned of God as High Priest. Aaron's priesthood had been questioned in the rebellion of Korah, so God Himself will confirm it (v. 5). Each of the tribe-heads brought a perfectly dead rod; God put life into Aaron's only. So all the authors of religions have died, Christ among them, but only Christ was raised from the dead, and exalted to be a high priest (Heb. 4. 14; 5. 4-10).

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, reserved from the fire: every oblation of their's, every meat-offering of their's, and every sin-offering of their's, and every trespass-offering of their's, which they shall render unto me, shall be most holy for thee and for thy sons.

10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring

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unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer as an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them,

a Lit. meal.

b Ex.13.2-13; 34.20; Lk.2.22-24.

c One shekel = 2s. 9d., or 65 cts.

d One gerah = 11.2 grains, or 3 1-4 cts.

e Ex.29.26-28; Lev.7.31-34.

f Lev.2.13; 2 Chr.13.5; Mk.9.49,50; Col.4.6.

g Deut.10.8,9; 12.12; 14.27-29; 18.1,2; Josh.13.14; 14.3; 18.7.

h Psa.16.5; Ezk.44.28.

i vs.24,26; Lev.27.30,32; Neh.10.37; 12.44; Mal.3.8-10; Heb.7.5,8,9.

Among the children of Israel they shall have no inheritance.

25 And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even a tenth part of the tithe.*

27 And *this* your heave-offering shall be reckoned unto you, *as though it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best thereof, *even the hallowed part thereof* out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAPTER 19.

The years of wandering: (5) the ordinance of the red heifer.

AND the LORD spake unto Moses and unto Aaron, saying,

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a 2 Cor. 8.12.

b Deut. 21.3;
1 Sam. 6.7.

c Lev. 4.12, 21;
16.27; Heb.
13.11.

d Lev. 4.6;
16.14-19.

e Lev. 14.4, 6, 49.

f Ex. 12.22.

g Heb. 9.13.

h vs. 13, 20, 21;
Num. 31.23.

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a ¹red heifer without spot, wherein is no blemish, and ^bupon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth ^cwithout the camp, and ^done shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and ^esprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And ^fone shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take ^gcedar wood, and ^hhyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ⁱashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a ^jwater of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 He that toucheth the dead

¹ The red heifer: Type of the sacrifice of Christ as the *ground* of the cleansing of the believer from the defilement contracted in his pilgrim walk through this world, and illustration of the *method* of his cleansing. The order is: (1) The *slaying* of the sacrifice; (2) the sevenfold sprinkling of the blood, typical public testimony before the eyes of all of the complete and never-to-be-repeated putting away of all the believer's sins *before God* (Heb. 9. 12-14; 10. 10-12); (3) the reduction of the sacrifice to ashes which are preserved and become a *memorial* of the sacrifice; (4) the cleansing from defilement (sin has two aspects—*guilt* and *uncleanness*) by sprinkling with the ashes mingled with water. Water is a type of both the Spirit and the Word (John 7. 37-39; Eph. 5. 26). The operation typified is this: the Holy Spirit uses the Word to convict the believer of some evil allowed in his life to the hindering of his joy, growth, and service. Thus convicted, he remembers that the *guilt* of his sin has been met by the sacrifice of Christ (1 John 1. 7). Instead, therefore, of despairing, the convicted believer judges and confesses the defiling thing as unworthy a saint, and is forgiven and cleansed (John 13. 3-10; 1 John 1. 7-10).

body of any man shall be unclean seven days.

12 He shall ^apurify himself with it on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And ^bfor an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that

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^a Lit. *purge himself from sin.*

^b See v. 2, note. Cf. John 13.1-10, note.

^c i.e. April.

^d Ex. 15.20; Num. 26.59.

^e Num. 16.19, 42.

^f Ex. 17.2; Num. 14.2.

^g v. 8, note.

^h Num. 17.10; see v. 9.

sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

CHAPTER 20.

The years of wandering: (6) death of Miriam.

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and ^dMiriam died there, and was buried there.

The years of wandering: (7) thirst in the old place of thirst (Ex. 17. 1, 2).

2 And there was no water for the congregation: and they gathered themselves together ^aagainst Moses and against Aaron.

3 And the people ^cchode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any ^awater to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

Water from the rock, and Moses' sin.

7 And the LORD spake unto Moses, saying,

8 Take the ^hrod, and gather thou the assembly together, thou, and Aaron thy brother, and ⁱspeak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them

¹ See Ex. 17. 5, and refs. The rock (Christ, 1 Cor. 10. 4) once smitten, needs not to be smitten (crucified) again. Moses' act exalted himself (v. 10), and implied (in type) that the one sacrifice was ineffectual, thus denying the eternal efficacy of the blood (Heb. 9. 25, 26; 10. 3, 11, 12). The abundant water (grace reaching the need of the people, despite the error of their leader) tells of refreshing and power through the Spirit.

water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

The years of wandering:
(8) *the never-forgiven sin of Edom* (Gen. 25. 30).

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink

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of thy water, then I will pay for it: I will only, without *doing* any thing else, go through on my feet. 20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

The death of Aaron.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

CHAPTER 21.

The march of Israel: (1) *victory.*

AND when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my

^a Neh.9.15; Psa.78.15,16; 105.41; 1 Cor.10.4.

^b *Miracles* (O.T.) vs. 7-11; Num. 21.8,9. (Gen. 5.24; Jen. 2.1-10.)

^c i.e. *strife.* (Ex.17.7.)

^d Jud.11.16,17.

^e Heb.1.4, note.

^f Psa.137.7; Ezk.25.12, 13; Oba. 10-15.

^g Deut.32.50.

^h Cf.Deut.32. 48-52.

ⁱ Cf.Gen.28. 20; Jud.11. 30.

¹ The death of Aaron marks the end of the wanderings. Henceforth Israel marches or halts, but does not wander (see Num. 15., note 1).

hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and darkened up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place ^aHormah.

4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

The march of Israel: (2) the serpent of brass (Gen. 3. 1, *note*; John 3. 14, 15; 2 Cor. 5. 20).

5 And the people ^bspake against God, and against Moses, ^cWherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water;* ^dand our soul loatheth ^ethis light bread.

6 And the LORD ^fsent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, ^gMake thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a ^hserpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he ⁱlived.

10 And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at ^jIje-abarim in the wilderness which is before Moab, toward the sunrising.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of

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a i.e. utter destruction.

b Psa.78.19.

c Cf.Ex.16.3; 17.3.

d Cf.Num.11.4-6.

e Cf.John 6.48-52,60-64.

f 1 Cor.10.9; Deut.8.15.

g John 3.14,15.

h 2 Ki.18.4.

i *Miracles* (O.T.). vs. 8,9; Josh.3.14-17. (Gen. 5.24; Jon. 2.1-10.)

j i.e. ruins of Abarim.

k i.e. the hill.

l i.e. wilderness.

Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ²Then Israel sang this song, Spring up, O well; sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction* of the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of ^kPisgah, which looketh toward ^lJeshimon.

The march of Israel: (3) two victories.

21 And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

¹ See Gen. 3. 14, *note*. The serpent is a symbol of sin *judged*; brass speaks of the divine judgment, as in the brazen altar (Ex. 27. 2, *refs.* and *note*), and self-judgment, as in the laver of brass. The brazen serpent is a type of Christ "made sin for us" (John 3. 14, 15; 2 Cor. 5. 21) in bearing our judgment. Historically, the moment is indicated in the cry: "My God, My God, why hast Thou forsaken Me?" (Mt. 27. 46.)

² The spiritual order here is beautiful: (1) atonement (vs. 8, 9; John 3. 14, 15); (2) water, symbol of the Spirit bestowed (v. 16; John 7. 37-39); (3) joy (vs. 17, 18; Rom. 14. 17); (4) power (vs. 21-24).

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD ^bsaid unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

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CHAPTER 22.

The march of Israel: (4) Balaam (2 Pet. 2. 15; Jude 11; Rev. 2. 14).

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto ^dBalaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people: for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blestest *is* blessed, and he whom thou cursest *is* cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God,

a Deut.3.1;
29.7.

b Deut.3.2.

c Josh.24.9;
Jud.11.25;
Mic.6.5;
Rev.2.14.

d Num.31.8,
16; Josh.13.
22; Neh.13.
2; 2 Pet.2.
15; Jude 11;
Rev.2.14.

¹ Balaam is the typical hireling prophet, seeking only to make a market of his gift. This is "the way of Balaam" (2 Pet. 2. 15), and characterizes false teachers. The "error of Balaam" (Jude 11) was that he could see only the natural morality—a holy God, he reasoned, *must* curse such a people as Israel. Like all false teachers he was ignorant of the higher morality of vicarious atonement, by which God could be just and yet the justifier of *believing* sinners (Rom. 3. 26). The "doctrine of Balaam" (Rev. 2. 14) refers to his teaching Balak to corrupt the people whom he could not curse (Num. 31. 16, with Num. 25. 1-3 and Jas. 4. 4). Spiritually, Balaamism in teaching never rises above natural reasonings; in practice, it is easy world-conformity. See Rev. 2. 14, *note*.

Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt *not* go with them; thou shalt not curse the people: for they are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, *If* the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's *anger* was kindled because he went: and the *angel* of the LORD stood in the way for an adversary against him. Now he

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was riding upon his ass, and his two servants *were* with him.

23 And the ass saw the *angel* of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the *angel* of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the *angel* of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD *opened* the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is *perverse* before me:

33 And the ass saw me, and turned from me these three times:

a Cf. v. 20.
See Gen. 46.
3, note.

b See v. 12,
ref.

c Heb. 1.4,
note.

d See Gen.
21.19; 2 Ki.
6.17; Lk. 24.
16.31.

e See 2 Pet. 2.
14, 15.

¹ Cf. Gen. 46, 3, note. In v. 12 the directive will of Jehovah is made known to Balaam, in v. 20 Jehovah's *permissive* will. The prophet is now free to go, but knows the true mind of the Lord about it. The matter is wholly one between Jehovah and His servant. The permission of v. 20 really constitutes a testing of Balaam. He chose the path of self-will and self-advantage, and Jehovah could not but gravely disapprove. The whole scene, vs. 22-35, prepared Balaam for what was to follow.

unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the "angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it "displease thee, I will get me back again.

35 And the "angel of the LORD said unto Balaam, Go with the men: "but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, "which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the "word that God putteth in my mouth, that shall I "speak.

39 And Balaam went with Balak, and they came unto "Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the "utmost part of the people.

CHAPTER 23.

Balaam: the prophecy from the high places of Baal. The separation of Israel.

AND Balaam said unto Balak, Build me here seven altars,

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and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put a "word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and "said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them aitogether.

a Heb.1.4, note.

b i.e. be evil in thine eyes.

c See v.20.

d Num.21.13.

e Inspiration. Num.23.5, 12-16. (Ex. 4.15; Rev. 22.19.)

f Num.23.26; 24.13; 1 Ki. 22.14; 2 Chr. 18.13.

g Or, a city of streets.

h Inspiration. vs.5.12-16; Deut.4.2,13. (Ex.4.15; Rev.22.19.)

¹ "Utmost part," etc., means the end of the encampment, the "fourth part of Israel" (Num. 23. 10). Balak's thought, as Grant (following Keil) points out, was not at all to permit Balaam to see the whole of the Hebrew host. In bringing Balaam to Pisgah (vs. 13, 14), Balak corrects what, evidently, he thought a blunder (Num. 23. 13, 14). But when the hireling sees the whole camp he must utter a grander word than before, "He hath not beheld iniquity in Jacob," and that with the nation in full view! What an illustration of the truth of Rom. 4. 5-8!

² In the prophecies of Balaam God testifies on behalf of His people rather than (as usual) to them. It is the divine testimony to their standing as a redeemed people in view of the serpent "lifted up," and of the water from the smitten rock (Num. 21. 5-9; 20. 11). Their state was morally bad, but this was a matter concerning the discipline of God, not His judgment. The interpretation of the prophecies is literal as to Israel, typical as to Christians. Through Christ "lifted up" (John 3. 14) our standing is eternally secure and perfect, though our state may require the Father's discipline (1 Cor. 11. 30-32; 2 Cor. 1. 4-9; cf. vs. 10-13); meantime, against all enemies, God is "for us" (Rom. 8. 31).

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

Balaam: the prophecy from Pishgah: the justification and power of Israel.

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: ^athou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of Pishgah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should ^brepent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely there is no enchantment ^cagainst Jacob, neither is there any divination ^dagainst Israel: according to this time it shall be said of Jacob and of Israel, ^eWhat hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

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^a Better, thou seest but the extremity of them, and dost not see them all.

^b Zech. 8.14, note.

^c i.e. the aurochs, or wild ox.

^d Or, in.

^e Psa. 31.19; 44.1.

^f Num. 21.20.

^g Or, the waste.

^h Or, to the meeting of enchantments.

ⁱ Num. 2.2, etc.

^j Num. 11.25; 1 Sam. 19, 20, 23; 10.10; 2 Chr. 15.1.

^k Holy Spirit. Num. 27.18. (Gen. 1.2; Mal. 2.15.)

^l Num. 23.7, 18.

^m i.e. prostrated by the prophetic impulse. See 1 Sam. 19.24; Ezk. 1.28; Dan. 8.18; 10. 15.16; 2 Cor. 12.2-4; Rev. 1.10, 17.

ⁿ See Jer. 51. 13; Rev. 17. 1, 15.

^o 1 Sam. 15.9.

^p 2 Sam. 5.12; 1 Chr. 14.2.

^q Num. 14.9; 23.24.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

Balaam: the prophecy from Peor: (1) the beauty and order of Israel.

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAPTER 24.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for ^henchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel ⁱabiding in his tents according to their tribes; and ^jthe ^kspirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, ^mfalling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be ⁿin many waters, and his king shall be higher than ^oAgag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall ^peat up the nations his enemies, and shall break their bones, and pierce ^qthem through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall

stir him up? ^aBlessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: ^bI thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

Balaam: the prophecy from Peor: (2) the Messianic kingdom.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling into a *trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the ^anations; but his latter end *shall* be that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said,

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Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall* come from the coast of ^aChittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and ^breturned to his place: and Balak also went his way.

CHAPTER 25.

"The doctrine of Balaam" (Num. 31. 16; Rev. 2. 14; Jas. 4. 4).

AND Israel abode in Shittim, and ^athe people began to commit whoredom with the daughters of Moab.

2 And they called the people unto ^bthe sacrifices of their gods: and the people did eat, and ^bbowed down to their gods.

3 And Israel joined himself unto ^bBaal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping *before* the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. ^aSo the plague was stayed from the children of Israel.

9 And those that ^bdied in the plague were twenty and four thousand.

10 And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar,

^a Gen.12.3;

27.29.

^b Num.22.

17.37.

^c See "*Kingdom*." (Gen. 1.26-28; Zech.12.8.)^d Or, *the first of the nations that warred against Israel.* Ex. 17.8.^e Pronounced *Kittim.* Gen.10.4; Dan.11.30.^f Num.31.8.^g Num.31.16; 1 Cor.10.8.^h Ex.34.15,16; 1 Cor.10.20.ⁱ Ex.20.5.^j Or, *Baal of Peor.* See Num.23.28.^k Psa.106.30.^l Cf. 1 Cor. 10.8, *note*.

the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my ^ajealousy.

12 Wherefore say, ^bBehold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an ^catonement for the children of Israel.

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

16 And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER 26.

The new generation of Israel numbered (vs. 64, 65).

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD ^dcommanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ^eReuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites; of Pallu, the family of the Palluites;

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6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is *that* Dathan and Abiram, which were famous in the congregation; who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 ^fAnd the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: ^gand they became a sign.

11 Notwithstanding the children of ^hKorah died not.

12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites:

13 Of Zerach, the family of the Zarhites; of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites; of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites; of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 The sons of ⁱJudah were Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were: of Shelah, the family of the Shelanites; of Pharez, the family of the Pharzites; of Zerach, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were

^a Cf. Ex. 20.5; Deut. 32. 16, 21; 1 Ki. 14. 22.

^b Mal. 2. 4, 5; 3. 1.

^c See Ex. 29. 33, note.

^d See Num. 1. 1, 2.

^e Gen. 46. 8; Ex. 6. 14; 1 Chr. 5. 1.

^f Num. 16. 32-35.

^g 1 Cor. 10. 6; 2 Pet. 2. 6.

^h Ex. 6. 24; 1 Chr. 6. 22.

ⁱ Gen. 38. 2, etc.; 46. 12.

numbered of them, threescore and sixteen thousand and five hundred.

23 Of the sons of ^aIssachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 Of the sons of ^bZebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 The sons of ^cJoseph after their families were Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.

30 These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.

33 And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

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38 The sons of ^dBenjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

42 These are the sons of ^eDan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

44 Of the children of ^fAsher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beritites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

48 Of the sons of ^gNaphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

51 These were the numbered of the children of ^hIsrael, six hundred thousand and a thousand seven hundred and thirty.

52 And the LORD spake unto Moses, saying,

53 'Unto these the land shall be divided for an inheritance according to the number of names.

^a Gen. 46.13;
1 Chr. 7.1.

^b Gen. 46.14.

^c Gen. 46.20.

^d Gen. 46.21;
1 Chr. 7.6.

^e Gen. 46.23.

^f Gen. 46.17;
1 Chr. 7.30.

^g Gen. 46.24;
1 Chr. 7.13.

^h See Num. 1.
46.

ⁱ Josh. 11.23;
14.1.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari the family of the Merarites.

58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

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CHAPTER 27.

The law of inheritance.

THEN came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

Moses to prepare for death.

12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it,

a i.e. the greater.

b i.e. the smaller.

c Lev.10.1,2; Num.3.4; 1 Chr.24.2.

d Num.14.28,29; 1 Cor.10.5,6.

e Num.14.30.

f Or, Chiefs.

g Josh.17.4.

h Ex.18.15,19.

i Or, right.

thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

Joshua appointed in Moses' place.

15 And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAPTER 28.

The order of offerings.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This is the offering made by fire

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which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5 And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil.

6 It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof:

10 This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 And in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat-offering unto one lamb; for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, and his drink-offering.

16 And in the fourteenth day of the first month is the passover of the LORD.

a Num.20.24, 28; 31.2; Deut.10.6.

b Num.20.12, 24; Deut.1.37; 32.51; Psa.106.33.

c Bible prayers (O.T.). Deut. 3.24. (Gen. 15.2; Hab.3. 1-16.)

d 1 Ki.22.17; Zech.10.2; Mt.9.36; Mk.6.34.

e Holy Spirit. Deut.34.9. (Gen.1.2; Mal.2.15.)

f Ex.28.30, note.

g Josh.9.14; 1 Sam.22.10, 13,15.

h Deut.3.28; 31.7,8.

i Or, savour of satisfaction. Lev. 1.9, note.

j One ephah = 1 bu. 3 pts.

k Lit. meal.

l One hin = about 6 qts.

m Ex.29.42; see Amos 5.25.

n i.e. April.

o Ex.12.6-18; Lev.23.5; Num.9.3; Deut.16.1; Ezk.45.21.

17 And in the fifteenth day of this month is the feast: seven days shall ^aunleavened bread be eaten.

18 In the first day shall be an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their ^bmeat-offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin-offering, to make an ^catonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And ^don the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 Also ^ein the day of the first-fruits, when ye bring a new ^fmeat-offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their ^gmeat-offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an ^hatonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his ⁱmeat-offering, (they shall be unto you without blemish) and their drink-offerings.

CHAPTER 29.

AND in the ^jseventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: ^kit is a day of blowing the trumpets unto you.

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2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their ^lmeat-offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an ^matonement for you:

6 Beside the burnt-offering of the month, and his ⁿmeat-offering, and the daily burnt-offering, and his ^omeat-offering, and their drink-offerings, according to their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And ye shall have on the tenth day of this ^pseventh month an holy convocation; and ye shall ^qafflict your souls: ye shall not do any work *therein*:

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

9 And their ^rmeat-offering shall be of flour mingled with oil, three tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin-offering; beside the ^ssin-offering of atonement, and the continual burnt-offering, and the ^tmeat-offering of it, and their drink-offerings.

12 And ^uon the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ^vye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their ^wmeat-offerings shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin-offering; beside the continual burnt-offering, his ^xmeat-offering, and his drink-offering.

^a Leaven. Deut. 16.3, 4,8,16. (Gen. 19.3; Mt. 13.33.)

^b Lit. meal.

^c See Ex. 29. 33, note.

^d Ex. 12.16; 13.6; Lev. 23.8.

^e Ex. 23.16; 34.22; Lev. 23.10-15; Deut. 16.10; Acts 2.1.

^f i.e. October; also vs. 7,12.

^g Lev. 23.24.

^h Ps. 35.13; Isa. 58.5.

ⁱ Lev. 16.3,5.

^j Lev. 23.34; Deut. 16.13; Ezk. 45.25.

^k Ezra 3.4.

17 And on the second day ye *shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their ^ameat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ^bafter the manner:

19 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, and the ^ameat-offering thereof, and their drink-offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their ^ameat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin-offering; beside the continual burnt-offering, and his ^ameat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their ^ameat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his ^ameat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their ^ameat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering; beside the continual burnt-offering, and his ^ameat-offering, and his drink-offering.

29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their ^ameat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering; beside the continual burnt-offering, his ^ameat-offering, and his drink-offering.

32 And on the seventh day seven bullocks, two rams, *and* fourteen

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lambs of the first year without blemish:

33 And their ^ameat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his ^ameat-offering, and his drink-offering.

35 On the eighth day ye shall have ^a solemn assembly; ye shall do no servile work *therein*:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their ^ameat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering; beside the continual burnt-offering, and his ^ameat-offering, and his drink-offering.

39 These *things* ye shall do unto the LORD in your ^aset feasts, beside your ^avows, and your freewill-offerings, for your burnt-offerings, and for your ^ameat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER 30.

The law of vows. (Cf. Mt. 5. 33-37.)

AND Moses spake ^funto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 ^gIf a man vow a vow unto the LORD, or ^hswear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

^a Lit. *meal*.^b vs. 3,4,9,10; Num. 15.12; 28.7,14.^c Lev. 23.36.^d Lev. 23.2; 1 Chr. 23.31; 2 Chr. 31.3; Ezra 3.5; Neh. 10.33; Isa. 1.14.^e Lev. 7.11,16; 21.22,23.^f Num. 1.4,16; 7.2.^g Lev. 27.2; Deut. 23.21; Jud. 11.30,35; Eccl. 5.4.^h Lev. 5.4; Mt. 14.9; Acts 23.14.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her; because her father disallowed her.

6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband ^adisallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house,

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CHAPTER 31.

The judgment on Midian
(Num. 25. 6-18).

AND the LORD spake unto Moses, saying,

2 ^bAvenge the children of Israel of the Midianites: afterward shalt thou ^cbe gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ^dthe trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: ^eBalaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly ^fcastles, with fire.

11 And ^gthey took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan near Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains

^a Gen.3.16.^b Num.25.17.^c Num.27.13.^d Num.10.9.^e i.e. alarm clarions.^f See Jud.6. 1,2,33.^g Josh.13.22.^h i.e. encampments.ⁱ Deut.20.14.

over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, ^bthese caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And ^ddivide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and

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of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, for an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take ^jone portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, ^kwhich keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which* was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute was threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute was threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute was thirty and two persons.

41 And Moses gave the tribute, *which* was the LORD's heave-offering, unto Eleazar the priest, ^las the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained* unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even ^mof the children of Israel's

^a See Deut. 20.14; 1 Sam. 15.3.

^b Num.25.2.

^c 2 Pet.2.15; Rev.2.14.

^d Josh.22.8; 1 Sam.30.26.

^e See vs.30,47; and Num. 18.26.

^f See vs.42-47.

^g Num.3.7, 8,25,31,36; 18.3,4.

^h See Num. 18.8,19.

ⁱ v.30.

half. Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and ^atablets, to make an ^batonement for our 'souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty ^dshekels.

53 (For 'the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, ^ffor a memorial for the children of Israel before the LORD

CHAPTER 32.

The choice of the world-borderers (Gen. 11. 31; Jud. 5. 15; Josh. 7. 7; 2 Tim. 4. 10).

NOW the children of ¹Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of ^hJazer, and the land of Gilead, that, behold, the place was a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

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4 *Even* the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, ^hwhen I sent them from 'Kadesh-barnea to see the land.

9 For ^jwhen they went up into the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD'S anger was kindled the same time, and he swore, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: ^kfor they have wholly followed the LORD.

13 And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the ^lfierce anger of the LORD toward Israel.

15 For if ye ^mturn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But ⁿwe ourselves will go ready armed before the children of Israel, until we have brought them unto

^a Or, necklaces.

^b See Ex. 29. 33, note.

^c Ex. 30. 12-16.

^d One shekel = 2s. 9d., or 65 cts.

^e Deut. 20. 14.

^f Ex. 30. 16.

^g Num. 21. 32; Josh. 13. 25; 2 Sam. 24. 5.

^h Num. 13. 3-26.

ⁱ Deut. 1. 22.

^j Num. 13. 24, 31; Deut. 1. 24, 28.

^k Num. 14. 24; Deut. 1. 36; Josh. 14. 6, 9.

^l Deut. 1. 34.

^m Deut. 30. 17; Josh. 22. 16, 18; 2 Chr. 7. 19; 15. 2.

ⁿ Josh. 4. 12, 13.

¹ *The Reubenites, Gadites, and half-tribe of Manasseh*, who chose their inheritance just outside the land, are types of world-borderers—carnal Christians. What their descendants were when Messiah came is seen in Mk. 5. 1-17.

their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 ^aWe will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; ^bbecause our inheritance is fallen to us on this side Jordan eastward.

20 And ^cMoses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure ^dyour sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before

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the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may* be our's.

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon. (their names being changed,) and Shibmah: and gave other names unto the cities which they build.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small ^etowns thereof, and called them ^fHavoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER 33.

Summary of the journeys from Egypt to Jordan.

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they ^gdeparted from Rameses in the ^hfirst month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out ⁱwith an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all

^a Josh.22.3,4.

^b v.33. Josh. 12.1; 13.8.

^c Deut.2.18; Josh.1.14; 4.12,13.

^d Gen.4.7; 44.16; Isa. 59.12.

^e Or, tent-villages.

^f Or, the tent-villages of Jair.

^g Ex.12.37.

^h i.e. April.

ⁱ Ex.14.8.

their firstborn, which the LORD had smitten among them: ^aupon their gods also the LORD executed judgments.

5 ^bAnd the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they ^cremoved from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon; and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and ^dpassed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and ^ecame unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the ^fwilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at ^gRephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched ^hat Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazereth.

18 And they departed from Hazereth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haredah.

25 And they removed from Haredah, and pitched in Makheloth.

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26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and ⁱencamped at Mose-roth.

31 And they departed from Mose-roth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and ^jencamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the ^kwilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first ^lday of the "fifth month.

39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in ^mIje-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almondiblathaim.

47 And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan ⁿnear Jericho.

49 And they pitched by Jordan, from Beth-jesimoth ^oeven unto

^a Ex.12.12;
18.11; Isa.
19.1.

^b Ex.12.37.

^c Ex.13.20.

^d Ex.14.2,9.

^e Ex.14.22;
15.22,23.

^f Ex.15.27.

^g Ex.16.1.

^h Ex.17.1;
19.2.

ⁱ Num.11.34.

^j i.e. the
graves of
Just.

^k Deut.10.6.

^l Deut.10.7.

^m Num.20.1;
27.14.

ⁿ i.e. August.

^o i.e. the
ruins of
Abarim.

^aAbel-shittim in the plains of Moab.

50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

The law of the possession of the land.

51 Speak unto the children of Israel, and say unto them, ^bWhen ye are passed over Jordan into the land of Canaan;

52 ^cThen ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants* of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families: *and* to the ^dmore ye shall give the more inheritance, and to the ^efewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

CHAPTER 34.

Preparations to enter the land.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of ^fCanaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then ^gyour south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^hthe salt sea eastward:

4 And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

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^a i.e. the plains of Shittim.

^b Deut. 7.1, 2; 9.1; Josh. 3.17.

^c Ex. 23.24, 33; 34.13; Deut. 7.2, 5; 12.3; Josh. 11.12; Jud. 2.2.

^d i.e. greater.

^e i.e. smaller.

^f Josh. 23.13; Jud. 2.3; Psa. 106.34-36; see Ex. 23.33; Ezk. 28.24.

^g Gen. 17.8; Deut. 1.7, 8; Psa. 78.55; 105.11; Ezk. 47.14.

^h Josh. 15.1; see Ezk. 47.13, etc.

ⁱ Gen. 14.3; Josh. 15.2.

^j Gen. 15.18; Josh. 15.4, 47; 1 Ki. 8.65; Isa. 27.12.

^k Ezk. 47.15.

^l Ezk. 47.17.

^m 2 Ki. 23.33; Jer. 39.5, 6.

ⁿ Deut. 3.17; Josh. 11.2; 19.35; Mt. 14.34; Lk. 5.1.

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to ^oZedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at ^pHazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from ^qShepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea ^rof Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children

of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER 35.

The cities of refuge.

AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

2 ^aCommand the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the ^bsuburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be in*

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the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for ¹refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at ^dunawares.

12 And they shall be unto you cities for refuge from the ^eavenger: that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 ^eYe shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 ^hAnd if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand weapon of wood, wherewith he

a Josh.14.3,4; 21.2. See Ezk.45.1; 48.8, etc.

b i.e. pasture grounds.

c One cubit = 1 ft. 5.48 in.; also v.5.

d i.e. by error, unwittingly.

e Heb. goel, Redemp. (Kinsman type). Isa. 59.20, note.

f Deut.19.5; Josh.20.3, 5,6.

g Deut.4.41; Josh.20.8.

h Ex.21.12,14; Lev.24.17; Deut.19.11, 12.

¹ The cities of refuge are types of Christ sheltering the sinner from judgment (Psa. 46. 1; 142. 5; Isa. 4. 6; Ex. 21. 13; Deut. 19. 2-9; Rom. 8. 1, 33, 34; Phil. 3. 9; Heb. 6. 18, 19).

may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfac-

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tion for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye are: for blood sit defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

CHAPTER 36.

As to inheritances.

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, the chief fathers of the children of Israel:

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep him-

^a Heb. *goel*, *Redemp.* (*Kinsman type*). Isa. 59.20, note.

^b Ex.21.14; Deut.19.11.

^c Ex.21.13.

^d Ex.29.7; Lev.4.3; 21.10.

^e Deut.17.6; 19.15; Mt. 18.16; 2 Cor. 13.1; Heb. 10.28.

^f i.e. ransom.

^g Psa.106.38; Mic.4.11.

^h Or, have atonement made for.

ⁱ Gen.9.6.

^j Ex.29.45,46.

^k Lev.25.10.

^l Num.27.7.

^m 1 Ki.21.3.

self to the inheritance of the tribe of his fathers.

8 And ^aevery daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

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11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel ^bin the plains of Moab by Jordan *near* Jericho.

^a 1 Chr.23.22.

^b Num.26.3;
33.48.

THE FIFTH BOOK OF MOSES

CALLED

DEUTERONOMY.

1 1]

[1 15

DEUTERONOMY consists of the parting counsels of Moses delivered to Israel in view of their impending entrance upon their covenanted possession. It contains a summary of the wilderness wanderings of Israel, which is important as unfolding the moral judgment of God upon those events; repeats the Decalogue to a generation which had grown up in the wilderness; gives needed instruction as to the conduct of Israel in the land, and contains the Palestinian Covenant (30, 1-9). The book breathes the sternness of the Law. Key-words, "Thou shalt"; key-verses, 11, 26-28.

It is important to note that, while the land of promise was unconditionally given to Abraham and to his seed in the Abrahamic Covenant (Gen. 13, 15; 15, 7), it was under the conditional Palestinian Covenant (Deut. 28-30, 9) that Israel entered the land under Joshua. Utterly violating the conditions of that covenant, the nation was first disrupted (1 Ki. 12.) and then cast out of the land (2 Ki. 17, 1-18; 24, 1-25, 11). But the same covenant unconditionally promises a national restoration of Israel which is yet to be fulfilled (Gen. 15, 18, *note*).

Deuteronomy is in seven divisions: I. Summary of the history of Israel in the wilderness, 1, 1-3, 29. II. A restatement of the Law, with warnings and exhortations, 4, 1-11, 32. III. Instructions, warnings, and predictions, 12, 1-27, 26. IV. The great closing prophecies summarizing the history of Israel to the second coming of Christ, and containing the Palestinian Covenant, 28, 1-30, 20. V. Last counsels to Priests, Levites, and to Joshua, 31. VI. The Song of Moses and his parting blessings, 32., 33. VII. The death of Moses, 34.

The time covered by this retrospect is approximately forty years.

CHAPTER 1.

The failure at Kadesh-barnea.

THESE be the words which Moses spake unto all Israel on this ^bside Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the ^deleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God ^fspake unto us in Horeb, saying, Ye have ^ddwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places*

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^a Israel (*history*). vs. 6-8, 19-40; Deut. 7:6-8. (Gen. 12:2, 3; Rom. 11:26.)

^b Josh. 9:1-10; 22:4-7.

^c Prolonged by one act of unbelief to forty years. Num. 14:23, *note*.

^d i.e. February.

^e Num. 21:24, 33.

^f Ex. 3:1.

^g Cf. Gen. 31:3; Num. 10:11.

^h Gen. 12:7; 15:18; 17:7, 8; 26:4; 28:13. Cf. Isa. 11:10, 11; Jer. 23, 5-8; Ezk. 37, 21-26.

ⁱ Ex. 18:18; Num. 11:14.

^j Cf. Gen. 15:5; Deut. 28:62.

nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and possess the ^hland which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 And I ⁱspake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye are this day ^jas the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your

tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between every man and his brother, and the stranger *that is with him*.

17 ^aYe shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we ^bcame to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 ^dAnd they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 ^eNotwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver

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^a Deut.16.19;
Lev.19.15;
1 Sam.16.7;
Prov.24.23;
Jas.2.1.

^b Num.13.26.

^c Num.13.2.

^d Num.13.22-24.

^e Num.13.2.

^f Num.14.1-4;
Psa.106.24,
25.

^g Num.13.28,
31-33; Deut.
9.1,2.

^h Psa.106.24;
Heb.3.7-19;
4.1,2.

ⁱ Num.14.22,
23; Psa.95.11.

^j Num.14.24,
30; Josh.14,
9,10.

^k Num.20.12;
27.14; Deut.
3.26; 4.21;
34.4; Psa.
106.32.

^l Num.14.30.

us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, *The people is* greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ^hye did not believe the LORD your God,

33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and swore, saying,

35 ⁱSurely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers,

36 ^jSave Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

37 ^kAlso the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 ^lBut Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me,

Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD; ^abut the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER 2.

The wanderings and conflicts of the wilderness.

THEN we turned, ^band took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain ^clong enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have ^dgiven mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he ^eknoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from ^fElath, and from Ezion-gaber, we turned and passed by the way of the ^gwilderness of Moab.

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9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have ^hgiven Ar unto the children of Lot *for* a possession.

10 The ⁱEmims dwelt therein in times past, a people great, and many, and tall, as the ^jAnakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The ^kHorims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, ^lsaid I, and get you over the brook Zered. And we went over the brook Zered.

14 And the space in which we came from ^mKadesh-barnea, until we were come over the brook Zered, was thirty and eight years; ⁿuntil all the generation of the men of war were wasted out from among the host, ^oas the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ^pZamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

^a Cf. Zech. 7. 11-13.

^b Deut. 1.40; Num. 14.25.

^c Cf. Deut. 1. 6,7.

^d Gen. 36.8; Josh. 24.4.

^e Psa. 1.6; 37.18; 44.21; 69.5; 94.11; 103.14; Mt. 6.8,32; 2 Pet. 2.9.

^f 1 Ki. 9.26.

^g A region east of the Dead Sea.

^h Gen. 19. 36-38.

ⁱ Gen. 14.5.

^j Deut. 9.2; Num. 13. 22,33.

^k v.22; Gen. 14.6; 36.20.

^l Num. 21.12.

^m Num. 13.26.

ⁿ Num. 14.33; 26.64.

^o Num. 14.35; Ezk. 20.15; Heb. 3.17,18.

^p Gen. 14.5.

23 And the Avims which dwell in Hazerim, *even* unto Azzah, the Capthorims, which came forth out of Capthor, destroyed them, and dwelt in their stead.)

24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From ^bAroer, which is by the brink of the river of Arnon, and from the city that is by the river,

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even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jab-bok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

CHAPTER 3.

THEN we turned, and went up the way to Bashan: and O^g the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered unto our hands O^g also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, three-score cities, all the region of Argob, the kingdom of O^g in Bashan.

5 All these cities were fenced with high walls, gates, and bars; beside unwall'd towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;

9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of O^g in Bashan.

11 For only O^g king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this ^hland, which we pos-

a Josh.1.3.

b Deut.3.12;
4.48; Josh.
13.9.c Num.21.33,
etc.; Deut.
29.7.

d Deut.1.4.

e Num.21.34.

f Deut.4.48;
1 Chr.5.23;
Psa.29.6.g One cubit =
1 ft. 5.48 in.h Num.32.33;
Josh.12.6;
13.8-12.

sessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 ^aAnd the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coast of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave ^bGilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, even the salt sea, under ^cAshdod-pisgah eastward.

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ^dye shall pass over armed before your brethren the children of Israel, *all that are meet* for the war.

19 But your wives, and your little ones, and your cattle, (*for I know that ye have much cattle*), shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan; and *then* shall ye ^ereturn every man unto his possession, which I have given you.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for ^fthe LORD your God he shall fight for you.

23 And I ^gbesought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is *there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and

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see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD ^hwas wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the ⁱvalley over against Beth-peor.

CHAPTER 4.

The new generation taught the lessons of Sinai.

NOW therefore hearken, O Israel, unto the ^kstatutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 ^lYe shall not add unto the ^mword which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of ⁿBaal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation is *there* so great, who *hath* ^oGod so ^pmigh unto them, as the LORD our God is in all *things that we call upon him for*?

8 And what nation is *there* so great, that hath statutes and judg-

^a Josh.13.29,30.

^b Num.32.39.

^c i.e. the springs of Pisgah, or the hill.

^d Num.32.20, etc.

^e Josh.22.4.

^f Num.27.18.

^g Ex.14.14; Deut.1.30; 20.4.

^h Bible prayers (O.T.). Deut. 9.26. (Gen. 15.2; Hab.3. 1-16.)

ⁱ Num.20.12; 27.14; Deut. 1.37; 31.2; 32.51,52; 34.4; Psa. 106.32,33.

^j Or, ravine.

^k Lev.19.37; 20.8; 22.31; Deut.5.1; 8.1; Ezk.20. 11; Rom.10. 5.

^l Deut.12.32; Josh.1.7; Prov.30.6; Rev.22.18, 19.

^m Inspiration. vs.2,13; Deut.5.22. (Ex.4.15; Rev.22.19.)

ⁿ Num.25.4, etc.; Josh. 22.17; Psa. 106.28,29.

^o Lit. gods.

^p Psa.46.1; 145.18; 148. 14; Isa.55.6.

ments so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to "fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; ^oonly ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye "saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the "likeness of male or female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be "driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and "brought you forth out of the iron furnace, *even* out of Egypt, to

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be unto him a people of inheritance, as ye are this day.

21 Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, *even* a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall "scatter you among the 'nations, and ye shall be left few in number among the 'heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, ^kwhich neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, ^l*even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been *any such*

^a Psa. 19. 9, note.

^b Ex. 20. 22; 1 Ki. 19. 12.

^c Cf. John 1. 18, note.

^d Rom. 1. 23.

^e Or, drawn away.

^f 1 Ki. 8. 51; Jer. 11. 4.

^g Deut. 30. 18, 19; Isa. 1. 2; Mic. 6. 2.

^h Lev. 26. 33; Deut. 28. 62, 64; Neh. 1. 8.

ⁱ i. e. Gentiles.

^j i. e. nations.

^k Psa. 115. 4, 5; 135. 15-17; Isa. 44. 9; 46. 7.

^l Gen. 49. 1; Deut. 31. 29; Jer. 23. 20; Hos. 3. 5.

thing as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he is God; *there is* none else beside him.

36 *Out* of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou hearest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land for an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

Three of the cities of refuge designated.

41 Then Moses *severed* three cities on this side Jordan toward the sun rising;

42 *That* the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, *Bezer* in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Basan, of the Manassites.

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44 And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel *smote*, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

CHAPTER 5.

The new generation taught the Mosaic covenant. (Cf. Ex. 20. 4, note.)

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and *do* them.

2 The LORD our God made a *covenant* with us in Horeb.

3 The LORD *made* not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (*I* stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount); saying,

6 *I am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thy-

^a Ex. 19. 9, 19; 20. 18-22; 24. 16; Heb. 12. 19.

^b Num. 35. 6, 14.

^c Deut. 19. 4.

^d Josh. 20. 8.

^e Num. 21. 24; Deut. 1. 4.

^f Law (of Moses). vs. 1-22; Deut. 6. 1-5. (Ex. 19. 1; Gal. 3. 1-29.)

^g Ex. 19. 5; Deut. 4. 23.

^h Heb. 8. 9.

ⁱ Ex. 20. 21; Gal. 3. 19.

self unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And shewing *mercy* unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 *Six* days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that is thy neighbour's.

22 These *words* the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did

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burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he *liveth*.

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and *speak* thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 *O* that there were such an heart in them, that they would *fear* me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in *all* the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that ye may* prolong your days in the land which ye shall possess.

CHAPTER 6.

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that

a Jer.32.18;

Dan.9.4.

b Ex.23.12;

35.2; Ezk.

20.12.

c Eph.6.2.3;

Col.3.20.

d Inspiration.

Deut.10.1-4.

(Ex.4.15;

Rev.22.19.)

e Deut.4.33;

Jud.13.22.

f Ex.20.19;

Heb.12.19.

g Deut.32.29;

Psa.81.13;

Isa.48.18;

Mt.23.37;

Lk.19.42.

h Psa.19.9,

note.

i Deut.10.12;

Psa.119.3;

Jer.7.23;

Lk.1.6.

ye might ^ado *them* in the land whither ye go to possess it:

2 That thou mightest ^bfear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

The "great commandment."

4 Hear, O Israel: The LORD our God is one ^cLORD:

5 And thou shalt ^dlove the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Instruction and warning.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt ^efear the LORD thy God, and serve ^fhim, and shalt swear by his name.

14 Ye shall not go after other

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^a Law (of Moses). vs. 1-5; Psa.1.2. (Ex.19.1; Gal.3.1-29.)

^b Psa.19.9, note.

^c Mk.12.29.

^d Mt.22.37; Mk.12.29,30; Lk.10.27.

^e Mt.4.10; Lk.4.8.

^f Temptation. Psa. 78.18,41,56. (Gen.3.1; Jas.1.2.)

^g Mt.4.7; Lk. 4.12.

^h Num.33.52, 53.

ⁱ Ex.3.19; 13.3.

^j Deut.10.13; Job 35.7,8; Jer.32.39.

^k Lev.18.5; Deut.24.13; Rom.10.3,5.

^l Gen.15.19, etc.; Ex.33.2.

gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not ^htempt the LORD your ⁱGod, as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which* is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 ^hTo cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of ⁱEgypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to ^jfear the LORD our God, ^kfor our good always, that he might preserve us alive, as *it is* at this day.

25 And ^kit shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER 7.

The command to be separate.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, ^lthe Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their *g*roves, and burn their graven images with fire.

6 For thou art a holy *c*people unto the LORD thy God: the LORD thy God hath *ch*osen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and *r*edeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, the faithful God, *w*hich keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations:

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

The promise of victory.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And he will *r*elove thee, and

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bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the *h*evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *t*hem that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve thy gods; for that *w*ill be a *s*nares unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *b*ut shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he *j*shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold

a Josh. 23. 12; 1 Ki. 11. 2; Ezra 9. 2.

b See Deut. 16. 21.

c Israel (*history*). vs. 6-8; Deut. 28. 58-68. (Gen. 12. 2, 3; Rom. 11. 26.)

d Election (*corporate*). vs. 6, 7; Psa. 33. 12. (Deut. 7. 6; 1 Pet. 1. 2.)

e Ex. 14. 30, note.

f Ex. 20. 6; Deut. 5. 10; Neh. 1. 5; Dan. 9. 4.

g John 14. 21.

h Ex. 9. 14; 15. 26; Deut. 28. 27, 60.

i Ex. 23. 33; Deut. 7. 4, 5; 12. 30; Jud. 8. 27; Psa. 106. 36.

j Josh. 10. 24, 25, 42; 12. 1, etc.

that is on them, nor take it unto thee, lest thou be ^asnared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

CHAPTER 8.

Warnings and exhortations.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God ^bled thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy ^craiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 ^eThou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to ^ffear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any ^gthing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

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11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 ^hLest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 ⁱThen thine heart be lifted up, and thou ^jforget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, ^kto do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, ^lso shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER 9.

Warnings and exhortations.

HEAR, O Israel: Thou art to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God is he which ^mgoeth over before thee; as a con-

^a Jud. 8. 27; Zeph. 1. 3.

^b Deut. 2. 7; 29. 5; Psa. 136. 16; Amos 2. 10.

^c Psa. 104. 29; Mt. 4. 4; Lk. 4. 4.

^d Deut. 29. 5; Neh. 9. 21.

^e 2 Sam. 7. 14; Psa. 89. 32; Prov. 3. 12; Heb. 12. 5, 6; Rev. 3. 19.

^f Psa. 19. 9, note.

^g Deut. 28. 47; 32. 15; Prov. 30. 9; Hos. 13. 6.

^h Ezk. 28. 17; 1 Cor. 4. 7.

ⁱ Psa. 106. 21.

^j Jer. 24. 5, 6; Heb. 12. 11.

^k Dan. 9. 11-14.

^l Num. 13. 22, 28, 32, 33.

^m Deut. 31. 3; Josh. 3. 11; John 10. 4.

suming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 ^aSpeak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

7 Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in ^bHoreb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 ^cAnd the LORD delivered unto me two tables of stone written with the finger of God; and on them was *written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

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13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: ^dand I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

^a Deut. 8.17;
Rom. 11.5,20;
1 Cor. 4.4,7.

^b Ex. 32.4;
Psa. 106.19.

^c Ex. 20.4,
note.

^d Num. 14.12.

^e Ex. 34.28;
Psa. 106.23.

26 I ^aprayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast ^bredeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAPTER 10.

Warnings and exhortations.

AT that time the LORD ^csaid unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of ^dshittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD separated the tribe of Levi, to bear the

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ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 And now, Israel, ^ewhat doth the LORD thy God require of thee, but to ^ffear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* ^gGod of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt ^hfear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into ⁱEgypt with threescore and ten persons; and now the LORD thy God

^a Bible prayers (O.T.). Deut. 21.6-8. (Gen. 15.2; Hab. 3.1-16.)

^b Ex.14.30, note.

^c Inspiration. vs.1-4; Deut.29.29. (Ex.4.15; Rev.22.19.)

^d i.e. acacia.

^e Mic.6.8.

^f Psa.19.9, note.

^g Josh.22.22; Psa.136.2; Dan.2.47; 11.36.

^h Psa.19.9, note.

ⁱ Gen.46.27; Ex.1.5; Acts 7.14.

hath made thee as the stars of heaven for multitude.

CHAPTER 11.

Warnings and exhortations.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 ^aAnd his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And ^bwhat he did unto Dathan and Abirain, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowest thy seed, and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the

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LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, ^aas the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you

^a Psa.78.12; 135.9.

^b Num.16.1, 31; 27.3; Psa.106.17.

^c Psa.119.2,34.

^d Psa.72.5; 89.29.

^e Josh.1.3; 14.9.

and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put ^bthe blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER 12.

Conditions of blessing in the land.

THESSE are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

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6 And ^dthither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your freewill-offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ^eye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 Thou mayest not eat within thy gates the tithes of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy

^a Deut. 30.1, 15.19.

^b Deut. 27.12, 13; Josh. 8. 33.

^c See Deut. 16.21.

^d Lev. 17.3,4.

^e Jud. 17.6; 21.25.

^f v. 7.

^g Gen. 9.4; Lev. 7.26; 17.10; Deut. 15.23; vs. 23,24.

flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, or heave-offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is right* in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And ^bthou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is*

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good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAPTER 13.

The test of false prophets.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us

^a Gen.9.4;
Lev.17.11,14.

^b Lev.1.5,9,
13,17; 17.11.

^c Ex.23.23;
Deut.19.1;
Josh.23.4.

^d Deut.4.2;
13.18; Josh.
1.7; Prov.
30.6; Rev.
22.18.

^e Zech.10.2.

^f Mt.24.24;
2 Thes.2.9.

^g Psa.19.9,
note.

^h Ex.14.30,
note.

go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, and the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt *burn* with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger; and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that*

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which is right in the eyes of the LORD thy God.

CHAPTER 14.

YE are the *b*children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 *For* thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

The dietary laws.

3 *Thou* shalt not eat any abominable thing.

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 *Of* all clean birds ye shall eat.

12 *But* these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

a Josh.6.24.

b Gal.3.26.

c 1 Pet.2.9.

d Ezk.4.14;
Acts 10.13,
14.e See Lev.11.6,
note.

f Lev.11.13.

19 And every creeping thing that fieth is unclean unto you: they shall not be eaten.

20 *But* of all clean fowls ye may eat.

21 ^aYe shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the LORD thy God. Thou shalt not see thee a kid in his mother's milk.

22 ^bThou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 ^dAt the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER 15.

The sabbatic year.

AT the end of every seven years thou shalt make a release.

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2 And this is the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD'S release.

3 Of a foreigner thou mayest exact it *again*: but *that* which is thine with thy brother thine hand shall release;

4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But ^ethou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the ^fpoor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 *And* ^gif thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out

^a Lev. 17.15; 22.8; Ezk. 4.14.

^b Lev. 27.30; Deut. 12.6, 17; Neh. 10.37.

^c Psa. 19.9, note.

^d Amos 4.4.

^e See Mal. 3.10.

^f Ex. 21.2; 23.10, 11; Jer. 34.14.

^g 1 John 3.17.

^h Mt. 26.11; Mk. 14.7; John 12.8.

ⁱ Ex. 21.2; Lev. 25.39; Jer. 34.14.

free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of *that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God "redeemed thee: therefore I command thee this thing to day.

The perpetual servant.

16 And it shall be, if he say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to *thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And if there be *any* blemish therein, *as if it be* lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER 16.

The Passover.

OBERVE the month of ^bAbib, and ¹keep the passover unto the LORD thy God: for in the month

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of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

The feast of Weeks.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest to *put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill-offering of thine hand, which thou shalt give *unto the LORD thy God*, ^daccording as the LORD thy God hath blessed thee:

^a Ex.14.30, note.

^b i.e. April.

^c Leaven. vs. 3,4,8,16; Amos 4.5; (Gen.19.3; Mt.13.33.)

^d v.17; 1 Cor. 16.2.

¹ Cf. the order of the feasts in Lev. 23. Here the Passover and Tabernacles are given especial emphasis as marking the beginning and the consummation of God's ways with Israel; the former speaking of redemption, the foundation of all: the latter, of re-gathered Israel blessed in the kingdom. Between, in Deut. 16. 9-12, comes the Feast of Weeks—the joy of a redeemed people, anticipating greater blessing yet to come. It is, morally, Rom. 5. 1, 2.

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

The feast of Tabernacles.

13 ^aThou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 ^bSeven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

The gifts of the males.

16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17 Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Judges in the gates.

18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

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21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up any image: which the LORD thy God hateth.

CHAPTER 17.

Offerings must be unblemished.

THOU shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

Idolaters to be stoned.

2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and behold, *it be true, and the thing certain, that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt ^astone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

Obedience to authority.

8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And ^athou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall show thee the sentence of judgment:

^a Ex.23.16; Lev.23.34; Num.29.12.

^b Lev.23.39,40.

^c The groves (Heb. *Asherim*) so often mentioned in the O.T. were devoted to the worship of Ashtereth, the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Roman Venus. Cf. Jud.2.13, note.

^d Lev.24.14, 16; Josh.7.25.

^e See Jer.18.18.

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

12 And ^athe man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

Concerning a king.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, ^bI will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set ^chim king over thee, ^dwhom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that ^ehis heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 ^fAnd it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the command-

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ment, to the right hand, or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAPTER 18.

The tribe of Levi.

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

The priest's due.

3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

Idolatrous practices forbidden.

9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the LORD:

^a Num. 15. 30; Ezra 10. 8; Hos. 4. 4.

^b 1 Sam. 8. 5, 19, 20.

^c See 1 Sam. 9. 15; 10. 24; 16. 12; 1 Chr. 22. 10.

^d See 1 Ki. 11. 3, 4.

^e 2 Ki. 11. 12.

^f Psa. 19. 9, note.

and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be ^aperfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

The great prophecy of Messiah the Prophet (Acts 3. 22, 23).

15 The LORD thy God will raise up unto thee a ^bProphet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 ^cAnd it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

The test of the prophets.

20 But ^dthe prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or ^ethat shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a ^fprophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

CHAPTER 19.

Cities of refuge (Num. 35. 1-34; Deut. 4. 41-49).

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee,

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and thou succeedest them, and dwellest in their cities, and in their houses;

2 ^gThou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And ^hthis is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the ⁱavenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt* of innocent blood from Israel, that it may go well with thee.

a i.e. upright, or sincere.

b vs. 15, 18, 19; John 1. 21-45; 7. 16; 8. 28; 12. 49, 50; 14. 10, 24; 17. 8; Acts 3. 22, 23; 7. 37.

c Acts 3. 23.

d Deut. 13. 5; Jer. 14. 14, 15; Zech. 13. 3.

e Deut. 13. 1, 2; Jer. 2. 8.

f Jer. 28. 9.

g Ex. 21. 13; Num. 35. 10, 14; Josh. 20. 2.

h Num. 35. 15; Deut. 4. 42.

i Heb. *goel*, *Redemp.* (*Kinsman type*), Isa. 59. 20, *note*.

The sacred landmark.

14 Thou shalt not remove thy neighbour's landmark, which thy of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

The terror of the law.

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness rise up against any man to testify against him *that which is wrong*;

17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* ^blife shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER 20.

The law of warfare.

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto

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the people, saying, What man is *there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is *he* that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man is *there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, ^aWhat man is *there that is fearful and fainthearted*? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the

a 2 Cor.13.1.

b Ex.21.23-25;
Lev.24.20;
Mt.5.38,39.c Deut.1.30;
3.22; Josh.
23.10.

d Jud.7.3.

e 2 Sam.20.18,
20.

f Num.31.7.

g Josh.8.2.

Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye ^asin against the LORD your God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's *life*) to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

CHAPTER 21.

Inquest for the slain.

IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, *that* the city *which* is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:

6 And all the elders of that city, *that* are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be ^bmerciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood

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unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do *that* which is right in the sight of the LORD.

Domestic regulations.

10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 If a man have two wives, one beloved, ^aand another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which* is *indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, ^bby giving him a double portion of all that he hath: for he is the beginning of his strength; ^cthe right of the firstborn is his.

A prodigal son under law. (Cf. Lk. 15. 11-23.)

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

^a Ex. 23. 33.

^b Bible prayers (O.T.). Deut. 26. 5-16. (Gen. 15. 2; Hab. 3. 1-16.)

^c Ex. 14. 30, note.

^d Gen. 29. 33.

^e See 1 Chr. 5. 1.

^f Gen. 25. 31, 33.

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is a glutton, and a drunkard.*

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 ^aHis body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of ^bGod;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAPTER 22.

The law of brotherhood.

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, ^cthou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee,

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and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

The law of separation.

9 ^fThou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ^gThou shalt not plow with an ox and an ass ^htogether.

11 ⁱThou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 Thou shalt make thee ^jfringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.

The innocent wife protected.

13 If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against* her, saying, I found not thy daughter a maid; and yet these *are* the *tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

The guilty wife to be stoned.

20 But if this thing be true, and *the tokens* of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall

^a Josh. 8.29;
John 19.31.

^b Gal. 3.13.

^c Ex. 23.4.

^d Ex. 23.5.

^e Lev. 22.28.

^f Lev. 19.19.

^g See 2 Cor.
6.14-16.

^h *Separation.*
1 Ki. 8.53.
(Gen. 12.1;
2 Cor. 6.
14-17.)

ⁱ Lev. 19.19.

^j Num. 15.38;
Mt. 23.5.

stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, and the betrothed damsel cried, and *there* was none to save her.

28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 A man shall not take his father's wife, nor discover his father's skirt.

CHAPTER 23.

Divers regulations.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 An *b*Ammonite or Moabite shall not enter into the congregation of

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the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pe-thor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God *h*walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

a Gen.34.7;
Jud.20.6,10;
2 Sam.13.12,
13.

b Neh.13.1,2.

c See Deut.2.
29.

d Num.22.5,6.

e Ezra 9.12.

f Gen.25.24,
25,26; Oba.
10,12.

g Ex.22.21;
23.9; Lev.
19.34.

h Lev.26.12.

i 1 Sam.30.15.

17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 ^aThat which is gone out of thy lips thou shalt keep and perform; even a freewill-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

25 When thou comest into the standing corn of thy neighbour, ^bthen thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER 24.

The Mosaic law of divorce (Mt. 19. 8; cf. 1 Cor. 7. 12-15).

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house;

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or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

Divers regulations.

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

7 ^dIf a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 Take heed in 'the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 ^eRemember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 And when thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the

^a Num. 30.2; Psa. 66.13,14.

^b Mt. 12.1; Mk. 2.23; Lk. 6.1.

^c Mt. 5.31.

^d Ex. 21.16.

^e Lev. 13.2; 14.2.

^f See Lk. 17. 32; 1 Cor. 10.6.

^g Jas. 5.4.

fathers: every man shall be put to death for his own sin.

17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER 25.

Divers regulations.

IF there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 Thou shalt not muzzle the ox when he treadeth out the corn.

5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, that the first-born which she beareth shall suc-

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ceed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

a Ex.14.30.
note.

b Deut.15.10:
Psa.41.1;
Prov.19.17.

c 1 Cor.9.9;
1 Tim.5.18.

d Mt.22.24;
Mk.12.19;
Lk.20.28.

e Gen.38.9.

f Ruth 4.1,2.

g Ruth 4.6.

h Ruth 4.7.

i Ruth 4.11.

j Ex.20.12.

k Prov.11.1;
1 Thes.4.6.

l Ex.17.8.

CHAPTER 26.

The law of the offering of first-fruits. (Cf. Ex. 23. 16-19.)

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, ever: a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

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12 When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

14 I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

a Bible prayers (O.T.). Deut. 26.13-15. (Gen.15.2; Hab.3.1-16.)

b Hos.12.12.

c Gen.43.1,2; 45.7,11.

d Gen.46.27; Deut.10.22.

e Ex.1.11,14.

f Ex.2.23-25; 3.9; 4.31.

g Ex.12.42,51; 13.3,14,16; Deut.5.15.

h Deut.4.34.

i Ex.3.8.

j Deut.12.7, 12,18; 16.11.

k Bible prayers (O.T.). Josh. 7.9. (Gen. 15.2; Hab. 3.1-16.)

l Lev.7.20; Hos.9.4.

m Isa.63.15; Zech.2.13.

CHAPTER 27.

The stones of the law in Mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the ^aday when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt ^bset thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount ^cEbal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: ^dthou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

Blessings and curses from Ebal and Gerizim.

9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day ^ethou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand ^fupon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand ^gupon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And ^hthe Levites shall speak, and say unto all the men of Israel with a loud voice,

15 ⁱCursed be the man that maketh any graven or molten image, an

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^a Josh. 4.1.^b Josh. 8.32.^c Deut. 11.29; Josh. 8.30.^d Ex. 20.25; Josh. 8.31.^e Deut. 26.18.^f Deut. 11.29; Josh. 8.33; Jud. 9.7.^g Deut. 11.29; Josh. 8.33.^h Deut. 33.10; Josh. 8.33; Dan. 9.11.ⁱ Ex. 20.4, 23; Ex. 34.17; Lev. 19.4; 26.1.^j Gal. 3.10.^k Ex. 15.26; Lev. 26.3; Isa. 55.2.^l v. 15; Zech. 1.6.

abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 Cursed *be* he that confirmeth not *all* the words of this law to do *them*. And all the people shall say, Amen.

CHAPTER 28.

Conditions of blessing in the land.

AND it shall come to ^kpass, ^lif thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and ^movertake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

¹ Chapters 28.-29, are, properly, an integral part of the Palestinian Covenant (Deut. 30. 1-9, *note*).

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall ^acommand the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art ^bcalled by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the ^chead, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

Conditions which will bring chastisement in the land.

15 But it shall come to pass, ^dif thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command

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thee this day; that all these curses shall come upon thee, and overtake thee:

16 Cursed *shalt thou be* in the city, and cursed *shalt thou be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt thou be* when thou comest in, and cursed *shalt thou be* when thou goest out.

20 The LORD shall send upon thee ^ecursing, ^fvexation, and ^grebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with ^hblasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that is over thy head shall be brass, and the earth that is under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall ⁱsmite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only

^a Lev. 25. 21.

^b Num. 6. 27; 2 Chr. 7. 14; Isa. 63. 19; Dan. 9. 18, 19.

^c Isa. 9. 14, 15.

^d Lev. 26. 14; Dan. 9. 11, 13; Mal. 2. 2.

^e Mal. 2. 2.

^f 1 Sam. 14. 20; Zech. 14. 13.

^g Isa. 30. 17; 51. 20; 66. 15.

^h Amos 4. 9.

ⁱ Times of the Gentiles. vs. 28, 49-52, 63-68; 2 Ki. 18. 9-12, (Lk. 21. 24; Rev. 16. 19.)

oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall* be slain before thine eyes, and thou shalt not eat thereof; thine ass *shall* be violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall* be given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall* be given unto another people, and thine eyes shall look, and fail with *longing* for them all the day long; and *there shall* be no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall ^abring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become ^ban astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink of the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

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43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and thou shalt pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon ^dthee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring ^fa nation against thee from far, from the end of the earth, as *swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou ^htrustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat ⁱthe fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So *that* the man *that* is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his

a 2 Ki.17.4,6;
24.12,14;
25.7,11;
2 Chr.33.11;
36.6,20.

b 1 Ki.9.7,8;
Jer.24.9;
25.9; Zech.
8.13.

c v.13; Lam.
1.5.

d Isa.8.18;
Ezk.14.8.

e Jer.28.14.

f Times of
the Gen-
tiles. vs.
49-68; Dan.2.
29-45. (Lk.
21.24; Rev.
16.19.)

g Jer.48.40;
49.22; Lam.
4.19; Ezk.
17.3,12;
Hos.8.1.

h Psa.2.12,
note.

i 2 Ki.6.28,29.

bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that ^athou mayest ^bfear this ^cglorious and fearful name, **THE LORD THY GOD;**

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were ^das the stars of heaven for multitude; because thou wouldst not obey the voice of the LORD thy God.

Continued disobedience to be punished by a world-wide dispersion.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD ^ewill rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall ^fscatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve

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other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And ^gamong these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

CHAPTER 29.

The Palestinian Covenant: (1) *introductory words.*

THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, ^hYe have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet ⁱthe LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I **am** the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

^a *Israel (history), vs. 58-68; Deut. 30.1-7. (Gen. 12.2,3; Rom. 11.26.)*

^b *Psa.19.9, note.*

^c *Ex.6.3.*

^d *Deut.10.22; Neh.9.23.*

^e *Isa.1.24.*

^f *Jer.16.13.*

^g *Amos 9.4.*

^h *Ex.19.4.*

ⁱ *2 Cor.3.14-16; Eph.4.18.*

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldst enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you *only* do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; *lest* there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of

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the covenant that are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23 *And that* the whole land thereof is brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it* is this day.

29 The secret *things* *belong* unto the LORD our God: but those *things* *which* are *revealed* *belong* unto us and to our children for ever, that we may do all the words of this law.

CHAPTER 30.

The Sixth, or Palestinian Covenant: (2) the covenant declared.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

a Jer.31.31-33;
Heb.8.7,8.

b Acts 8.23;
Heb.12.15.

c *Inspiration.*
Deut.31.24,
Ex.4.15;
Rev.22.19.)

d *The Eight Covenants.*
2 Sam.7.8.
(Gen.1.28;
Heb.8.10.)

e *Israel (history).* vs.
1-7; Deut.
31.16-23.
(Gen.12.2,3;
Rom.11.26.)

f *Kingdom.*
(O.T.) vs.
1-9; Deut.
33.4,5.
(Gen.1.26;
Zech.12.8.)

3 That then the LORD thy God will ¹turn thy captivity, and have compassion upon thee, and will ²return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If any of thine be driven out unto the outmost ^{parts} of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And ^bthe LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these ^ccurse upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt ^dreturn and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again ^erejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

The final warning.

11 For this commandment which

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I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, Who shall go up for us to ^hheaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy ⁱmouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy ^jlife, and the length of thy days: that thou mayest dwell in the land which the LORD sware

^a Christ (second advent). Psa. 2. 1-9; (Deut. 30. 3; Acts 1. 9-11.)

^b Jer. 32. 39; Ezk. 11. 19; 36. 26.

^c Zeph. 3. 19. See Abrahamic Covenant. Gen. 15. 18, note.

^d Zeph. 3. 20. See Palestinian Covenant. Deut. 30. 1-9, note.

^e Jer. 32. 41.

^f Rom. 10. 6, 7.

^g Rom. 10. 8.

^h John 11. 25.

¹ The Palestinian Covenant gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land (cf. Gen. 15. 18, with Num. 34. 1-12). The Palestinian Covenant is in seven parts:

- (1) Dispersion for disobedience, v. 1 (Deut. 28. 63-68. See Gen. 15. 18, note).
- (2) The future repentance of Israel while in the dispersion, v. 2.
- (3) The return of the Lord, v. 3 (Amos 9. 9-14; Acts 15. 14-17).
- (4) Restoration to the land, v. 5 (Isa. 11. 11, 12; Jer. 23. 3-8; Ezk. 37. 21-25).
- (5) National conversion, v. 6 (Rom. 11. 26, 27; Hos. 2. 14-16).
- (6) The judgment of Israel's oppressors, v. 7 (Isa. 14. 1, 2; Joel 3. 1-8; Mt. 25. 31-46).
- (7) National prosperity, v. 9 (Amos 9. 11-14).

See, for the other seven covenants: *Edenic*, Gen. 1. 28; *Adamic*, Gen. 3. 15; *Noahic*, Gen. 9. 1; *Abrahamic*, Gen. 15. 18; *Mosaic*, Ex. 19. 25; *Davidic*, 2 Sam. 7. 16; *New*, Heb. 8. 8.

unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER 31.

Moses' last counsels to the priests, Levites, and Joshua.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 ^aBe strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; ^bhe will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; ^che will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together,

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men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and ^dfear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known any *thing*, may hear, and learn to ^efear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

Jehovah warns Moses of the aposfasy of Israel. (Cf. 1 Tim. 4. 1-3; 2 Tim. 3. 1-8; Jude 1-19.)

14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to *be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

^a Josh.10.25;
¹ Chr.22.13.

^b Heb.13.5.

^c Josh.1.5,9;
¹ Chr.28.20.

^d Psa.19.9,
note.

^e *Israel*
(*history*).
vs.16-23;
Deut.32.8,9.
(Gen.12.2,3;
Rom.11.26.)

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination ^awhich they go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

Moses instructs the Levites.

24 And it came to pass, when Moses had made an end of writing the ^bwords of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, ^cand put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *your-selves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER 32.

The song of Moses.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 ^aMy doctrine shall drop as the rain, my speech shall distil as the

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dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is the Rock, his work is perfect:* for ^call his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

5 They have corrupted themselves, their spot *is not the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is not* he thy father *that hath bought thee?* hath he not made thee, and established thee?

7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their ^dinheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him ^ein a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

^a Amos 5. 25,26.

^b Inspiration. 2 Sam.23.2. (Ex.4.15; Rev.22.19.)

^c See 2 Ki. 22.8.

^d Isa.55.10,11; 1 Cor.3.6-8.

^e Dan.4.37; Rev.15.3.

^f Israel (history). vs. 6.9; Deut. 34.1-5. (Gen. 12.2,3; Rom.11.26.)

^g Jer.2.6; Hos.13.5.

17 They sacrificed unto ^adevils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 ^bOf the Rock *that* begat thee thou art unmindful, and hast forgotten God that forned thee.

19 ^cAnd when the LORD saw it, he abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*: for they are a very froward generation, children in whom is no faith.

21 They have moved me to ^djealousy with *that which* is not God; they have provoked me to anger with their vanities: and I will move them to ^ejealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 ^fI said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand is high, and the LORD hath not done all this.

28 For they are a nation void of counsel, neither is *there any* understanding in them.

29 ^gO that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

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31 For their rock *is* not as our Rock, *seven* our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this ^hlaid up in store with me, *and* sealed up among my treasures?

35 To me *belongeth* vengeance, and *recompence*; their foot shall slide in *due* time; for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and *repent* himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they ⁱtrusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither is *there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his ^jpeople: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

The exhortation.

45 And Moses made an end of speaking all these words to all Israel:

^a Spoiler, destroyer.

^b Isa.17.10.

^c Jud.2.14.

^d Rom.10.19; 11.11.

^e Ezk.20.13, 14.23.

^f Lk.19.42.

^g 1 Sam.4.8; Jer.40.3.

^h Hos.13.12; Rom.2.5.

ⁱ Rom.12.19; Heb.10.30.

^j Zech.8.14, note.

^k Psa.2.12, note.

^l Rom.15.10.

46 And he said unto them, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER 33.

The blessing of the tribes.

AND this is ^bthe blessing, where-with Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

4 "Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let not his men be few.

7 And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto

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his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

8 And of Levi he said, *Let thy Thummim* and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

a Ezk.40.4.

b Gen.49.28.

c Lk.10.39;
Acts 22.3.

d John 1.17;
7.19.

e Kingdom
(O.T.). vs.
4.5; Josh.1.
1-5. (Gen.1.
26; Zech.12.
8.)

f See Ex.28.
30, note.

g Isa.2.3.

20 And of Gad he said, Blessed be he that enlargeth Gad; he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan.

23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 And of Asher he said, *Let Asher be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes *shall be* iron and brass; and as thy days, *so shall thy strength be.*

26 *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is *thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them.*

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

CHAPTER 34.

The vision and death of Moses.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah,

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^a Psa.90.1.

^b Jer.23.6; 33.16.

^c *Israel* (history). vs. 1-5; Josh. 3.9-17. (Gen. 12.2.3; Rom. 11.26.)

^d Jude 9.

^e Gen.50.3,10.

^f *Holy Spirit.* Jud.3.10. (Gen.1.2; Mal.2.15.)

^g Acts 8.17; 1 Tim.4.14.

^h Ex.33.11; Num.12.8,8.

that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

After Moses, Joshua.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

	<i>b Gospel.</i>	vs.	
	1.14,15;	Mk.	
	8.35.	(Gen.	
	12.1-3;	Rev.	
	14.6.)		

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE HISTORICAL BOOKS.

THE Historical Books of the Old Testament, usually so called, are twelve in number, from Joshua to Esther inclusive. It should, however, be remembered that the entire Old Testament is filled with historical material. The accuracy of these writings, often questioned, has been in recent years completely confirmed by the testimony of the monuments of contemporaneous antiquity.

The story of the Historical Books is the story of the rise and fall of the Commonwealth of Israel, while the prophets foretell the future restoration and glory of that people under King Messiah.

The history of Israel falls into seven distinct periods:

I. From the call of Abraham to the Exodus, Gen. 12. 1-Ex. 1. 22 (with Acts 7.). The book of Job belongs to this period and shows the maturity and depth of philosophic and religious thought, and the extent of revelation of the age of the Patriarchs.

II. From the Exodus to the death of Joshua. The history of this period is gathered from the books of Exodus, Numbers, Deuteronomy, Joshua, and such parts of Leviticus as relate to the story of Israel. The great figures of Moses, Aaron, and Joshua dominate this period.

III. The period of the Judges, from the death of Joshua to the call of Saul, Jud. 1. 1-1 Sam. 10. 24.

IV. The period of the Kings, from Saul to the Captivities, 1 Sam. 11. 1-2 Ki. 17. 6; 25. 30-2 Chr. 36. 23.

V. The period of the Captivities, Esther, and the historical parts of Daniel. With the captivity of Judah began "the times of the Gentiles," the mark of which is the political subjection of Israel to the Gentile world-powers (Lk. 21. 24).

VI. The restored Commonwealth, always under Gentile overlordship, from the end of the seventy years' captivity and the return of the Jewish remnant to the destruction of Jerusalem, A.D. 70. The inspired history of this period is found in Ezra, Nehemiah, Haggai, Zechariah, and Malachi in the Old Testament, and in the historical and biographical material found in the New Testament. During this period Christ, the promised King of the Davidic Covenant, and the Seed of the Adamic and Abrahamic Covenants, appeared, was rejected as king, was crucified, rose again from the dead, and ascended to heaven. Toward the end of this period, also, the church came into being, and the New Testament Scriptures, save the Gospel of John, John's Epistles, and the Revelation, were written.

VII. The present dispersion (Lk. 21. 20-24), which according to all the Old Testament prophets is to be ended by the final national regathering promised in the Palestinian Covenant (Deut. 30. 1-9). The partial restoration at the end of the 70 years was foretold only by Daniel and Jeremiah, and was to the end that Messiah might come and fulfil the prophecies of His sufferings. In the year A.D. 70 Jerusalem was again destroyed, and the descendants of the remnant of Judah sent to share the national dispersion which still continues.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b Gospel.</i>	<i>vs.</i>
1.14,15; Mk.	
8.35. (Gen.	
12.1-3; Rev.	
14.6.)	

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

JOSHUA records the consummation of the redemption of Israel out of Egypt; for redemption has two parts: "out," and "into" (Deut. 6. 23). The key-phrase is "Moses My servant is dead" (Josh. 1. 2). Law, of which Moses is the representative, could never give a sinful people victory (Heb. 7. 19; Rom. 6. 14; 8. 2-4).

In a spiritual sense the book of Joshua is the Ephesians of the Old Testament. "The heavenly" of Ephesians is to the Christian what Canaan was to the Israelite—a place of conflict, and therefore not a type of heaven, but also a place of victory and blessing through divine power (Josh. 21. 43-45; Eph. 1. 3).

The government, as before, was theocratic; Joshua succeeding Moses as the ruler under God.

Joshua falls into four parts: I. The conquest, 1.-12. II. The partition of the inheritance, 13.-21. III. Incipient discord, 22. IV. Joshua's last counsels and death, 23., 24.

The events recorded in Joshua cover a period of 26 years (Ussher).

CHAPTER 1.	B.C. 1451.	serve to do according to all the law, which Moses my servant commanded thee: ^s turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.
N OW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto ^{1b} Joshua the son of Nun, Moses' minister, saying,	^a Deut. 34. 5; Cf. Rev. 1. 18.	
<i>Joshua commissioned.</i>	^b <i>Kingdom.</i> (O.T.) vs. 1-5; Jud. 2. 16-18. (Gen. 1. 26; Zech. 12. 8.)	⁸ ^h This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.
2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.	^c Num. 13. 16; 14. 6, 29, 30, 37, 38; Acts 7. 45.	⁹ Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.
3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.	^d The law of appropriation. God gives, but we must take.	<i>Joshua assumes command.</i>
4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.	^e Heb. 13. 5.	10 Then Joshua commanded the officers of the people, saying,
5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.	^f Phil. 4. 13.	11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.
6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.	^g 1 Cor. 9. 26, 27.	12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,
7 Only be thou strong and very courageous, that thou mayest ob-	^h Cf. Col. 3. 16, 17.	13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD
	ⁱ Psa. 1. 2, 3; 143. 5; Jer. 15. 16, 17; Ezk. 3. 1-4; contra, Hos. 10. 13.	

¹ Joshua (Je-hoshua, meaning Jehovah-Saviour) is a type of Christ, the "Captain of our salvation" (Heb. 2. 10, 11). The more important points are: (1) He comes after Moses (John 1. 17; Rom. 8. 3, 4; 10. 4, 5; Heb. 7. 18, 19; Gal. 3. 23-25). (2) He leads to victory (Rom. 8. 37; 2 Cor. 1. 10; 2. 14). (3) He is our Advocate when we have suffered defeat (Josh. 7. 5-9; 1 John 2. 1). (4) He allots our portions (Eph. 1. 11, 14; 4. 8-11).

your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAPTER 2.

Rahab and the spies.

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named ^aRahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had ^bbrought them up

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to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, ^cI know that the LORD hath given you the land, and that your ^dterror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the LORD ^edried up the water of the Red sea for you, when ye came out of Egypt; and what ye ^fdid unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he ^gis God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true ^htoken:

13 And *that* ye will save ⁱalive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this ^jline of scarlet thread in the window which thou didst let us down by: and thou

^a Heb. 11. 31; Jas. 2. 25.

^b Jas. 2. 24, 25; Heb. 11. 31.

^c Deut. 1. 8.

^d Deut. 2. 25.

^e Ex. 14. 21.

^f Num. 21. 21.

^g v. 18.

^h Josh. 6. 23-25.

ⁱ v. 12.

shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

CHAPTER 3.

The Passage of Jordan.

AND Joshua rose early in the morning; and they removed from Shittim, and came to ²Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a ^aspace between you and it, about two thousand ^bcubits by measure: come not near unto it, that ye may know the

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way by which ye must go: for ye have not passed *this* way heretofore.

5 And Joshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 And Joshua said unto the children of ^dIsrael, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over ^ebefore you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the

^a Heb. 10. 19-22.

^b One cubit = about 18 in.

^c Ex. 19. 10-15; Job 1. 5; Joel 2. 16.

^d Israel (*history*). vs. 9-17; Josh. 24. 29-33. (Gen. 12. 2, 3; Rom. 11. 26.)

^e Ex. 13. 21, 22; John 10. 4; Heb. 2. 14-18; 12. 2-4.

¹ The scarlet line of Rahab speaks, by its color, of safety through *sacrifice* (Heb. 9. 19, 22).

² The passage of Jordan, type of our death with Christ (Rom. 6. 6-11; Eph. 2. 5, 6; Col. 3. 1-3).

water, (for Jordan overfloweth all his banks all the time of harvest.)

16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER 4.

The two memorials.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be

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for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasse, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

^a *Miracles* (O.T.) vs. 14-17; Josh. 4.1-18. (Gen. 5.24; Jon.2. 1-10.)

^b Deut. 27.2; Psa.103.2.

^c *Miracles* (O.T.) vs. 1-18; Josh.6. 6-25. (Gen. 5.24; Jon.2. 1-10.)

¹ The two memorials. The twelve stones taken out of Jordan and erected by Joshua in Gilgal, and the twelve stones left in Jordan to be overwhelmed by its waters, are memorials marking the distinction between Christ's death under judgment in the believer's place (Psa. 42. 7; 88. 7; John 12. 31-33), and the believer's perfect deliverance from judgment. The stones in Jordan stand, typically, for Psa. 22. 1-18.

The encampment at Gilgal.

19 And the people came up out of Jordan on the tenth *day* of the *first* month, and encamped in Gilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones?

22 Then *bye* shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

CHAPTER 5.

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

The reproach of Egypt rolled away.

2 At that time the LORD said unto Joshua, Make these sharp knives, and *circumcise* again the children of Israel the second time.

3 And Joshua made him sharp

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knives, and *circumcised* the children of Israel at the hill of the foreskins.

4 And this *is* the cause why Joshua did *circumcise*: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were *circumcised*: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not *circumcised*.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, *them* Joshua *circumcised*: for they were *uncircumcised*, because they had not *circumcised* them by the way.

8 And it came to pass, when they had done *circumcising* all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called *Gilgal* unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the *month* at even in the plains of Jericho.

The new food for the new place.

11 And they did eat of the old ²corn of the land on the morrow after

a i.e. April.

b Ex. 12.26,27; 13.8-14; Deut. 26.5; 1 Cor. 11.23-26.

c Gen. 17.10-14; Deut. 30.6; Jer. 9.25, 26; Rom. 2.28,29; 1 Cor. 7.19; Gal. 5.6; 6.15; Phil. 3.3; Col. 2.11.

d A rolling.

e See Josh. 4.19.

¹ Circumcision is the "sign" of the Abrahamic Covenant (Gen. 17. 7-14; Rom. 4. 11). "The reproach of Egypt" was that, during the later years of the Egyptian bondage, this separating sign had been neglected (cf. Ex. 4. 24-26), and this neglect had continued during the wilderness wanderings. The N.T. analogue is world conformity; the failure openly to take a believer's place with Christ in death and resurrection (Rom. 6. 2-11; Gal. 6. 14-16). Spiritually it is mortifying the deeds of the body through the Spirit (Rom. 8. 13; Gal. 5. 16, 17; Col. 2. 11, 12; 3. 5-10).

² The manna is a type of Christ in humiliation, known "after the flesh," giving his flesh that the believer might have life (John 6. 49-51); while the "old corn of the land" is Christ apprehended as risen, glorified, and seated in the heavens. Occupation with Christ on earth, "crucified through weakness," tends to a wilderness experience. An experience befitting the believer's place in the heavens demands an apprehension of the power of His resurrection (2 Cor. 5. 16; 13. 4; Phil. 3. 10; Eph. 1. 15-23). It is the contrast between "milk" and "meat" in Paul's writings (1 Cor. 3. 1, 2; Heb. 5. 12-14; 6. 1-3).

the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

The unseen Captain.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

CHAPTER 6.

The conquest of Jericho.

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 ¹And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto

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them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the reaward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the *d*day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the reaward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 And the city shall be accursed, *even* it, and all that *are* therein, to

^a Cf. Job 42. 5,6; Isa. 6.5; Jer. 1.5,6; Ezk. 1.28; Dan. 10.5-8; Acts 9.3-6; Rev. 1.17.

^b Sanctify, holy (O.T.). Josh. 6.19; (Gen. 2.3; Zech. 8.3.)

^c Trans. "consecrated," Josh. 6.19; in R.V. holy.

^d Cf. Jer. 14. 14,15; 27.14, 15; Jon. 3.2.

¹ The central truth here is that spiritual victories are won by means and upon principles utterly foolish and inadequate in the view of human wisdom (1 Cor. 1. 17-29; 2 Cor. 10. 3-5).

the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

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27 So the LORD was with Joshua; and his fame was noised throughout all the country.

CHAPTER 7.

The sin of Achan.

BUT the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they

a Sanctify, holy (O.T.). Josh. 7.13. (Gen. 2.3; Zech. 8.3.)

b Faith. vs. 20.25; Psa. 2.12. (Gen. 3.20; Heb. 11.39.)

c Miracles (O.T.). vs. 6.25; Josh. 10.12-14. (Gen. 5.24; Jon. 2.1-10.)

d See 1 Ki. 16.34.

e vs. 20, 21.

f Called Achan, 1 Chr. 2.7.

g Cf. Josh. 2.11.

h Bible prayers (O.T.). Jud. 13.8, 9. (Gen. 15.2; Hab. 3.1-16.)

i Cf. Ex. 5.22; 14.11; 16.3; 17.3; Num. 21.5.

j Ex. 32.12; Num. 14.13.

¹ The sin of Achan and its results teach the great truth of the oneness of the people of God, 7. 11. "Israel hath sinned." See in illustration 1 Cor. 5. 1-7; 12. 12-

have also transgressed my covenant which I ^acommanded them: for they have even ^btaken of the accursed thing, and have also stolen, and ^cdissembled also, and they have put *it* even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, ^dSanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make ^econfession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils

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a goodly Babylonish garment, and two hundred ^fshekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it* was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, *Why* hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The ^gvalley of Achor, unto this day.

CHAPTER 8.

The conquest of Ai.

AND the LORD said unto Joshua, ^hFear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have ⁱgiven into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the ^jspoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the

a Josh.6.17,18.

b v.21.

c Acts 5.1,2;
Heb.4.13.

d Sanctify,
holy (O.T.).
1 Ki.7.51.
(Gen.2.3;
Zech.8.3.)

e Num.5.6,7;
2 Chr.30.22;
Psa.32.5;
Prov.28.13;
Jer.3.12,13.

f One
shekel = 2s.
9d., or 65 cts.

g Isa.65.10;
Hos.2.15.

h Josh.1.9;
10.8.

i Josh.6.2.

j Cf. Deut.20.
14.

14, 26. The whole cause of Christ is injured by the sin, neglect, or unspirituality of one believer.

city: go not very far from the city, but be ye all ready:

5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them.

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: ^aaccording to the commandment of the LORD shall ye do. See, I have commanded you.

9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there* was a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

13 And when they had set the people, *even* all the host that was on the north of the city, and their liars in wait on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there* were liars in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that were in Ai were called together to pursue after them: and they pursued after

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Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, ^bStretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none ^cof them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, *that* all that fell that day, both of men and women, were twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

^a Cf. Josh. 15. 13; 1 Chr. 12. 23.

^b Ex. 14. 16; Psa. 44. 3.

^c Deut. 7. 2.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.

The blessings and cursings.

30 Then Joshua built an ^aaltar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an ^baltar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he ^cwrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; ^dhalf of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he ^eread all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAPTER 9.

The league with the Gibeonites.

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*;

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

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3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wiliily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the ^fcamp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals, and asked *not counsel* at ^gthe mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

^a Deut. 27.4-6.

^b Ex. 20.25.

^c Deut. 27.2, 3,8.

^d Deut. 11.29; 27.12,13.

^e Deut. 31.11; 28.1-30.20.

^f Josh. 2.9,11; 10.2.

^g Josh. 5.10.

^h 1 Sam. 23.11; 30.8; 2 Sam. 2.1; 5.19.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn ^aunto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

CHAPTER 10.

The victory at Gibeon.

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai,

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and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared ^bgreatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they* were more which died with hailstones than *they* whom the children of Israel slew with the sword.

^a Psa. 15.4;
Ecc. 5.6.

^b Ex. 15.14;
Deut. 11.25;
Heb. 10.27.

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun ^estood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his ^btongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your ^dfeet upon the necks of these

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kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, ^dFear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

Victories at Makkedah, etc.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly ^ddestroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against ^fLibnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto ^gEglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were*

^a *Miracles* (O.T.). vs. 12-14; Jud. 14.5,6,19. (Gen.5.24; Jon.2.1-10.)

^b Ex.11.7.

^c Psa.110.1; Isa.26.5,6; Mal.4.3; Heb.2.8.

^d Josh.1.9; Deut.31.6,8; 2 Tim.4.17, 18.

^e Deut.7.2,16; 1 Cor.15.25.

^f Josh.15.42; 21.13; 2 Ki. 8.22; 19.8.

^g v.3.

therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

38 And Joshua returned, and all Israel with him, to ^aDebir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

41 And Joshua smote them from ^bKadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one ^ctime, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAPTER 11.

Final conquest of Canaan.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimon, and to the king of Achshaph,

2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the

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mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded.

13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua;

^a Josh. 15.15; Jud. 1.11.

^b Deut. 9.23.

^c Jud. 7.12; 1 Sam. 13.5; Psa. 2.2.

¹ Cf. Josh. 11. 18. As the context shows, the verses refer to different parts of Palestine and different kings.

he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 And at that time came Joshua, and cut off the *Anakims* from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the *Anakims* left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

CHAPTER 12.

The roster of the kings of Canaan.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 *Sihon* king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

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3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdodh-pisgah:

4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, which is beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

^a Cf. Josh. 10. 42, note.

^b Num. 13. 22; Deut. 9. 2.

^c Ex. 33. 2; Num. 34. 2; Deut. 9. 3.

^d Dent. 2. 33, 36; 3. 6, 16, 17.

^e Deut. 3. 8, 14.

^f Num. 32. 29, 33.

^g Ex. 23. 23.

^h Josh. 6. 2.

ⁱ Josh. 10. 23.

^j Jud. 1. 22.

^k 1 Ki. 4. 10.

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

CHAPTER 13.

The Lord instructs Joshua concerning the division of the land.

NOW Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also, the Avites:

4 From the south, all the land of the Canaanites, and Mearah that is, beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Gibletes, and all Lebanon, toward the sun-rising, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which ^aMoses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

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11 And ^bGilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for ^cthese did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled ^dnot the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave ^enone inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from ^fAroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

17 ^gHeshbon, and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And ^hJahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of ⁱMidian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ^jBalaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and

^a Num.32.33.

^b Josh.12.5.

^c Num.21.34.

^d Josh.23.12, 13; Num.33.55; Jud.2.2,3.

^e Josh.14.3,4.

^f Josh.12.2.

^g Num.21.28, 30.

^h Num.21.23.

ⁱ Num.31.8.

^j Num.22.5; 31.8.

from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

CHAPTER 14.

The land divided: the portion of Caleb.

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for

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their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou hearest in that day show the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

a Num.26.55; 33.54; 34.13; Psa.16.5,6; 47.4.

b Gen.48.5; 1 Chr.5.1,2.

c Num.32.12.

d Num.13.6, 26.

e Num.14.24.

f Num.14.30.

g Num.13.28, 33.

CHAPTER 15.

The land divided: the portion of Judah.

THIS then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

3 And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border was the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which is at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to ^bBaalah, which is Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went

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down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border was to the great sea, and the coast *thereof*. This is the coast of the children of Judah round about according to their families.

13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of ^dArba the father of Anak, which city is Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of ^fDebir; and the name of Debir before was Kirjath-sepher.

16 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her ass*; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This is the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

a Josh. 18.15.

b 2 Sam.6.2;
1 Chr.13.6.c Gen.38.13;
Jud.14.1.d Kirjath-
arba.e Num.13.22;
Jud.1.10,20.

f Josh.10.38.

g Num.32.12.

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 ^aBaalah, and Iim, and Azem,

30 And Etlolad, and Chesil, and Hormah,

31 And ^bZiklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages:

33 And in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 And Jiptah, and Ashnah, and Nezip,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that lay near Ashdod, with their villages:

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof:

48 And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which is Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean, 53 And Janum, and Beth-tappuah, and Apekah,

54 And Humtah, and Kirjath-arba, which is Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

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56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 ^cKirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and ^dEn-gedi; six cities with their villages.

63 As for the ^eJebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAPTER 16.

The land divided: the portion of Manasseh and Ephraim.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to ^fMichmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river ^gKanah; and the goings out thereof were at the sea. This is the inher-

^a v. 9.

^b 1 Sam. 27. 6.

^c Josh. 18. 14.

^d 1 Sam. 23. 29.

^e Jud. 1. 8, 21;

^f 2 Sam. 5. 6.

^g 2 Chr. 8. 5.

^h Josh. 17. 7.

ⁱ Josh. 17. 9.

itance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER 17.

The land divided: the separate portion for Manasseh.

THERE was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.

3 But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right

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hand unto the inhabitants of Entappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim;

9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher ^bBeth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt

^a Josh. 16.9.

^b 1 Sam. 31.10;
1 Ki. 4.12.

^c Or, Re-
phaims

drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAPTER 18.

The tabernacle set up at Shiloh.

AND the whole congregation of the children of Israel assembled together at ^aShiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

The land divided: the portion of the seven tribes.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye ^bslack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: ^dJudah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk ^ethrough the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went, and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 And Joshua cast ^flots for them in Shiloh before the LORD: and there Joshua divided the land unto

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the children of Israel according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of ^gLuz, which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether ^hBeth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

15 And the south quarter was from the end of ⁱKirjath-jearim, and the border went out on the west, and went out to the well of ^jwaters of Nephtoa:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geiloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of

^a Josh.19.51;
Jer.7.12.

^b Jud.18.9;
Eccl.9.10.

^c v.8.

^d Josh.15.1.

^e Gen.13.17.

^f Acts 13.19.

^g Gen.28.19;
Jud.1.23.

^h Josh 16.3.

ⁱ 1 Chr.13.
5,6.

^j Josh.15.9.

the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 ^aGibeon, and ^bRamah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAPTER 19.

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance ^dBeer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Etlolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and ^eHazar-susah,

6 And Beth-lebaoth, and Sharuhem; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that were round about these cities to Baalath-beer, ^fRamath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for ^gthem: therefore the children of Simeon had their inheritance within the inheritance of them.

10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

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11 And their border went up toward the ^hsea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of ⁱChisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to ^jGittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward ^kJezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to ^lCarmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zeulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coast turneth to

a 1 Ki.3.4.5.

b Jer.31.15.

c v.9.

d Gen.21.31;

1 Chr.4.28.

e Josh.15.28.

f 1 Sam.30.27.

g v.1.

h Gen.49.13.

i Jud.4.6.12;

Psa.89.12.

j 2 Ki.14.25.

k 1 Ki.21.1.

l 1 Sam.15.12;

1 Ki.18.20;

Isa.33.9;

35.2; Jer.

46.18.

Ramah, and to the strong city Tyre; and the coast turneth to Hoshah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob; twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrise.

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem,

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Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER 20.

The cities of refuge.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I ^ospake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the ^oavenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the ^oentering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may ^odwell among them.

5 And if the ^oavenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they appointed ^oKedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and

^a Num. 35.6, refs.

^b Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

^c Ruth 4.1,2.

^d Heb. 6.18.

^e Num. 35.12, 25.

^f Josh. 21.32; 1 Chr. 6.76.

Kirjath-arba, which is Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned ^aBezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAPTER 21.

Division of the land: the portion of the Levites.

THEN came near the heads of the fathers of the Levites unto ^bEleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites; and the children of ^dAaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities

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with their suburbs, as the LORD commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name,

10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had; for their's was the first lot.

11 And ^fthey gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to ^eCaleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And ^hHolon with her suburbs, and Debir with her suburbs,

16 And ^gAin with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities were ten with

^a Josh. 21. 36;
Deut. 4. 43;
1 Chr. 6. 78.

^b Josh. 14. 1;
17. 4.

^c Num. 35. 2;
1 Cor. 9. 14.

^d vs. 8. 19;
Josh. 24. 33.

^e v. 20.

^f 1 Chr. 6. 55.

^g Josh. 14. 14.

^h Josh. 15. 51;
1 Chr. 6. 58,
Hilen.

ⁱ Josh. 15. 42;
1 Chr. 6. 59,
Ashan.

their suburbs for the families of the children of Kohath that remained.

27 And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, ^aKedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 And unto the families of the children of ^bMerari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nalahal with her suburbs; four cities.

36 And out of the tribe of ^cReuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* ^dforty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 And the LORD gave unto Israel all the land which he ^eswore to give unto their fathers; and they possessed it, and dwelt therein.

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44 ^fAnd the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 ^gThere failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAPTER 22.

The schismatic altar of Reuben and Gad.

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto *this* day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben and

^a Josh.20.7.

^b v.7; 1 Chr. 6.77.

^c Josh.20.8.

^d Num.35.7.

^e Gen.12.7; 26.3,4; 28.4, 13,14.

^f Deut.7.23, 24.

^g Josh.23.14; Num.23.19; 1 Ki.8.56; 1 Cor.1.9; 1 Thes.5.24; Tit.1.2.

the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest.

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel,

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19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day),

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require it;

24 And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacri-

^a Deut. 13. 12; Jud. 20. 1, 12.

^b Ex. 6. 25; Num. 25. 7.

^c Deut. 12. 5-14.

^d Lit. meal.

^e Psa. 19. 9, note.

^f v. 34.

^g Deut. 12. 5, 6.

fices; but it is a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar *dEd*: for it shall be a witness between us that the LORD is God.

CHAPTER 23.

The last counsels of Joshua.

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

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4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your

^a Gen.31.44, 48.

^b Lit. meal.

^c Lev.26.11,12; Zech.8.23.

^d i.e. a witness; so Josh.24.27.

^e Josh.22.4.

^f Deut.31.28; 1 Chr.28.1.

^g Psa.44.3.

^h Num.33.53.

ⁱ Psa.16.4; Hos.2.17.

God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER 24.

Joshua's last charge to Israel: his death.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess

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their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwell in the land: therefore will we also serve the LORD; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

a 2 Ki.24.20.

b Josh.23.2.

c Gen.11.26.

d Gen.12.1.

e Israel (history), vs. 1-33; Jud. 2.8-18. (Gen. 12.2.3; Rom. 11.26.)

f Psa.19.9, note.

g Ezk.20.39.

h Gen.18.19; Psa.101.2; 1 Tim.3.4,5.

i Psa.116.16.

20 ^aIf ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, ^bafter that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are witnesses.*

23 Now therefore ^cput away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore

B.C. 1427.

^a 1 Chr.28.9;
Ezra 8.22;
Isa.65.11,12.

^b Ezk.18.24.

^c Psa.119.173.

^d Jud.10.15,16;
1 Sam.7.3;
2 Cor.6.16-18.

^e Deut.5.28,
29.

^f Jud.9.6.

^g *Israel (his-
tory). vs.
29-33; Jud.
2.8-18.
(Gen.12.2,3;
Rom.11.26.)*

^h Josh.19.50.

ⁱ *prolonged
their days
after.*

^j Gen.50.25;
Heb.11.22.

a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

The death of Joshua.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

THIS book takes its name from the thirteen men raised up to deliver Israel in the declension and disunion which followed the death of Joshua. Through these men Jehovah continued His personal government of Israel. The key-verse to the condition of Israel is (17. 6), "Every man did that which was right in his own eyes." Two facts stand out—the utter failure of Israel; the persistent grace of Jehovah. In the choice of the Judges is illustrated Zechariah's great word (4. 6), "not by might, nor by power, but by My Spirit, saith the Lord"; and Paul's word (1 Cor. 1. 25), "not many wise men after the flesh, not many mighty, not many noble, are called."

The book records seven apostasies, seven servitudes to seven heathen nations, seven deliverances. The spiritual parallel is found in the history of the professing church since the Apostles, in the rise of sects and the lost sense of the unity of the one body (1 Cor. 12. 12, 13).

Judges is in two parts: I. 1.–16. inclusive; key-verse, 2. 18. II. 17.–21.; key-verse, 21. 25.

The events recorded in Judges cover a period of 305 years (Ussher).

CHAPTER 1.	B.C. 1425.	
<i>The incomplete victory of Judah.</i>		taken it, and smitten it with the edge of the sword, and set the city on fire.
N OW after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?		9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.
2 And the LORD said, ^b Judah shall go up: behold, I have delivered the land into his hand.		10 And Judah went against the Canaanites that dwelt in ^d Hebron: (now the name of Hebron before was Kirjath-arba;) and they slew Sheshai, and Ahiman, and Talmai.
3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.	^a Josh.24.29.	11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:
4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek ten thousand men.	^b Gen.49.8,9; Rev.5.5.	12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.
5 And they found Adoni-bezek in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites.	^c Josh.11.21.	13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.
6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.	^d Josh.15.13.	14 And it came to pass, when she came to <i>him</i> , that she moved him to ask of her father a field; and she lighted from off <i>her</i> ass; and Caleb said unto her, What wilt thou?
7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered <i>their meat</i> under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.	^e Josh.15.17.	15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.
8 Now the children of Judah had fought against Jerusalem, and had	^f Deut.34.3.	16 And the children of the Kenite, Moses' father in law, went up out of the city of ^h palm trees with the children of Judah into the wilder-

ness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof.

19 And the LORD was with Judah; and he drave out *the inhabitants of the mountain*; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave ^oHebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

The incomplete victory of Benjamin.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 And the house of Joseph, they also went up against Beth-el: and the LORD was with them.

23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and ^owe will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

The incomplete victory of Manasseh.

27 Neither did Manasseh drive out *the inhabitants of Beth-shean* and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

B.C. 1425.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akkrabim, from the rock, and upward.

CHAPTER 2.

Review of the Israelitish invasion of Canaan to the death of Joshua.

AND an ^oangel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I ^osaid, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be as *thorns* in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

a Josh.14.9,14.

b Josh.2.12;
1 Sam.30.15.

c 2 Ki.7.6.

d Heb.1.4,
note.e Gen.17.7;
Ex.23.20;
Psa.89.34.

f Psa.106.34.

5 And they called the name of that place ^aBochim: and they sacrificed there unto the LORD.

6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And ^bJoshua, the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and ¹Ashtaroth.

14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said,

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and as the LORD had sworn unto them: and they were greatly distressed.

Institution of the Judges.

16 Nevertheless the LORD raised up ²judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up ²judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

Result of Israel's incomplete obedience.

20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

a i.e. weepers.

b *Israel (history)*, vs. 8-18; 1 Sam. 8.1-8. (Gen. 12.2,3; Rom. 11.26.)

c Josh. 19.50, Timnath-herah.

d *Kingdom (O.T.)*, vs. 16-18; 1 Sam. 8.1-7. (Gen. 1.26; Zech. 12.8.)

e Zech. 8.14, note.

¹ Ashtaroth, plural of Ashtoreth (1 Ki. 11. 5), were figures of Ashtoreth the Phœnician goddess (the Astarte of the Greeks), which were worshipped as idols during times of spiritual declension in Israel (Jud. 10. 6; 1 Sam. 7. 3, 4; 12. 10; 31. 10; 1 Ki. 11. 5, 33; 2 Ki. 23. 13). Jeremiah refers (44. 18, 19) to Ashtoreth as the "queen of heaven."

² The judges were tribesmen in Israel upon whom the Lord laid the burden of Israel's apostate and oppressed state. They were the spiritual ancestors of the prophets; that is to say, men raised up of God, the theocratic King, to represent Him in the nation. They were patriots and religious reformers because national security and prosperity were inseparably connected with loyalty and obedience to Jehovah. Not one of the chosen deliverers had anything whereof to glory in the flesh. Othniel was but the son of the younger brother of Caleb; Ehud was a left-handed man and an assassin; Shamgar, a rustic with an ox-goad; Deborah, a woman; Gideon, of an obscure family in the smallest tribe, etc. Each of the classes mentioned in 1 Cor. 1. 27, 28 is illustrated among the judges.

23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAPTER 3.

NOW these are the nations which the LORD left, to prove Israel by them, *even* as many of Israel as had not known all the wars of Canaan:

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

The first apostasy and servitude.

5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the ¹groves.

8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

Othniel, the first Judge.

9 And when the children of Israel cried unto the LORD, the LORD raised up a ^bdeliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-risha-

B.C. 1406.

thaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

The second apostasy and servitude.

12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

Ehud, the second Judge.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after

^a See Deut. 16.21

^b saviour.

^c Holy Spirit. Jud.6.34. (Gen.1.2; Mal.2.15.)

^d 2 Ki.5.1; Isa.10.5,6; 45.1-6.

^e About 18 in.

¹ Groves, like high places, have been associated with idolatrous worship from time immemorial. The Heb. *asherah*, trans. "grove," means also the idol enshrined there (Deut. 16. 21). This idol seems often to have been a sacred tree, the figure of which is constantly found on Assyrian monuments. In apostate Israel, however, such groves were associated with every form of idolatry (e.g. 2 Ki. 17. 16, 17). See, also, "high places" (1 Ki. 3. 2, *note*), and "Ashtaroth," Jud. 2. 13, *noté*.

the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he ^acovereth his feet in his summer chamber.

25 And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Shamgar, the third Judge.

31 And after him was ^bShamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

CHAPTER 4.

The third apostasy and servitude.

AND the children of Israel ^cagain did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD ^dsold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and

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twenty years he mightily oppressed the children of Israel.

Deborah and Barak, the fourth and fifth Judges.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And ^eI will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a ^fwoman. And Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera ^ggathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sis-

^a 1 Sam.24.3.

^b Jud.5.6.

^c Jud.2.19.

^d 1 Sam.12.9; Psa.83.9. It seems to concern only north Israel.

^e vs.13,16.

^f Gen.35.8.

^g Ex.14.4.

^h vs.18,21.

ⁱ Deut.20.1.

^j gathered by cry, or, proclamation.

era, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there* was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER 5.

The song of Deborah and Barak.

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the

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avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains ⁶melted from before the LORD, even that Sinai from before the LORD God of Israel.

6 In the days of 'Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants* of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the ⁶righteous acts of the LORD, even the righteous acts toward *the inhabitants* of his villages in Israel: then shall the people of the Lord go down to the gates.

12 'Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reu-

^a Ex.15.1;

^a Psa.18,
^a title;
^a Rev.15.3,4.

^b flowed.

^c Jud.3.31.

^d righteous-
^d nesses.

^e Psa.103,
^e 1,2.

ben *there were* great searchings of heart.

17 Gilead abode beyond Jordan; and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones.

23 Curse ye Meroz, said the ^aangel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned ^banswer to herself.

30 Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 Solet all thine enemies *perish*,

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O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

CHAPTER 6.

The fourth apostasy and servitude.

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel *cried* unto the LORD.

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

Gideon, the sixth Judge.

11 And there came an ^aangel of the LORD, and sat under an oak which *was* in Ophrah, that *per-tained* unto Joash the Abi-ezrite:

^a Heb. 1.4, note.

^b her words.

^c Psa. 92.9.

^d Psa. 37.6.

^e Psa. 50.15; Hos. 5.15.

and his son Gideon threshed wheat by the winepress, to hide it from the Mid'anites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, "if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him,

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Peace be unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

25 And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

^a Gen. 25. 22; Psa. 44. 9-25.

^b One ephah = 1 bu. 3 pns.

^c Heb. 1. 4, note.

^d See Deut. 16. 21; Jud. 3. 7, note.

^e i. e. let Baal plead.

^f Holy Spirit. Jud. 11. 29. (Gen. 1. 2; Mal. 2. 15.)

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and *it be dry* upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER 7.

The preparation for battle.

THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel *vaunt* themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, ^bWhosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand: and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are yet too many*; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

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5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

Gideon's three hundred.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest* of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host.

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

a Deut.8.17;
1 Sam.14.6;
Isa.10.13;
Rom.11.18;
1 Cor.1.29;
2 Cor.4.7;
Jas.4.6.

b Deut.20.8.

c 1 Sam.14.6.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

The victory over Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD*, and of Gideon.

19 So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they ^bstood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of

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the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAPTER 8.

The jealousy of Ephraim. Events to the death of Gideon.

AND the men of Ephraim said unto him, Why hast thou served us thus, that thou caldest us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

4 And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

^a Or, fire-brands, or, torches.

^b Ex. 14. 13, 14; 2 Chr. 20. 17.

^c John 1. 28.

^d Psa. 83. 11, 12.

^e Cf. Jud. 12. 1; 2 Sam. 2. 8; 1 Ki. 12. 16. Here begins that deep-rooted division in Israel which culminated in the division of Solomon's kingdom under Jeroboam and Rehoboam.

^f 1 Sam. 25. 11; 1 Ki. 20. 11.

11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 And Gideon the son of Joash returned from battle before the sun was up,

14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are weary*?

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

17 And he beat down the ^atower of Penuel, and slew the men of the city.

18 Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at ^bTabor? And they answered, As thou *art*, so *were* they; each one resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, so *is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.

22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall

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my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

The fifth apostasy: the time of confusion.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *name/ly*, Gideon, according to all the goodness which he had shewed unto Israel.

a v.9.

b Psa.89.12.

c 1 Sam.8.7;
10.19; Isa.
33.22.

d Gen.25.13.

e Jud.6.24.

CHAPTER 9.

The conspiracy of Abimelech.

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the sons of Jerubbaal, *which* ^{bare} threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and ^{slew} his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

7 And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The ^{trees} went forth *on* a *time* to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them,

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Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deservings of his hands;

17 (For my ^{father} fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ^{ye} are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 When Abimelech had reigned three years over Israel,

23 Then God ^{sent} an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all

a Jud.8.31.

b Jud.8.30.

c Jud.8.33.

d 2 Ki.11.1,2.

e Josh.8.33.

f *Parables* (O.T.). vs. 7-15; 2 Sam. 12.1-4. (Jud. 9.7-15; Zech. 11.7-14.)

g Psa.2.12, note.

h Jud.7.

i Jud.8.35.

j 1 Ki.12.15; Isa.19.14

that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *'is* Abimelech, and who is Shechem, that we should serve him? is not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And *h*would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech *'privily*, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See there come people down by the middle of the land, and

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another company come along by the plain of Meonenim.

38 Then said Zebul unto him, Where is now thy mouth, where-with thou *'saidst*, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat *'down* the city, and sowed it with salt.

46 And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of

a 1 Sam. 25. 10; 1 Ki. 12. 16.

b 2 Sam. 15. 4; Psa. 10. 3.

c *craftily*.

d vs. 28, 29.

e v. 20.

f 2 Ki. 3. 25.

the tower of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 ^aAnd a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

54 ^bThen he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the ^ccurse of Jotham the son of Jerubbaal.

CHAPTER 10.

Tola, the seventh Judge.

AND after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

Jair, the eighth Judge.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called *Havoth-jair* unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

The sixth apostasy and servitude.

6 And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth,

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and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

a 2 Sam. 11. 21.

b 1 Sam. 31. 4.

c v. 24.

d vs. 20, 45.

e Save, or, deliver.

f Or, The villages of Jair. Num. 32. 41.

CHAPTER 11.

Jephthah, the ninth Judge.

NOW ^aJephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt ^bnot inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob; and there were gathered vain men to Jephthah, and went out with him.

4 And it came to ^cpass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah. Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, ^dWhat hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because ^eIs-

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rael took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel ^ftook not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken ^gthereto. And in like manner they sent unto the king of Moab: but he would not ^hconsent: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and ⁱcompassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

19 And Israel ^jsent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive

^a Heb. 11.32, called *Jephthae*.

^b Gen. 21.10; Deut. 23.2

^c after days.

^d Deut. 20.10, 12.

^e Num. 21.24.

^f Deut. 2.9, 19

^g Num. 21.4.

^h Num. 21.21; Deut. 2.26.

against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Ammon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 Then the ^aSpirit of the LORD came upon ^bJephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

Jephthah's awful vow.

30 And Jephthah ^cvowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, ^dshall surely be the LORD'S, and I will offer it up for a burnt-offering.

32 So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 And Jephthah came to ^eMizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was *his* only child; beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me ac-

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ording to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

CHAPTER 12.

The second jealousy of Ephraim.

AND the men of ^hEphraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

^a Holy Spirit. Jud.13.25. (Gen.1.2; Mal.2.15.)

^b Jephthah seems to have been judge only of northeast Israel.

^c Gen.28.20; Num.30.2; 1 Sam.1.11.

^d Lev.27.2,3, 28.

^e v.11.

^f Num.30.2.

^g Or, celebrate.

^h Jud.8.1, note.

6 Then said they unto him, Say now "Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one* of the cities of Gilead.

Ibzan, the tenth Judge.

8 And after him *b*Ibzan of Bethlehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

Elon, the eleventh Judge.

11 And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

Abdon, the twelfth Judge.

13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, that rode on three-score and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAPTER 13.

The seventh apostasy and servitude.

AND the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hands of the Philistines forty years.

The parents of Samson.

2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the 'angel of the LORD appeared unto the woman, and *sa*id unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

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4 Now therefore beware. I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*:

5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a 'Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an 'angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 Then Manoah *si*ntreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God harkened to the voice of Manoah; and the 'angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him?

13 And the 'angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 And Manoah said unto the 'angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

16 And the 'angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy

a Signifying a stream or flood.

b He seems to have been only a civil judge in northeast Israel.

c Heb. 1.4, note.

d 1 Sam. 1.19, 20.

e Num. 6.2.

f Bible prayers (O.T.). Jud. 16.28. (Gen. 15.2; Hab. 3. 1-16.)

bread: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

17 And Manoah said unto the ^aangel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?

18 And the ^aangel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?

19 So Manoah took a kid with a ^bmeat-offering, and offered it upon a rock unto the LORD: and the ^aangel did wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the ^aangel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

21 But the ^aangel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an ^aangel of the LORD.

22 And Manoah said unto his wife, We shall surely die, because we have seen ^aGod.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a ^bmeat-offering at our hands, neither would he have shewed us all these ^cthings, nor would as at this time have told us ^csuch things as these.

The birth of Samson.

24 And the woman bare a son, and called his name Samson; and the child grew, and the LORD blessed him.

25 And the ^aSpirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

CHAPTER 14.

Samson, the thirteenth Judge.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people,

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that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Samson and the lion.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the ^aSpirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

Samson's riddle.

8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the ^bcarcase of the lion.

10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty ^csheets and thirty change of garments:

13 But if ye cannot declare it me, then shall ye give me thirty ^csheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

^a Heb. 1.4, note.

^b Lit. meal.

^c See John 1. 18, note.

^d Holy Spirit. Jud. 14. 6, 19. (Gen. 1. 2; Mal. 2. 15.)

^e Holy Spirit. vs. 6, 19; Jud. 15. 14. (Gen. 1. 2; Mal. 2. 15.)

^f Miracles (O.T.), vs. 5, 6, 19; Jud. 15. 14-17. (Gen. 5. 24; Jon. 2. 1-10.)

^g 1 Sam. 14. 25, 26.

^h Lev. 11. 27.

ⁱ Or, shirts.

15 And it came to pass on the seventh day, that they said unto Samson's wife, ^aEntice thy husband, that he may declare unto us the riddle, ^blest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it not so?*

16 And Samson's wife wept before him, and said, ^cThou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

Samson at Ashkelon.

19 And the ^dSpirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was ^egiven to his companion, whom he had used as his friend.

CHAPTER 15.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; ^ftherefore I gave her to thy companion: *is not her younger sister fairer than she?* take her, I pray thee, instead of her.

The foxes and firebrands.

3 And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

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4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let ^gthem go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing ^hcorn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and ⁱburnt her and her father with fire.

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this ^jthat thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

Samson slays a thousand Philistines.

14 And when he came unto Lehi, the Philistines shouted against him: and the ^kSpirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and

a Jud.16.5.

b Jud.15.6.

c Jud.16.15.

d v.6.

e Jud.15.2.

f Jud.14.20.

g 2 Sam.14.30.

h Jud.14.15.

i Holy Spirit.

1 Sam.10.6, 10. (Gen.1.2; Mal.2.15.)

his bands loosened from off his hands.

15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

18 And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

CHAPTER 16.

Samson at Gaza.

THEN went Samson to Gaza, and saw there an harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

Samson and Delilah.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee

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every one of us eleven hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I

a Miracles (O.T.) vs. 14-17, 18, 19; Jud. 16:28-30. (Gen. 5:24; Jon. 2:1-10.)

b 1 Cor. 1:27, 28.

c The hill of the jawbone.

d The well of him that cried.

e 1 Ki. 11:1.

f Jud. 14:16.

g Gen. 39:10.

have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again after he was shaven.

The death of Samson.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon, their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars where-

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upon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

CHAPTER 17.

Confusion, civil and religious.

AND there was a man of mount Ephraim, whose name was Micah.

(1) *Micah's worship in self-will.*

2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD, my son.

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten

a Contra, Ex. 34.29.

b Bored out.

c Bible prayers (O.T.). 1 Sam.1.11. (Gen.15.2; Hab.3.1-16.)

d Miracles (O.T.), vs. 28-30; 1 Sam. 5.3-12. (Gen. 5.24; Jon.2. 1-10.)

¹ The character and work of Samson are alike enigmatical. Announced by an angel (13. 1-21) he was a Nazarite (Num. 6.; Jud. 13. 5) who constantly defiled his Nazarite separation through fleshly appetites. Called of God to judge Israel, and endowed wonderfully with the Spirit, he wrought no abiding work for Israel, and perished in captivity to his enemies the Philistines. What was real in the man was his mighty faith in Jehovah in a time of doubt and apostasy, and this faith God honoured (Heb. 11. 32).

image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In those days *there was no king in Israel, but every man did that which was right in his own eyes.*

7 And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a *place*: and he came to mount Ephraim to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find a *place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now ^hknow I that the LORD will do me good, seeing I have a Levite to *my* priest.

CHAPTER 18.

Confusion, civil and religious: (2) the Danite invasion.

IN those days *there was no king in Israel*: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their inheritance had not fallen unto them among the tribes of Israel.*

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2 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and hath hired me, and I am his priest.

5 And they said unto him, ^aAsk counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto ^bthem, Go in peace: before the LORD is your way wherein ye go.

7 Then the five men departed, and came to ^cLaish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was no* magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to ^dZorah and Eshtaol: and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good; and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for ^eGod hath given it into your hands; a place where *there is no* want of any thing that is in the earth.

11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched

^a Hos. 4.12.

^b 1 Ki. 22.6.

^c Josh. 19.47, called *Le-shem*.

^d v.2.

^e Josh. 2.23, 24.

¹ A striking illustration of all apostasy. With his entire departure from the revealed will of God concerning worship and priesthood, there is yet an exaltation of false priesthood. Saying, "Blessed be thou of Jehovah," Micah's mother makes an idol; and Micah expects the blessing of Jehovah because he has linked his idolatry to the ancient levitical order.

in Kirjath-jearim, in Judah: wherefore they called that place ^aMahan-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ^bephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 And when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and

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the priest, and ye are gone away: and what have I more? and what is this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

Confusion, civil and religious:
(3) *the Danite idolatry.*

30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAPTER 19.

Confusion, civil and religious:
(4) *the Levite and his concubine.*

AND it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought

a 2 Chr.1.14.

b Jud.17.5.

c 2 Ki.6.28.

d Gen.14.14;

Josh.19.47;

1 Ki.12.29;

30; 15.20.

him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and *there were* with him two asses saddled, his concubine also was with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down

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upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there* was no man that took them into his house to lodging.

16 And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim: from thence *am* I: and I went to Beth-lehem-judah, but I *am* now going to the house of the LORD; and there is no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which* is with thy servants: *there* is no want of anything.

20 And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto

a Psa.104.15.

b Josh.18.1;
1 Sam.1.3,
7.

c Jud.6.23.

d vs.6,9;
Jud.16.25.e the matter
of this folly.

them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

CHAPTER 20.

Confusion, civil and religious:
(5) *the civil war.*

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

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6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and *folly* in Israel.

7 Behold, ye are all children of Israel; give here your advice and counsel.

8 And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; we will go up by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men *left-handed*; every one could sling stones at an hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children

a Cf. 2 Sam. 2.12.

b 1 Sam. 3.20:
2 Sam. 3.10:
24.2.

c Jud. 19.15.

d Josh. 7.15.

e Jud. 19.22.

f Jud. 3.15;
1 Chr. 12.2.

of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days,

28 And ^bPhinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin

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went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of ^dIsrael gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto

^a vs. 18, 23.

^b Num. 25. 7, 33; Josh. 24. 33.

^c Josh. 8. 14.

^d Josh. 8. 15.

the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

CHAPTER 21.

Confusion, civil and religious:
(6) *mourning for a lost tribe.*

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who is *there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

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6 And the children of Israel *re*pentened them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 And they said, What one is *there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent *some* to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people *re*pentened them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

^a Josh. 15.32; 1 Chr. 6.77; Zech. 14.10.

^b Jud. 21.13.

^c There is here no mourning for sin, no humbling because of national transgression, no return to Jehovah. Accordingly, no word from Jehovah comes to them. They act wholly in self-will (v. 10). Cf. Dan. 9.3-13.

^d Zech. 8.14, note.

^e v. 5; Jud. 5. 23; 1 Sam. 11.7.

^f Num. 31.17.

19 Then they said, Behold, *there* is a feast of the LORD in Shiloh yearly *in a place* which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say un-

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^a Jud.11.34.^b Jud.20.48.

to them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the ^bcities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those days *there* was no king in Israel: every man did *that* which was right in his own eyes.

THIS lovely story should be read in connection with the first half of Judges, as it presents a picture of life in Israel at that time.

Typically, the book may be taken as a foreview of the church (Ruth), as the Gentile bride of Christ, the Bethlehemite who is able to redeem. Ruth also gives a normal Christian experience: I. Ruth deciding, 1. II. Ruth serving, 2. III. Ruth resting, 3. IV. Ruth rewarded, 4.

The events recorded in Ruth cover a period of 10 years (Ussher).

CHAPTER 1.

Ruth deciding.

NOW it came to "pass in the days when the judges ruled, that there was a ^bfamine in the land. And a certain man of ^cBeth-lehem-judah went to sojourn in the country of ^dMoab, he, and his wife, and his two sons.

2 And the name of the man was ^eElimelech, and the name of his wife ^fNaomi, and the name of his two sons ^gMahlon and ^hChilion, ⁱEphrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took their wives of the woman of Moab: the name of the one was ^jOrpah, and the name of the other ^kRuth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she

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a Jud.2.16.*b* Gen.12.10, note.*c* House of Bread and Praise.*d* Gen.19.37.*e* i.e. My God is King.*f* Pleasant.*g* Sick.*h* Pining.*i* Gen.35.19.*j* Hind or Fawn.*k* Friendship or Beauty.*l* Psa.38.2.*m* Jud.11.24.*n* Ruth 2.11, 12.*o* 1 Sam.3.17.

kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the ^hhand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her ^mgods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: *"thy people shall be my people, and thy God my God:*

17 Where thou diest, will I die, and there will I be buried: *"the LORD do so to me, and more also, if ought but death part thee and me.*

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was

moved about them, and they said, Is this ^aNaomi?

20 And she said unto them, Call me not Naomi, call me ^bMara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAPTER 2.

Ruth serving.

AND Naomi had a ^ckinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who was of the kindred of Elimelech.

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young

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men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And ^dBoaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to ^etrust.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ^fephah of barley.

18 And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

^a i.e. *Pleasant*.

^b i.e. *Bitter*.

^c Ruth 3.2, 12.

^d Called *Booz*, Mt. 1.5.

^e Psa. 2.12, *note*.

^f One ephah = 1 bu. 3 pts.

20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next ^akinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is good*, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

CHAPTER 3.

Ruth resting.

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

3 Wash thyself therefore, and ^banoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near ^akinsman.

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10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the ^ccity of my people doth know that thou *art* a virtuous woman.

12 And now it is true that I *am* *thy* near ^akinsman: ^dhowbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a ^ekinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the ^fvail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAPTER 4.

Ruth rewarded.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz ^gspake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a par-

^a Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

^b Eccl.9.8.

^c Gate.

^d Ruth 4.1.

^e Or, *sheet*, or, *apron*.

^f Ruth 3.12.

^g 1 Ki.21.8.

cel of land, which was our brother Elimelech's:

4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt ^aredeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 And the ^akinsman said, I cannot ^aredeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now ^bthis was *the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this was a testimony in Israel.

8 Therefore the ^akinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

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11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which ^atwo did build the house of Israel: and do thou worthily in Ephrath, and be famous in Bethlehem:

12 And let thy house be like the house of Pharez, whom ^aTamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a ^akinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is ^abetter to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the ^fwomen her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name ^aObed: he *is* the father of Jesse, the father of ^hDavid.

18 Now these *are* the generations of Pharez: Pharez begat Hezron, 19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And ^hSalmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

^a Heb. *goel*, *Redemp.* (*Kinsman type*). Isa. 59.20, *note*.

^b Deut.25.7-9.

^c Gen.29.30.

^d Gen.38.29.

^e 1 Sam.1.8.

^f Lk.1.58.

^g i.e. *Worshipper*.

^h i.e. *Beloved*.

ⁱ Or, *Salmah*.

THE FIRST BOOK OF SAMUEL.

OTHERWISE CALLED

1]

THE FIRST BOOK OF THE KINGS.

[19

THIS book presents the personal history of Samuel, last of the Judges. It records the moral failure of the priesthood under Eli, and of the Judges in Samuel's attempt to make the office hereditary (1 Sam. 8. 1). In his prophetic office Samuel was faithful, and in him begins the line of writing prophets. Henceforth the prophet, not the priest, is conspicuous in Israel. In this book the theocracy, as exercised through judges, ends (8. 7), and the line of kings begins with Saul.

The book is in four parts: I. The story of Samuel to the death of Eli, 1. 1-4. 22. II. From the taking of the ark to the demand for a king. 5. 1-8. 22. III. The reign of Saul to the call of David, 9. 1-15. 35. IV. From the call of David to the death of Saul, 16. 1-31. 13.

The events recorded in First Samuel cover a period of 115 years (Ussher).

CHAPTER 1.

The mother of Samuel.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 And when the time was that Elkanah offered, he gave to Penin-

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nah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

^a Ex. 23. 14.

^b Deity
(names of).
Mal. 2. 16.
(Gen. 1. 1;
Mal. 3. 16.)

¹ Jehovah (LORD) of Hosts, Heb. *Jehovah Sabaoth*. For the distinctive meanings of Jehovah, see Gen. 2. 4, *note*. *Sabaoth* means simply host or hosts, but with especial reference to warfare or service. In use the two ideas are united; Jehovah is LORD of (warrior) hosts. It is the name, therefore, of Jehovah in manifestation of power. "The LORD of Hosts, He is the King of glory" (Psa. 24. 10), and accordingly in Old Testament Scripture this name is revealed in the time of Israel's need. It is never found in the Pentateuch, nor directly in Joshua or Judges, and occurs but rarely in the Psalms; but Jeremiah, the prophet of approaching national judgment, uses the name about eighty times. Haggai in two chapters uses the name fourteen times; Zechariah in fourteen chapters calls upon the LORD of hosts about fifty times. In Malachi the name occurs about twenty-five times. In the utmost extremity, the Psalmist twice comforts his heart with the assurance "the LORD of hosts is with us" (Psa. 46. 7, 11). The meanings and uses of this name may be thus summarized: (1) The "hosts" are heavenly. Primarily the angels are meant, but the name gathers into itself the idea of *all* divine or heavenly power as available for the need of God's people (Gen. 32. 1, 2; Isa. 6. 1-5; 1 Ki. 22. 19; Lk. 2. 13-15). (2) In use this is the distinctive name of Deity for Israel's help and comfort in the time of her division and failure (1 Ki. 18. 15; 19. 14; Isa. 1. 9; 8. 11-14; 9. 13-19; 10. 24-27; 31. 4, 5; Hag. 2. 4; Mal. 3. 16, 17; Jas. 5. 4). See other names of Deity, Gen. 1. 1, *note*; 2. 4, *note*; 2. 7; 14. 18, *note*; 15. 2, *note*; 17. 1, *note*; 21. 33, *note*.

The vow of Hannah.

10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and ^asaid, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no ^brazor come upon his head.

12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have ^cpoured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

The birth of Samuel.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name ^aSamuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, ^went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him,

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that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

Hannah brings Samuel to Eli.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ^eephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, as thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

CHAPTER 2.

Hannah's prophetic prayer.

AND Hannah ^eprayed, and said, My heart ^hrejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any ⁱrock like our God.

3 Talk no more so exceeding proudly; let *not* arrogance come out of your mouth: for the LORD *is* a God of knowledge, and by his actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD ^kkilleth, and maketh alive: he bringeth down to the ^lgrave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

a Bible prayers (O.T.).
1 Sam.2.1.
(Gen.15.2;
Hab.3.1-16.)

b Num.6.5.

c Psa.62.8.

d i.e. asked of God.

*e Gen.18.19;
Josh.24.15;
Psa.101.2.*

f One ephah = 1 bu. 3 pts.

g Bible prayers (O.T.).
2 Sam.7.18.
(Gen.15.2;
Hab.3.1-16.)

*h Psa.97.11,
12.*

i Rev.15.4.

j Psa.18.2.

k Psa.116.3.

*l Heb. Sheol.
See Hab.2.
5, note.*

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.

9 He will ^akeep the feet of his saints, and the ^bwicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and ^che shall give strength unto his king, and exalt the horn of his ^danointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

The evil sons of Eli.

12 Now the sons of Eli were sons of Belial; they knew not the LORD.

13 And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take as *much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it* me now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

The child Samuel in the tabernacle.

18 But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she

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came up with her husband to offer the yearly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 *Nay*, my sons; for *it* is no good report that I hear: ye make the LORD'S people to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

The warning to Eli.

27 And there came a ^aman of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I ^bchoose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I ^csaid indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the ^ddays come, that I

^a Psa. 37. 23, 24; 94. 18; 121. 3.

^b Rom. 3. 19.

^c Mt. 28. 18.

^d A prophecy of Christ as King. Cf. Psa. 2. 1-9.

^e Num. 15. 30; Psa. 51. 4, 16.

^f Deut. 33. 1.

^g Ex. 28. 1, 4.

^h Ex. 29. 9.

ⁱ 1 Ki. 2. 27, 35.

will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy in my habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall *die* both of them.

35 And I will *raise* me up a faithful priest, *that* shall do according to *that* which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

CHAPTER 3.

Samuel becomes Jehovah's prophet-priest.

AND the child Samuel ministered unto the LORD before Eli. And *the word of the LORD was precious* in those days; *there was no open vision.*

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the *flame* of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to *sleep*;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word

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of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, *Speak, LORD*; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, *Speak*; for thy servant heareth.

11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have *spoken* concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his *sons* made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be *purged* with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, *It is the LORD*; let him do what seemeth him good.

19 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beer-sheba knew that Samuel was established *to be* a prophet of the LORD.

21 And the LORD appeared again

a 1 Sam. 4. 11.

b Heb. 2. 17; 7. 26-28.

c Or, a word from the LORD was unusual in those days; there was no public vision.

d Ex. 27. 20, 21.

e Psa. 85. 8.

f 1 Sam. 2. 29-36.

g 1 Sam. 2. 12, 23.

h Num. 15. 30; Isa. 22. 14; Heb. 10. 4, 26, 31.

in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAPTER 4.

The ark taken by the Philistines.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 And when the people were come into the camp, the elders of Israel said, *Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.*

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there

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was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 And his daughter in law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard *it*.

21 And she named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

a Prov. 19.3.

b Deut. 12.11.

c Ex. 25.18, 22.

CHAPTER 5.

The ark of God a curse to the Philistines.

AND the Philistines took the ark of God, and brought it from ^aEben-ezer unto ^bAshdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by ^cDagon.

3 And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the stump* of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the ^dhand of the LORD was heavy upon them of Ashdod, and he destroyed them, and ^esmote them with emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was so*, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was so, that, after they had carried it about, the ^fhand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark

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of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the ^ghand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the ^hcry of the city went up to heaven.

CHAPTER 6.

The ark brought to Joshua the Beth-shemite.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the ⁱdiviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ^jempty; but in any wise return him a ^ktrespass-offering: ^lthen ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will ^mlighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new ⁿcart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* he hath done us this

^a 1 Sam.7.12.^b Acts 8.40.^c 1 Chr.10.10.^d vs.7,11;
Ex.9.3;
Psa.32.4.^e *Miracles*
(O.T.), vs.
3-12; 2 Sam.
6.7. (Gen.5.
24; Jon.2.
1-10.)^f 1 Sam.7.13;
12.15; Deut.
2.15.^g vs.6,9.^h 1 Sam.9.16;
Jer.14.2.ⁱ Gen.41.8;
Ex.7.11;
Isa.47.13.^j Deut.16.16.^k *Contra*, Lev.
5.15.16.^l *Contra*, Heb.
9.22.^m 1 Sam.5.6.ⁿ Cf.2 Sam.
6.3.

great evil: but if not, then we shall know that *it is not his hand that smote us; it was a chance that happened to us.*

10 And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.*

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.*

15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these are the golden emerods which the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 And he smote the men of Beth-shemesh, *because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.*

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20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAPTER 7.

The ark brought to the house of Abinadab. The revival at Mizpeh.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

The Israelites victorious at Eben-ezer.

9 And Samuel took a sucking lamb, and offered *it* for a burnt-

^a Num.4.15, 16; 1 Chr.13. 9,10.

^b Zech.12.10, 11.

^c Deut.30.2, 10; Joel 2.13.

^d See Jud.2. 13, note.

offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and ^ddiscomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it ^eEben-ezer, saying, Hitherto hath the LORD helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

Samuel, prophet, priest, and Judge.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

CHAPTER 8.

Israel demands a king.

AND it came to pass, when Samuel was old, that he made his sons ^djudges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were judges* in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took ^ebribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.

5 And said unto him, Behold, thou art old, and thy sons walk not

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in thy ways: now ^fmake us a king to judge us like all the nations.

6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

The theocracy rejected.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: ^gfor they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and to be his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your ^hfields, and your vineyards, and your oliveyards, *even the best of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not ⁱhear you in that day.

a Psa.18.14.

b i.e. *The stone of help.*

c *Israel (history).* vs.1-8; 2 Sam.7.8-17. (Gen.12.2,3; Rom.11.26.)

d *Kingdom (O.T.).* vs. 1-7; 1 Sam. 9.15-17. (Gen.1.26; Zech.12.8.)

e 1 Sam.12.3; Prov.29.4.

f Deut.17.14, 15; Hos.13. 10,11.

g Ex.16.8.

h 1 Ki.21.7.

i Isa.1.15; Mic.3.4.

19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER 9.

Saul chosen to be king.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly; and *there* was not among the children of Israel a goodlier person than he: from his shoulders and upward *he* was higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of ^hShalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God: what have we?

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8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now called a Prophet was beforetime called a Seer.)

10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

11 And as they went up the hill to the city, they found young ^dmaidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a sacrifice of the people to day in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 Now the LORD had told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three days ago, set not

a 1 Sam.10.23.

b 2 Ki.4.42.

c One shekel = 2s. 9d., or 65 cts.

d Gen.24.11.

e 1 Ki.3.2.

f 1 Sam.10.1.

g Ex.2.23-25.

h *Kingdom* (O.T.), vs.15-17; 1 Sam. 10.17-25; (Gen.1.25; Zech.12.8.)

thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which was upon it, and set *it* before Saul. And *Samuel* said, Behold that which is left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew *thee* the word of God.

CHAPTER 10.

Saul anointed king.

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* ^ccaptain over his inheritance?

2 When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth

B.C. 1095.

for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets?

12 And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said unto him

a 1 Sam.9.16; 16.13; 2 Ki.9.3,6.

b 2 Sam.5.2.

c Gen.35.19, 20.

d Holy Spirit. vs.6,10; 1 Sam.11.6. (Gen.1.2; Mal.2.15.)

e 1 Sam.11.6.

and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the *kingdom*, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

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27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

CHAPTER 11.

Saul's victory at Jabesh-gilead.

THEN ⁶Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make a *covenant* with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aieth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the ⁴Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow we will come out

a Kingdom
(O.T.). 1 Sam.
15:1-23. (Gen.
1:26; Zech.
12:8.)

b 1 Sam. 12.
12.

c Isa. 36:16.

d *Holy Spirit*.
1 Sam. 16.
13, 14. (Gen.
1:2; Mal. 2.
15.)

unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

The kingdom renewed at Gilgal.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER 12.

Samuel's proclamation of the kingdom.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to ^ablind mine eyes therewith? and I will restore it you.

4 And they said, ^bThou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in

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my hand. And they answered, He is witness.

Samuel rehearses the deliverances of Jehovah.

6 And Samuel said unto the people, It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD ^dsent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of ^eSisera, captain of the host of Hazor, and into the hand of the ^fPhilistines, and into the hand of the king of ^gMoab, and they fought against them.

10 And they cried unto the LORD, and ^hsaid, We have sinned, because we have forsaken the LORD, and have served Baalim and ⁱAshtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent ^jJerubbaal, and ^kBedan, and ^lJephthah, and ^mSamuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And ⁿwhen ye saw that Nabal the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will ^ofear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

^a Deut.16.19.

^b Psa.37.5,6.

^c Isa.1.18;
Mic.6.2,3.

^d Ex.3.10.

^e Jud.4.2.

^f Jud.10.7.

^g Jud.3.12.

^h Jud.10.10.

ⁱ Jud.2.13,
note.

^j Jud.6.14,23.

^k Jud.11.1.

^l 1 Sam.7.13.

^m 1 Sam.11.2.

ⁿ Psa.19.9,
note.

The sign of thunder and rain.

16 Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it not wheat harvest to day?* I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain things, which cannot profit nor deliver; for they are vain.

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24 Only *^*fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER 13.

The self-will of Saul.

SAUL reigned one year; and when he had reigned two years over Israel.

2 Saul chose him three thousand men of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in *^*Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet

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throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to *^*Gilgal.

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from *^*Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did *^*hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of the Hebrews* went over Jordan to the land of *^*Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

Saul intrudes into the priest's office.

8 And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And *^*he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

The divine rejection of Saul announced.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to *^*Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he *^*com-

a Psa.19.9, note.

b 1 Sam.10.26.

c Josh.5.9.

d Josh.7.2.

e 1 Sam.14.11; Jud.6.2.

f Num.32.1-42.

g Num.16.1-3,32-40.

h 2 Chr.16.9.

i 1 Sam.15.11,28.

manded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man ^aafter his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* ^bOphrah, unto the land of Shual:

18 And another company turned the way to ^cBeth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

CHAPTER 14.

Jonathan's great victory.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

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2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him were about six hundred men;

3 And ^dAhiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, ^ewearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there* was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD to ^fsave by many or by few.

7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had ^ghid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and

^a Psa. 89.20; Acts 13.22.

^b Josh. 18.23.

^c Josh. 16.3.

^d Called Ahimelech, 1 Sam. 22.9, 11, 20.

^e Cf. 1 Sam. 2.28; Num. 16.1-3; 32-40; Jude 11.

^f Deut. 32.36; Jud. 7.4, 7; 2 Chr. 14.11; Rom. 8.31.

^g 1 Sam. 13.6.

they ^afell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, *which a yoke of oxen might plow.*

15 And there was ^btrembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were not there.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, *and there was a very great discomfiture.*

21 Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from* the country round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came

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to a wood; and there was ^dhoney upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were ^eenlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the ^fblood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there.

35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then

^a Lev.26.8.

^b Deut.28.7;
2 Ki.7.6;
Job 18.11.

^c Cf. Josh.6.
26.

^d Ex.3.8;
Num.13.27;
Mt.3.4.

^e 1 Sam.30.
12.

^f Lev.3.17;
17.10; Deut.
12.23,24;
Ezk.33.25;
Acts 15.19,
20.

said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.

39 For, as the LORD liveth, which saveth Israel, ^athough it be in Jonathan my son, he shall surely die. But *there* was not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ^bGive a perfect lot. And Saul and Jonathan were taken: but the people escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

44 And Saul answered, God do so and more also: ^cfor thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought ^dwith God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he gathered an host, and smote the ^eAmalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two

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daughters *were these*; the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER 15.

Saul's incomplete obedience.

(Cf. Gen. 11. 31.)

SAMUEL also said unto Saul, The LORD sent me to anoint thee to be ^kking over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2 Thus saith the LORD of hosts, I remember *that* which ^hAmalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly ⁱdestroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid *wait* in the valley.

6 And Saul said unto the ^jKenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 ^kBut Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that* was good, and would not utterly destroy them: but every thing *that* was vile and refuse, that they destroyed utterly.

^a Cf. v. 44.^b Cf. Josh. 7. 14-18.^c Cf. v. 39.^d 2 Chr. 19. 11; Isa. 13. 3; 2 Cor. 6. 1; Phil. 2. 12, 13.^e Ex. 17. 16.^f 1 Sam. 9. 16.^g Kingdom (O.T.) vs. 1-23; 1 Sam. 16. 1-13. (Gen. 1. 26; Zech. 12. 8.)^h Ex. 17. 8-14; Deut. 25. 17-19.ⁱ Num. 24. 20.^j Jud. 1. 16; 4. 11-17; 1 Chr. 2. 55.^k v. 18.

10 Then came the word of the LORD unto Samuel, saying.

11 It ^arepenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *mean-eth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have ^bobeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as *great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, and to hearken than the fat of rams.

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23 For rebellion *is* as the sin of witchcraft, and stubbornness *is* as iniquity and idolatry. ^cBecause thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the Strength of Israel will not lie nor ^drepent: for he is not a man, that he should repent.

30 Then he said, I have sinned: ^eyet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD ^frepented that he had made Saul king over Israel.

CHAPTER 16.

The choice of David to be king.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from

^a Zech. 8.14, note.

^b Prov. 28.13.

^c Psa. 50.8,9; 51.16,17; Prov. 21.3; Isa. 1.11-17; Jer. 7.22,23; Mic. 6.6-8; Heb. 10.4-10.

^d John 6.38, 53,64; 8.47; 10.25; 12.48; 15.22.

reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a ^aking among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: ^bfor the LORD seeth *h* not as man seeth; for man looketh on the ^coutward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the ^dsheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

David anointed to be king.

12 And he sent, and brought him in. Now he *was* ruddy, and withal

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of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the ^eSpirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

David is brought to Saul.

14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD *is* with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David ^fcame to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and

^a Kingdom (O.T.), vs. 1-13; 2 Sam. 2:1-4, (Gen. 12:6; Zech. 12:8.)

^b Isa. 55:8,9.

^c 2 Cor. 10:7; 1 Pet. 2:4.

^d 2 Sam. 7:8; Psa. 78:70-72.

^e Holy Spirit. vs. 13,14; 1 Sam. 19:20,23; (Gen. 1:2; Mal. 2:15.)

¹ Cf. 1 Sam. 17. 55, 56. The order of events is: (1) David, whose skill on the harp, and valour in the combat with the lion and bear (1 Sam. 17. 34, 36) were known to "one of the servants" of Saul, was brought to play before the king (1 Sam. 16. 17, 18). (2) David returns to Bethlehem (1 Sam. 17. 15). (3) David is sent to Saul's camp (1 Sam. 17. 17, 18) and performs his great exploit. (4) Saul's question (1 Sam. 17. 55, 56) implies only that he had forgotten the name of David's father—not remarkable certainly in an oriental king.

played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER 17.

The defiance of Israel by Goliath.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six ^acubits and a ^bspan.

5 And *he had* an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had ^deight sons: and the man went

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among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Sham-mah.

14 And David was the youngest: and the three eldest followed Saul.

David is sent to the army of Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an Ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men

^a One cubit = 1 ft. 5 in.

^b One span = about 9 in.

^c Ruth 4.22.

^d 1 Sam.16.10,11.

^e 1 Sam.16.11,19.

^f One ephah = 1 bu. 3 pts.

^g Gen.37.14.

that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's banger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? Is there not a cause?

30 And he turned from him toward another, and spake after the same manner; and the people answered him again after the former manner.

David's victory over Goliath.

31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 And Saul armed David with

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his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

a Deut.5.26.

b Gen.37.4,8.

c Deut.20.2,3.

d 1 Sam.20.13;
1 Chr.22.11.

e 2 Sam.3.8;
2 Ki.8.13.

f 1 Ki.20.10.

g 2 Sam.22.33;
Psa.124.8;
Heb.11.
33,34.

h v.10.

i v.51.

j Josh.4.24;
1 Ki.8.43;
18.36; 2 Ki.
19.19; Psa.
46.10; Isa.
52.10.

k Psa.44.6,7;
Hos.1.7;
Zech.4.6.

50 So David prevailed over the Philistine with a ^gsling and with a stone, and smote the Philistine, and slew him; but *there* was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they ^ufled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose ^gson the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

CHAPTER 18.

The love-covenant of Jonathan and David.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments,

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even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

7 And the women answered *one another* as they played, and said, Saul hath ^gslain his thousands, and David his ten thousands.

Saul's jealousy of David, whom he endeavours twice to kill.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the ^gkingdom?

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that the ^gjevil spirit from God came upon Saul, and he ^gprophesied in the midst of the house: and David played with his hand, as at other times; and *there* was a ^gjavelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, ^gbecause he went out and came in before them.

17 And Saul said to David, Behold my elder daughter ^gMerab, her will I give thee to wife: only be thou valiant for me, and ^gfight the LORD's battles. For Saul said, Let

a Jud.3.31;
15.15.

b Heb.11.34.

c Cf.1 Sam.
16.21, note.

d 1 Sam.21.11.

e 1 Sam.15.28.

f 1 Sam.16.14.

g 1 Sam.19.24.

h 1 Sam.19.9,
10.

i Num.27.17;
2 Sam.5.2;
1 Ki.3.7.

j 1 Sam.17.25.

k 1 Sam.25.28.

not mine hand be upon him, but let the ^ahand of the Philistines be upon him.

18 And David said unto ^bSaul, Who *am* I? and what *is* my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto ^cAdriel the Meholathite to wife.

Michal, Saul's daughter, given to David.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the ^dhand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of the twain*.

22 And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, *saying*, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be ^eavenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their ^fforeskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that the LORD was with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

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30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more ^gwisely than all the servants of Saul; so that his name was much set by.

CHAPTER 19.

Saul's third attempt to kill David: David's flight.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted ^hmuch in David: and Jonathan told David, *saying*, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret ⁱplace, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have ^jbeen to thee-ward very good:

5 For he ^kdid put his life in his hand, and ^lslew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul swore. As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the ^mevil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

a vs.21,25;

2 Sam.12.9.

b v.23; 1 Sam.

9.21; 2 Sam.

7.18.

c 2 Sam.21.8.

d v.17.

e 1 Sam.14.24.

f 2 Sam.3.14.

g v.5.

h 1 Sam.18.1.

i Jud.12.3.

j 1 Sam.17.

49,50.

k 1 Chr.11.14.

l 1 Sam.16.14.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 So Michal ^olet David down through a window; and he went, and fled, and escaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

The Spirit of God protects David.

18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they ^bsaw the company of the prophets prophesying, and Samuel standing as appointed over them, the ^cSpirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Secu: and he asked and said, Where *are* Samuel and David? And one said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel

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in like manner, and lay down naked all that day and all that night. Wherefore they say, ^dIs Saul also among the prophets?

CHAPTER 20.

Jonathan protects David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? *it is* not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but ^etruly as the LORD liveth, and as thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the ^ffield unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to ^gBeth-lehem his city: for *there is* a yearly sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil *is* ^hdetermined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a ⁱcovenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into

a Josh. 2.15.

b 1 Sam. 10. 5, 6.

c *Holy Spirit.* vs. 20, 23; 2 Sam. 23. 2. (Gen. 1. 2; Mal. 2. 15.)

d 1 Sam. 10. 10, 12.

e 1 Sam. 27. 1.

f 1 Sam. 19. 2.

g John 7. 42.

h 1 Sam. 25. 17.

i 1 Sam. 18. 3; 23. 18.

the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if *there be* good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath ^abeen with my father.

14 And thou shalt not only live yet I live shew me the kindness of the LORD, that I die not:

15 But ^balso thou shalt not cut off thy kindness from my house for ever: not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even ^crequire it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And as touching the ^dmatter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

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25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not ^eclean; surely he is not clean.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a ^hjavelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

a 1 Sam. 10.7; 11.6; 2 Sam. 7.15.

b 1 Sam. 24.21; 2 Sam. 9.1,7.

c 2 Sam. 4.7.

d vs. 14, 15.

e Lev. 15.5.

f v. 6.

g 1 Sam. 19. 6, 11.

h 1 Sam. 18. 11.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

38 And Jonathan cried after the lad, *Make speed, haste, stay not.* And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, *Go, carry them to the city.*

41 *And* as soon as the lad was gone, David arose out of a *place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, *Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever.* And he arose and departed: and Jonathan went into the city.

CHAPTER 21.

David flees to Ahimelech and to Achish.

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, *Why art thou alone, and no man with thee?*

2 And David said unto Ahimelech the priest, *The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.*

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

4 And the priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.*

5 And David answered the priest, and said unto him, *Of a truth women have been kept from us about these three days, since I*

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came out, and the vessels of the young men are holy, and *the bread* is in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8 And David said unto Ahimelech, *And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.*

9 And the priest said, *The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here.* And David said, *There is none like that; give it me.*

10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?*

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, *Lo, ye see the man is mad: wherefore then have ye brought him to me?*

15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

CHAPTER 22.

David in rejection gathers his mighty men.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren

^a vs. 21, 22.

^b 1 Sam. 14. 3, called *Ahiah*, also *Abiathar*.

^c Ex. 25. 30; Lev. 24. 5-9.

^d Ex. 25. 30, note.

^e 1 Sam. 22. 9; Psa. 52, title.

^f 1 Sam. 17. 2, 50.

^g Psa. 34. 4; 56. 3.

^h 2 Sam. 23. 13; Mic. 1. 15; Heb. 11. 38.

all his father's house heard *it*, they went down thither to him.

2 ^aAnd every one *that was* in distress, and every one *that was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a ^bcaptain over them: and there were with him about four hundred men.

David's wanderings and dangers.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the ^cson of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he ^denquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*, my lord.

13 And Saul said unto him, Why

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have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king ^eimpute *any* thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all ^fthy father's house.

17 And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put ^gforth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And ^hNob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 And one of the sons of Ahimelech the son of Ahitub, named ⁱAbiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt* be in safeguard.

CHAPTER 23.

David's wanderings and adventures.

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

^a Jud. 11. 3.

^b Heb. 2. 10.

^c 1 Sam. 8. 14.

^d Num. 27. 21.

^e 1 Sam. 19. 4, 5; 24. 11.

^f *Imputation.* 2 Sam. 19. 18, 19. (Lev. 25. 50; Jas. 2. 23.)

^g Deut. 24. 16.

^h Ex. 1. 17.

ⁱ vs. 9, 11.

^j 1 Sam. 23. 6; 1 Ki. 2. 26, 27.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 And David knew that Saul secretly practised mischief against him: and he ^asaid to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him

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every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and ^bstrengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also ^cSaul my father knoweth.

18 And they two made a ^ccovenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ^dThen came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, ^eBlessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will ^fsearch him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

a Num.27.21.

b Heb.12.12.

c Psa.27.1.3;
Isa.54.17;
Heb.13.6.

d 1 Sam.24.20.

e 2 Sam.21.7.

f 1 Sam.26.1.

g Jud.17.2;
Mic.3.11.

h 1 Ki.18.10.

i 1 Sam.25.2.

27 But there ^acame a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ^bSela-hamahlekoth.

29 And David went up from thence, and dwelt in strong holds at En-gedi.

CHAPTER 24.

David's mercy to Saul in En-gedi.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to ^ccover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, ^dBehold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart ^esmote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes

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have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine* eye spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD'S anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom *is* the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, ^fthat thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men *gat* them up unto the hold.

a 2 Ki.19.9.

b i.e. The Crag (or Cliff) of Divisions.

c Jud.3.24.

d 1 Sam.26.8,11.

e 2 Sam.24.10.

f 2 Sam.21.6-8.

CHAPTER 25.

The death of Samuel.

AND Samuel died; ^aand all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of ^bParan.

David and Nabal.

2 And *there was* a man in Maon, whose possessions *were* in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man was ^cchurlish and evil in his doings; and he was of the house of Caleb.

4 And David heard in the wilderness that Nabal did ^dshear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, Peace be both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

11 ^eShall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?

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12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ^fabode by the stuff.

14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

15 But the men *were* very good unto us, and ^gwe were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is* such a son of Belial, that a man cannot speak to him.

18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *per-tained* unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hastened, and ^hlighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let* this iniquity *be*: and let thine

a Num.20.29;
Deut.34.8.

b Gen.21.21;
Num.10.12.

c i.e. fool.

d vs.10,11,17.

e Gen.38.13;
2 Sam.13.23.

f Jud.8.6.

g 1 Sam.30.24.

h v.7.

i 2 Sam.23.
6,7.

j One measure = about
4 pecks.

k Josh.15.18.

handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withhelden thee from coming to *shed* blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord *fighteth* the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be *bound* in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as *out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been

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left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 And Abigail came to Nabal: and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

38 And it came to pass about ten days *after*, that the LORD *smote* Nabal, and he died.

Abigail becomes David's wife.

a 1 Sam.18.17.

b Psa.66.9;
Mal.3.17.

c 2 Ki.15.5.

d v.32.

e Prov.22.23.

f 1 Sam.27.3.

39 And when David heard that Nabal was dead, he said, *Blessed be* the LORD, that hath *pleaded* the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hastened, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife.

Ahinoam becomes David's wife.

43 David also took *Ahinoam* of Jezreel; and they were also both of them his wives.

44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

CHAPTER 26.

David spares Saul the second time.

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is before Jeshimon?*

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, *which is before Jeshimon*, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and ^aAbner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for ^bwho can stretch forth his hand against the LORD'S anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and ^cperish.

11 The LORD ^dforbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

B.C. 1060.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

13 Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, *Who art thou that criest to the king?*

15 And David said to Abner, *Art not thou a valiant man?* and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear *is*, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, ^eIs this thy voice, my son David? And David said, *It is my voice, my lord, O king.*

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my ^fsoul was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every

a 1 Sam.14.50.

b 1 Sam.24.6;
2 Sam.1.16.

c 1 Sam.31.6.

d 1 Sam.24.
6,12.

e 1 Sam.24.16.

f 2 Sam.16.11.

g 2 Sam.14.16.

h v.24.

i Psa.7.8.

man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD'S anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAPTER 27.

David's lapse of faith. He goes to Philistia.

AND David said in his heart, I shall now perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

8 And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

B.C. 1060.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

CHAPTER 28.

David among Israel's enemies.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

Saul and the witch of En-dor.

7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his

^a Cf. 1 Chr. 29. 28.

^b 1 Sam. 25. 13.

^c Josh. 19. 5

^d Jud. 1. 29.

^e 1 Sam. 25. 1.

^f Josh. 19. 18; 2 Ki. 4. 8.

^g See Ex. 28. 30, note.

^h 1 Chr. 10. 13; Isa. 8. 19.

servants said to him, Behold, *there* is a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

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19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines; and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER 29.

David providentially saved from fighting against Israel.

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

a v.3.

b v.6.

c 1 Sam.15.28.

d 1 Sam.13.

9,13; 15.1-26; 1 Chr. 10.13.

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to ^abattle, lest in the battle he be an adversary to us: for wherewith should he ^breconcile himself unto his master? *should it not be with the heads of these men?*

5 *Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?*

6 Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: ^cfor I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an ^eangel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAPTER 30.

David avenges the destruction of Ziklag.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that were therein: they slew not any, either great or small, but

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carried *them* away, and went on their way.

3 So David and his men came to the city, and, behold, *it* was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two ^fwives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David ^gencouraged himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, ^hbring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his ⁱspirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of the ^jCherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb: and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this com-

^a 1 Sam. 14. 21.

^b Or, *make himself pleasing.* See Dan. 9. 24, note.

^c 1 Sam. 18. 7.

^d v. 3.

^e Heb. 1. 4, note.

^f 1 Sam. 25. 42, 43.

^g Psa. 18. 6; 25. 1, 2; 34. 1, 8; 40. 1, 2; 42. 5, 11; 56. 1, 4; Isa. 25. 4; Jer. 16. 19; Hab. 3. 17.

^h 1 Sam. 23. 2, 9.

ⁱ 1 Sam. 14. 27; Jud. 15 19.

^j 2 Sam. 8. 18; 1 Ki. 1. 38.

pany? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David ^{recovered} all.

20 And David took all the flocks: and the herds, *which* they drave before those *other* cattle, and said, This is David's spoil.

21 And David came to the two hundred men, which were so faint, that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted them.

22 Then answered all the wicked men and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? ^{but} as his part is that goeth down to the battle, so *shall* his part be that tarrieth by the stuff: they shall part alike.

25 And it was so from that day

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forward, that he made it a statute and an ordinance for Israel unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

CHAPTER 31.

The death of Saul.

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul, and the archers ^{hit} him; and he was sore wounded of the archers.

4 ^{Then} said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

¹ Cf. 2 Sam. 1, 10; 21, 12. The order is: (1) Saul is "hit"—wounded mortally, potentially "slain," by the Philistines; (2) either to escape agony, or insult by the enemy, he falls upon his sword, and his armour-bearer, supposing him to be dead, slew himself; (3) but Saul was not dead; raising himself upon his spear, he besought the Amalekite to put him to death.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morning, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines

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a 1 Sam.21.9.

b Jud.2.13;
2 Sam.21.12.c Josh.17.11;
Jud.1.27.d *Contra*,
2 Chr.16.14.e 2 Sam.2.4,
5; 2 Sam.
21.12,14.

round about, to publish *it in* the house of their idols, and among the people.

10 And they put his ^aarmour in the house of ^bAshtaroth: and they fastened his ^cbody to the wall of Beth-shan.

11 And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and ^dburnt them there.

13 And they took their bones, and ^eburied *them* under a tree at Jabesh, and fasted seven days.

THE SECOND BOOK OF SAMUEL

OTHERWISE CALLED

1 1]

THE SECOND BOOK OF THE KINGS.

[1 17

As First Samuel marks the failure of man in Eli, Saul, and even Samuel, so Second Samuel marks the restoration of order through the enthroning of God's king, David. This book also records the establishment of Israel's political centre in Jerusalem (2 Sam. 5. 6-12), and her religious centre in Zion (2 Sam. 5. 7; 6. 1-17). When all was thus ordered, Jehovah established the great Davidic Covenant (7. 8-17) out of which all kingdom truth is henceforth developed. David, in his "last words" (23. 1-7), describes the millennial kingdom yet to be.

The book is in four parts: I. From the death of Saul to the anointing of David over Judah, in Hebron. 1. 1-27. II. From the anointing in Hebron to the establishment of David over united Israel, 2. 1-5. 25. III. From the conquest of Jerusalem to the rebellion of Absalom, 6. 1-14. 33. IV. From the rebellion of Absalom to the purchase of the temple-site, 15. 1-24. 25.

The events recorded in II Samuel cover a period of 38 years (Ussher).

CHAPTER 1.

David hears of Saul's death.

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, ^bHow went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand,

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I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them; and likewise all the men that were with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.

David mourns the death of Saul and Jonathan.

17 And David lamented with this lamentation over Saul and over Jonathan his son:

a 1 Sam. 30. 17, 26.

b 1 Sam. 4. 16.

c Cf. 1 Sam. 31. 4, 5, note.

d 1 Sam. 24. 6; 26. 9; Psa. 105. 15.

e 1 Ki. 2. 32, 33, 37.

18 (Also he bade them teach the children of Judah *the use of the bow*: behold, it is written in the book of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines "rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as *though he had not been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their ^bdeath they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAPTER 2.

David received as king by Judah.

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came,

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and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead were they that buried Saul.

David's message to the men of Jabesh-gilead.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

Abner makes Ish-bosheth king over eleven tribes.

8 But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

The second civil war.

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his

a Jud.16.23.

b 1 Sam.31.2,4.

c Kingdom (O.T.). vs. 1-4; 2 Sam.5.1-3. (Gen.1.26; Zech. 12.8.)

d 2 Sam.5.1,3.

e 1 Sam.27.2,3; 1 Chr.12.1.

f 1 Sam.31.11,13.

g Jud.8.1. note.

h Cf. Jud.20.1.

i Josh.10.2,4,12.

j Jer.41.12.

fellow by the head, and thrust his sword in his fellow's side; so they fell down together; wherefore that place was called ^aHelkath-hazzurim, which is in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel; and Asahel was as light of foot as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, *Art thou Asahel?* And he answered, *I am.*

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me; wherefore should I smite thee to the ground? how then should I hold up my face to ^bJoab thy brother?

23 Howbeit he refused to turn aside; wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place; and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and

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all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to ^aMahanaim.

30 And Joab returned from following Abner; and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER 3.

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

David's family in Hebron (1 Chr. 3. 1-4).

2 And unto David were sons born in Hebron: and his firstborn was Amnon, of ^aAhinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, ^bAbsalom the son of Maacah the daughter of Talmai king of ^cGeshur;

4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

Abner deserts to David.

7 And Saul had a concubine, whose name was ^dRizpah, the daughter of Aiah; and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said,

a i.e. Field of Swords.

b 2 Sam. 3. 27.

c 2 Sam. 3. 27; 4. 6; 20. 10.

d v. 12.

e Cf. 2 Sam. 5. 13-16.

f 1 Chr. 3. 1, 4.

g 1 Sam. 25. 43.

h 2 Sam. 15. 1-18.

i 2 Sam. 13. 37; 1 Sam. 27. 8.

j 2 Sam. 21. 8.

^aAm I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except, ^bas the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again. because he feared him.

12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to ^dIsh-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me ^efor an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, even from ^fPhaltiel the son of Laish.

16 And her husband went with her along weeping behind her to ^gBahurim. Then said Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you:

18 Now then do *it*: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears ^hof Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I

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will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

Joab's murder of Abner.

27 And when Abner was returned to Hebron, Joab took him ⁱaside in the gate to speak with him quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

28 And afterward when David heard *it*, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner:

29 Let it *rest* on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that *were* with him, ^mRend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.

a 1 Sam.24.14.

b 1 Sam.15.28.

c 1 Sam.18.20.

d 2 Sam.2.10.

e 1 Sam.18.25,27.

f 1 Sam.25.44, Phalti.

g 2 Sam.19.16.

h 1 Chr.12.29.

i vs.10,12.

j 1 Sam.29.6.

k 1 Ki.2.5.

l 1 Ki.2.32,33.

m 2 Sam.1.2, 11; Josh.7.6.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, "till the sun be down.

36 And all the people took notice of it, and it pleased them: as whatsoever the king did ^bpleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak, though anointed king; and these men the sons of Zeruiah be 'too hard for me: the LORD shall reward the doer of evil according to his wickedness.

CHAPTER 4.

The murder of Ish-bosheth.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for ^dBeeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of

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the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, as *though* they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, ^ewhich sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath ^fredeemed my soul out of all adversity,

10 ^gWhen one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ^hrequire his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

CHAPTER 5.

David becomes king over Israel (1 Chr. 11. 1-3).

THEN came all the tribes of Israel to ⁱDavid unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that ledest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king

a Jud.20.26.

b was good in their eyes.

c 2 Sam.19.6, 7.

d Josh.18.25.

e Neh.11.33.

f 1 Sam.29.1, 11.

g 1 Sam.19.2; 23.15; 25.29.

h Ex.14.30, note; Isa.59.20, note.

i 2 Sam.1.2, 16.

j Gen.9.5,6.

k Kingdom (O.T.), vs. 1-3; 2 Sam. 7.8-16. (Gen. 1.26; Zech. 12.8.)

l Cf.1 Chr. 12.23-40.

David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

Jerusalem made the capital of the united kingdom (1 Chr. 11. 4-9).

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul, he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went on, and grew great, and the LORD God of hosts was with him.

11 And Hiram ^bking of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

Children of David born in Jerusalem. (Cf. 2 Sam. 3. 2-5; 1 Chr. 3. 1-4.)

13 And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

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War with the Philistines

(1 Chr. 14. 8-17).

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of *it*, and went down to the hold

(*Here, in the order of time, comes* 2 Sam. 23. 13-17; 1 Chr. 11. 15-19; 12. 8-15.)

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

CHAPTER 6.

David seeks to bring the ark to Jerusalem.

AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

a Josh. 15. 63.

b 1 Chr. 14. 1, 2.

c 2 Sam. 23. 14.

d 1 Chr. 11. 15.

e Jas. 4. 15.

f i.e. The plain of breaches.

g 1 Chr. 14. 16, Gibeon.

h Josh. 15. 9, 60, Kirjath-jearim

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Nathon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

David brings up the ark
(1 Chr. 15. 25-29; 16. 1).

12 And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had

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14 And David danced before the LORD with all his might: and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

a 1 Chr. 13.9. Chidon.

b Num. 4.15.

c Miracles (O.T.). 1 Ki. 13.4-6. (Gen. 5.24; Jon. 2. 1-10.)

d One pace = about 5 ft.

e 1 Chr. 16.1.

f 1 Sam. 13.14.

g Cf. 2 Sam. 21.8.

¹ The story of David's new cart and its results is a striking illustration of the spiritual truth that blessing does not follow even the best intentions in the service of God except as that service is rendered in God's way. It is a constant point of failure. God had given explicit directions how the ark should be borne (Num. 4. 1-15), but David adopted a Philistine expedient (1 Sam. 6. 7, 8). The church is full of Philistine ways of doing service to Christ. Cf. 1 Cor. 1. 17-31; 2 Cor. 10. 4, 5. See, also, 1 Chr. 15. 2.

CHAPTER 7.

David's desire to build the LORD'S house (1 Chr. 17. 1-3).

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.

The Seventh or Davidic Covenant (1 Chr. 17. 7-15).

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore ^aso shalt thou say unto my servant ^bDavid, Thus saith the LORD of hosts, I took thee from the sheepcote, from following

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the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

14 ^cI will be his father, and he shall be my son. If he commit iniquity, I will ^dchasten him with the rod of men, and with the stripes of the children of men:

15 But ^emy mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine ^fhouse and thy kingdom ^gshall be established for

^a *The Eight Covenants.* Heb. 8. 8; (Gen. 1. 28; Heb. 8. 10.)

^b *Israel (history).* vs. 8-17; ? Ki. 17. 6-23. (Gen. 12. 2, 3; Rom. 11. 26.)

^c Heb. 1. 5.

^d *Judgments (the seven).* vs. 14, 15; 2 Sam. 12. 13, 14 (2 Sam. 7. 14; Rev. 22. 12.)

^e *Christ (first advent).* Psa. 2. 2. (Gen. 3. 15; Acts 1. 9.)

¹ Verses 14 and 15 state the principle of judgment within the *family* of God (see 1 Cor. 11. 31, *note*). It is always remedial, not penal (Heb. 12. 5-11). Judgment of the wicked is penal, not remedial.

² The Davidic Covenant (vs. 8-17). This covenant, upon which the glorious kingdom of Christ "of the seed of David according to the flesh" is to be founded, secures:

- (1) A Davidic "house"; i.e. posterity, family.
- (2) A "throne"; i.e. royal authority.
- (3) A kingdom; i.e. sphere of rule.
- (4) In perpetuity; "for ever."

(5) And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement, but *not* to the abrogation of the covenant (2 Sam. 7. 15; Psa. 89. 20-37; Isa. 24. 5; 54. 3). The chastisement fell: first in the division of the kingdom under Rehoboam, and, finally, in the captivities (2 Ki. 25. 1-7). Since that time but one King of the Davidic family has been crowned at Jerusalem and He was crowned with thorns. But the Davidic Covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable (Psa. 89. 30-37), and the Lord God will yet give to that thorn-crowned One "the throne of his father David" (Lk. 1. 31-33; Acts 2. 29-32; 15. 14-17).

See, for the other seven covenants: *Edenic*, Gen. 1. 28; *Adamic*, Gen. 3. 15; *Noahic*, Gen. 9. 1; *Abrahamic*, Gen. 15. 18; *Mosaic*, Ex. 19. 25; *Palestinian*, Deut. 30. 3; *New*, Heb. 8. a.

ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

David's worship and prayer
(1 Chr. 17. 16-27).

18 Then went king David in, and sat before the LORD, and he said, Who art I, O Lord GOD? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee

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to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

CHAPTER 8.

The fullest establishment of David's kingdom (1 Chr. 18. 1-17).

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Bethah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedi-

^a Kingdom (O.T.). vs. 8-16; 2 Sam. 23.1-5. (Gen. 1.26; Zech. 12.8.)

^b Bible prayers (O.T.). 2 Sam. 24.17. (Gen. 15.2; Hab. 3.1-16.)

^c Ex. 14.30, note.

^d Num. 24.17.

^e 2 Sam. 12.31.

^f 1 Chr. 18.4.

^g Or, Tibhath.

^h 1 Ki. 7.51; 1 Chr. 18.11.

cated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*.

14 And he put garrisons in ^aEdom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 And Joab the son of Zeruiah was over the host; and ^bJehoshaphat the son of Ahilud was recorder;

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe;

18 And ^cBenaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

CHAPTER 9.

David and Mephibosheth.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him ^dkindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, Thy servant *is he*.

3 And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?* And Ziba said unto the king, Jonathan hath yet a son, *which is lame on his feet*.

4 And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And Da-

B.C. 1040.

vid said, Mephibosheth. And he answered, Behold thy servant!

7 And David said unto him, *Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.*

8 And he bowed himself, and said, *What is thy servant, that thou shouldst look upon such a dead 'dog as I am?'*

9 Then the king called to Ziba, Saul's servant, and said unto him, *I have 'given unto thy master's son all that pertained to Saul and to all his house.*

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread ^ealways at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, *According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.*

12 And Mephibosheth had a young son, whose name was ^fMicha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAPTER 10.

The Ammonite-Syrian war (1 Chr. 19. 1-19).

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, *Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants*

^a Gen. 27. 29; Num. 24. 18.

^b 1 Ki. 4. 3.

^c 1 Chr. 18. 17.

^d A lovely picture of salvation by grace. (1) What grace is—kindness to a helpless one for another's sake, vs. 1-3. (1 John 2. 12.) (2) Grace gives the highest place, v. 11. (Eph. 1. 1-6.) (3) Grace keeps the saved one, v. 13. (John 10. 28, 29.)

^e 2 Sam. 16. 9.

^f 2 Sam. 19. 29.

^g vs. 7, 13.

^h 1 Chr. 8. 34.

ⁱ 2 Ki. 25. 29.

unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed; and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they stank before David, the children of Ammon sent, and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the *b*mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate; and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river; and they came to Helam; and Shobach the captain

B.C. 1037.

of the host of Hadarezer went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAPTER 11.

David's great sin.

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of *him* how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

a 2 Sam. 8.3.

5.

b 2 Sam. 23.8.

c Deut. 31.6;
Josh. 1.6, 7, 9;
Neh. 4.14.d 1 Chr. 19.16,
Shophach.

e 1 Chr. 19.18.

f 1 Chr. 20.1.

g 1 Chr. 3.5.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah ^asaid unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David wrote ^ba letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be ^csmitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of ^dJerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall?

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then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done ^edispleased the LORD.

CHAPTER 12.

David's repentance.

AND the LORD sent ^aNathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this *thing* shall surely die:

^a 2 Sam. 7.2,6.^b 1 Ki. 21.8,9.^c 2 Sam. 12.9.^d Jerubbaal, Jud. 6.32.^e 2 Sam. 12.26.^f 1 Chr. 21.7; Heb. 13.4.^g Parables (O.T.) vs. 1-4; 2 Sam. 14.1-14, (Jud. 9.7-15; Zech. 11.7-14.)

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD. Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that* is born unto thee ^{shall} surely die.

15 And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the

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child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

The birth of Solomon.

24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name ^{Je}Jedidiah, because of the LORD.

David and Joab take Rabbah (1 Chr. 20. 1-3).

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

^a Here read Psalm 51.

^b Judgments (the seven). vs. 13, 14; Psa. 50. 1-22. (2 Sam. 7. 14; Rev. 22. 12.)

^c Isa. 38. 2, 3; Joel 2. 14; Jon. 3. 9.

^d i.e. Beloved of the LORD. Neh. 13. 26; Mt. 3. 17.

30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER 13.

Amnon's crime.

AND it came to pass after this, that Absalom the son of David, had a fair sister, whose name was *Tamar*; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister *Tamar*; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was *Jonadab*, the son of *Shimeah* David's brother: and *Jonadab* was a very subtil man.

4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love *Tamar*, my brother *Absalom's* sister.

5 And *Jonadab* said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister *Tamar* come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let *Tamar* my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to *Tamar*, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So *Tamar* went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured

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them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto *Tamar*, Bring the meat into the chamber, that I may eat of thine hand. And *Tamar* took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in *Israel*: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in *Israel*. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There* is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And *Tamar* put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

20 And *Absalom* her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother: regard not this thing. So *Tamar* remained desolate in her brother *Absalom's* house.

21 But when king David heard of all these things, he was very wroth.

22 And *Absalom* spake unto his brother Amnon neither good nor

^d One talent = £6150, or \$29,085.

^h 1 Chr. 3.9.

^c 1 Ki. 21.4.

^d 1 Sam. 16.9. *Shammah*.

^e Gen. 18.6.

^f Lev. 18.9, 11; 20.17.

^g Psa. 45. 13, 14.

^h 2 Sam. 1.2; Josh. 7.6; Job 2.12.

bad: for Absalom hated Amnon, because he had forced his sister Tamar.

Absalom's vengeance for Tamar's wrong.

23 And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth: and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shim-eah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

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33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

Absalom's flight to Geshur.

37 But Absalom fled, and went to Talmai, the son of Ammihud, king of ¹Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David ²longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

CHAPTER 14.

*The recall of Absalom: (1)
Joab's craft.*

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to ^bTekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ^cspeak on this manner unto him. So Joab put the words in her mouth.

4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

^a Lit. was consumed.

^b 2 Chr. 11.6.

^c Parables (O.T.), vs. 1-14; 1 Ki. 20. 35-40. (Jud. 9. 7-15; Zech. 11. 7-14.)

¹ See 1 Sam. 27. 8. David, in the years of his wanderings, made a savage raid upon Geshur, and evidently bore away Maacah, daughter of the king of Geshur. Of her was born Absalom, and in him was her wild Bedouin blood, and the blood of a father who had been the reckless chief of a handful of desperate men (2 Sam. 3. 3; 23. 8-39), and whom only the divine love could tame (2 Sam. 22. 36). In Absalom David reaped from his own sowing.

6 And thy handmaid had two sons, and they two strove together in the field, and *there* was none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor reminder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the *revengers* of ^bblood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God *respect any person*: yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

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16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an *angel* of God, so is my lord the king to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an *angel* of God, to know all *things* that *are* in the earth.

David's half-hearted forgiveness of Absalom.

21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and ¹saw not the king's face.

David forgives Absalom.

25 But in all Israel there was none to be so much praised as Absalom

^a Heb. *goel*, Rede^{mp.} (*Kinsman type*). Isa. 59.20, note.

^b Num.35.19.

^c 2 Sam.13.37; Job 34.19; Mt.22.16; Acts 10.34; Rom.2.11.

^d Heb.1.4, note.

^e 2 Sam.13.37.

¹Not so had God taught David to forgive. Legalists have thought Absalom's willingness to have been due to over-indulgence on the part of David. There is no such intimation in Scripture. Rather it would seem that had David at this time taken Absalom into intimacy, the rebellion might have been averted.

for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled it: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And unto Absalom there were born three ^asons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me to *have been* there still; now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

CHAPTER 15.

Absalom steals the love of the ten tribes ("Israel").

AND it came to pass after this, that Absalom ^bprepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

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3 And Absalom said unto him, See, thy matters are good and right; but *there is no man deputed* of the king to hear thee.

4 Absalom ^csaid moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to *him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole ~~the~~ hearts of the men of Israel.

Outbreak of Absalom's rebellion.

7 And it came to pass after ^dforty years, that Absalom said unto the king, I pray thee, let me go and ^epay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

Flight of David from Jerusalem.

13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants

^d See 2 Sam. 18.18. note.

^b 1 Ki.1.5.

^c Jud.9.29.

^d Some authorities read "four."

^e 1 Sam.16.2.

are ready to do whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

21 And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

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28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

CHAPTER 16.

The false servant of Mephibosheth.

AND when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

a 2 Sam. 12. 11; 16. 21, 22.

b 2 Sam. 8. 18.

c 2 Sam. 18. 2.

d 1 Sam. 23. 13.

e 2 Sam. 16. 2.

f Num. 4. 15.

g Num. 14. 8; 1 Ki. 10. 9.

h 1 Sam. 3. 18.

i 1 Sam. 9. 9.

j 2 Sam. 17. 16.

k 2 Sam. 19. 4.

l v. 12.

m 2 Sam. 16. 23; 17. 14, 23.

n Josh. 16. 2.

o 2 Sam. 17. 15, 16.

p 2 Sam. 15. 30, 32.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

Shimei curses David.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the *blood* of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 Then said Abishai the son of Zeruiah unto the king, Why should this dead *dog* curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the

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LORD will requite me *good* for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

Absalom enters Jerusalem.

15 And Absalom, and all the people of the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, *when* Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 Then said Absalom to *Ahithophel*, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the *hearts* of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went *in* unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

CHAPTER 17.

The diverse counsel of Ahithophel and Hushai.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he is *weary* and weak handed, and

a 2 Sam.19.27.

b 2 Sam.1.16;
3.28,29;
4.8-12.

c 2 Sam.9.8.

d Heb.12.10,
12.

e 2 Sam.15.37.

f 2 Sam.15.
33,34.

g 2 Sam.15.12.

h 2 Sam.2.7.

i 2 Sam.12.
11,12.j 2 Sam.16.14;
Deut.25.18.

will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to

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the intent that the LORD might bring evil upon Absalom.

15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab:

a Josh.2.11.

b Josh.11.4;
1 Ki.20.10.

c 2 Sam.15.31.

d 2 Sam.15.27,
36.

e Josh.15.7.

f 2 Sam.16.5.

g 2 Sam.2.8.

which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that ^aShobi the son of Nahash of Rabbah of the children of Ammon, and ^bMachir the son of Ammiel of Lodebar, and ^cBarzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched ^dcorn, and beans, and lentiles, and parched ^epulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The ^fpeople is hungry, and weary, and thirsty, in the wilderness.

CHAPTER 18.

The battle of Mount Ephraim.

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of ^gIttai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the ^hpeople answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

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7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

8 The battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

The slaying of Absalom.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in ⁱour hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: ^jfor there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale:

a 2 Sam.10.1.

b 2 Sam.9.4.

c 2 Sam.19.31,32; 1 Ki.2.7.

d 2 Sam.16.2,14.

e 2 Sam.15.19.

f 2 Sam.21.17.

g v.5.

h 2 Sam.14.19,20.

for he said, ¹I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

David is told of Absalom's death.

19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

24 And David ^asat between the two gates: and the ^bwatchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, ^dBlessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

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29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When ^eJoab sent the king's servant, and ^fme thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cush came; and Cush said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cush, *Is* the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man is.

The touching grief of King David.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son ^gAbsalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAPTER 19.

Joab reproaches David.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was ^hturned into ⁱmourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, ^opeople being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And ^hJoab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor

^a 1 Sam. 4.13.

^b 2 Ki. 9.17.

^c 1 Ki. 1.42.

^d 2 Sam. 15.12.

^e vs. 14-17.

^f 2 Sam. 12.10.

^g Jud. 21.2.

^h 2 Sam. 18.14.

¹The pillar mentioned must have been reared before the birth of sons to Absalom. Cf. 2 Sam. 14. 27. Another view is that his sons died in youth. They are not mentioned in the genealogies.

servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

David's return to Jerusalem.

9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now ^bhe is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to ^dAmasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart* of one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And Shimei the son of Gera, a Benjaminite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his

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twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did ^bperversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he ^ccurst the LORD'S anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an ^kangel of God: do therefore *what is good* in thine eyes.

28 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

a 2 Sam.18. 6,8.

b 2 Sam.15.14.

c 2 Sam.5.1.

d 2 Sam.17. 25; 1 Chr.2. 17.

e Josh.5.9.

f 2 Sam.9.2. 10.

g Imputation. vs.18,19; Psa.32.2; (Lev.25.50; Jas.2.23.)

h 2 Sam.16.5.

i 2 Sam.13.33.

j 1 Sam.26.9.

k Heb.1.4. note.

l 2 Sam.9.7. 10,13.

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant *Chimham*; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, *Chimham* shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and *Chimham* went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

The old strife begins anew.

41 And, behold, all the men of Israel came to the king, and said

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unto the king, Why have our brethren the men of Judah stolen thee away, and have ^bbrought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAPTER 20.

AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women *his* ^dconcubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

Joab murders Amasa.

4 Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to ^eassemble the men of Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of

^a 1 Ki. 2.7; Jer. 41.17.

^b vs. 11, 15.

^c 1 Ki. 12.16.

^d 2 Sam. 15.16.

^e 2 Sam. 19.13.

Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway unto the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

Suppression of Sheba's revolt.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites; and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask coun-

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sel at Abel: and so they ended the matter.

19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri, by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder:

25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler about David.

CHAPTER 21.

The three years' famine.

THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

a 1 Ki.2.5.

b 2 Ki.15.29.

c 2 Ki.19.32.

d 2 Sam.8.16, 18.

e 1 Ki.4.6.

f Josh.9.3, 21.

g See Ex.29. 33, note.

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in ^aGibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the ^bLORD'S oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five ^csons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the ^dPhilistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the

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country of Benjamin in ^eZelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was *intreated* for the land.

A war with the Philistines.

15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, ^fThou shalt go no more out with us to battle, that thou quench not the ^glight of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then ^hSibbechai the Hushathite slew Saph, which was of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother* of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan the son of ⁱShimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER 22.

David's song of deliverance.

AND David spake unto the LORD the words of this ^jsong in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, The LORD *is* my rock, and my ^kfortress, and my deliverer;

3 The God of my rock; in him will I ^ltrust: *he is* my ^mshield, and the

a 1 Sam.10.

26.

b 1 Sam.20.

15.

c Cf.2 Sam.

6.23. The "five sons" were children of Michal's sister Merab, wife of Adriel, "whom she brought up for Adriel" (1 Sam.18.19).

d Cf.1 Sam.

31.4,5, note.

e Josh.18.28.

f 2 Sam.24.

25.

g 2 Sam.18.3.

h 1 Ki.11.36.

i 1 Chr.20.4.

j 1 Sam.16.9,

Shammah.

k Psa.18.

l Psa.91.2.

m Psa.2.12,

note.

n Psa.84.11.

horn of my salvation, my high tower, and my ^arefuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the waves of death compassed me, the floods of ungodly men made me afraid;

6 The sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress I called upon the LORD, and cried to my God: and he did ^bhear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled: the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and ^cfire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness was under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD ^dthundered from heaven, and the most High uttered his voice.

15 And he sent out ^earrows, and scattered them; lightning, and discomfited them.

16 And the channels of ^fthe sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of many ^gwaters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in ^hme.

21 The LORD rewarded me ⁱaccording to my righteousness: according to the ^jcleanness of my hands hath he recompensed me.

22 For I have kept the ways of

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the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight.

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* tried: he *is* a buckler to all them that ^ktrust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength *and* power: and he maketh my way perfect.

34 He maketh my ^lfeet like hinds' feet: and setteth me upon my high places.

35 He teacheth my hands to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

37 Thou hast enlarged my steps under me; so that my feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

^a Psa. 46. 1, 11.

^b Psa. 34. 6, 15.

^c Psa. 97. 3. 4.

^d Psa. 29. 3.

^e Deut. 32. 23.

^f Nah. 1. 4.

^g Isa. 43. 2.

^h 2 Sam. 15. 26.

ⁱ 1 Sam. 26. 23.

^j Job 17. 9.

^k Psa. 2. 12, note.

^l Hab. 3. 19.

42 They looked, but *there* was none to save; *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

44 Thou also hast delivered me from the ^astrivings of my people, thou hast kept me *to be* head of the ^bheathen: a people *which* I knew not shall serve me.

45 Strangers shall submit themselves unto me; as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD liveth; and blessed *be* my rock; and exalted *be* the God of the rock of my salvation.

48 It *is* God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies; thou also hast lifted me up on high above them that rose up against me; thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the ^bheathen, and I will sing praises unto thy name.

51 *He* *is* the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.

CHAPTER 23.

The last words of David.

NOW *these be* the last words of David. ^cDavid the son of Jesse said, and the man *who* was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The ^dSpirit of the LORD spake by me, and his ^eword was in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the ^ffear of God.

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; as the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is*

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all my salvation, and all *my* desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

David's mighty men. (Cf. 1 Chr. 11. 10-47.)

8 *These be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the ^eEznite: *he lift up his spear* against eight hundred, whom he slew at one time.

9 And after him was Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was ^hweary, and his hand clave unto the sword; and the LORD wrought a great victory that day; and the people returned after him only to ⁱspoil.

11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles; and the people ^jfled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And ^kthree of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

a 2 Sam.3.1.

b i.e. nations.

c Kingdom (O.T.) vs. 1-5; 1 Ki.8. 20. (Gen.1. 26; Zech.12. 8.)

d Holy Spirit. 2 Ki.2.9. (Gen.1.2; Mal.2.15.)

e Inspiration. Job 6.10. (Ex.4.15; Rev.22.19.)

f Psa.19.9, note.

g i.e. one belonging to Etsen.

h Jud.8.4.

i 1 Sam.30. 24,25.

j 1 Sam.17. 24.

k See 2 Sam. 5.18; 1 Chr. 11.15-19.

17 And he said, Be it far from me, O LORD, that I should do this: is not *this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: ^ahe went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, a ^bgoodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the *first* three. And David set him ^cover his guard.

24 ^dAsahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elikah the Harodite.

26 Helez the Palnite, Ira the son of Ikkeish the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin.

30 Benaiah the Pirathonite, Hiddai of the brooks of ^eGaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbomite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai,

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^a Ex.15.15;
¹ Chr.11.22.

^b 1 Chr.11.23.

^c 2 Sam.8.18;
20.23.

^d 2 Sam.2.18.

^e Jud.2.9.

^f 2 Sam.20.26.

^g 2 Sam.11.
3.6.

^h 2 Sam.21.1.

ⁱ 1 Chr.21.1.

^j Jud.20.1.

^k Jer.17.5.

^l Deut.2.36;
Josh.13.9.

^m Num.32.
1,3.

ⁿ Josh.19.28;
Jud.18.28.

the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 ¹Iraan Ithrite, Gareban Ithrite, 39 ²Uraan the Hittite: thirty and seven in all.

CHAPTER 24.

David's sin in numbering the people (1 Chr. 21. 1-6).

AND ^aagain the anger of the LORD was kindled against Israel, and ^bhe moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, ^cfrom Dan even to Beersheba, and number ye the people, that ^dI may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 And they passed over Jordan, and pitched in ^eArero, on the right side of the city that *lieth* in the midst of the river of Gad, and toward ^fJazer:

6 Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to ^gZidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were ^hin Israel eight

¹ Cf. 1 Chr. 21. 5. The total military strength of Israel (the northern kingdom) was 1,100,000, and of Judah 500,000. The numbers actually set in array were, of Israel, 800,000; of Judah, 470,000.

hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

David's choice of punishment
(1 Chr. 21. 7-17).

10 And David's heart smote him after that he had numbered the people. And ^aDavid said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet ^bGad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of 'famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.

15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the ^dangel stretched out his hand upon Jerusalem to destroy it, the LORD ^erepented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

17 And David ^fspake unto the LORD when he saw the angel that smote the people, and said, Lo, I

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have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

David buys Araunah's threshingfloor; erects an altar (1 Chr. 21. 18-30).

18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

^a 1 Sam. 24. 5.

^b 1 Sam. 9. 9;
1 Chr. 29. 29.

^c Gen. 12. 10,
note.

^d Heb. 1. 4,
note.

^e Zech. 8. 14,
note.

^f Bible prayers
(O.T.). 1 Ki.
3. 5-9. (Gen.
15. 2; Hab.
3. 1-16.)

^g Here read
1 Chr. 21. 20.

^h 2 Cor. 8. 1,
note.

ⁱ Cf. 1 Chr.
21. 25, note.

^j One shekel
= 2s. 9d., or
65 cts.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ^ksaw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I ^hoffer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the 'threshingfloor and the oxen for fifty ^jshekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

THE FIRST BOOK OF THE KINGS

COMMONLY CALLED

[1]

THE THIRD BOOK OF THE KINGS.

[1 17

FIRST KINGS records the death of David, the reign of Solomon, the building of the temple, death of Solomon, division of the kingdom under Rehoboam and Jeroboam, and the history of the two kingdoms to the reign of Jehoram over Judah, and Ahaziah over Samaria. Includes the mighty ministry of Elijah.

The book is in seven parts: I. From the rebellion of Adonijah to the death of David, 1. 1-2. 11. II. From the accession of Solomon to the dedication of the temple, 2. 12-8. 66. III. From the confirmation of the Davidic Covenant to the death of Solomon, 9. 1-11. 43. IV. From the division of the kingdom to the death of Jeroboam and Rehoboam, 12. 1-14. 31. V. The kingdoms to the accession of Ahab, 15. 1-16. 28. VI. Accession of Ahab to his death, 16. 29-22. 40. VII. From the reign of Jehoshaphat to the accession of Jehoram over Judah, and Ahaziah over Samaria, 22. 41-53.

The events recorded in First Kings cover a period of 118 years (Ussher).

CHAPTER 1.	B.C. 1015.	
<i>David's declining strength.</i>		<i>longed to David, were not with Adonijah.</i>
N OW king David was old and stricken in years; and they covered him with clothes, but he gat no heat.		9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:
2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.	a Josh. 19. 18.	<i>The counter-plot of Nathan and Bath-sheba.</i>
3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.	b 2 Sam. 3. 4.	10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.
4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.	c 2 Sam. 15. 1.	11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?
<i>Adonijah plots to seize the kingdom.</i>	d 2 Sam. 3. 3, 4.	12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.
5 Then Adonijah ^b the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.	e 2 Sam. 20. 25.	13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto this handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?
6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; ^d and his mother bare him after Absalom.	f 1 Ki. 2. 22, 28.	14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.
7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him.	g 1 Ki. 4. 18.	15 And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.
8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which be-	h 2 Sam. 23. 8.	16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?
	i 2 Sam. 3. 4.	17 And she said unto him, My
	j 1 Chr. 22. 9, 10.	

lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall *a*sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, *b*As the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

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31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, *a*Let my lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, *c*Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet *d*anoint him there king over Israel: and *e*blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and *h*Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

Solomon anointed king
(1 Chr. 29. 22).

39 And Zadok the priest took an horn of oil out of the tabernacle, and *i*anointed Solomon. And they blew the trumpet; and *j*all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

Adonijah's submission.

41 And Adonijah and all the guests that *k*were with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for *l*thou art a

a Deut. 31. 16;
1 Ki. 2. 10.

b 2 Sam. 4. 9.

c Ex. 14. 30,
note; Isa. 59.
20, note.

d Neh. 2. 3;
Dan. 2. 4.

e 2 Sam. 20. 6.

f 1 Sam. 10. 1;
1 Chr. 29. 22.

g 2 Sam. 15.
10; 2 Ki. 9.
13; 11. 14.

h 2 Sam. 8. 18.

i 1 Chr. 29. 22.

j 1 Sam. 10. 24.

k 2 Sam. 18. 27.

valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon. ^asitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the LORD God of Israel, which hath ^bgiven one to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, ^cthere shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

CHAPTER 2.

David's charge to Solomon.

NOW the ^ddays of David drew nigh that he should die; and he charged Solomon his son, saying,

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2 ¶I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may ^econtinue his word which he spake concerning me, saying, If thy children take heed to their way, to ^fwalk before me in truth with all their heart and with all their soul, ^gthere shall not fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah ^hdid to me, and what he did to the two captains of the hosts of Israel, unto ⁱAbner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the ^jgrave in peace.

7 But shew kindness unto the sons of ^kBarzillai the Gileadite, and let them be of those that eat at thy table: for so ^lthey came to me when I fled because of Absalom thy brother.

8 And, behold, ^mthou hast with thee ⁿShimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but ^ohe came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore ^phold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the ^qgrave with blood.

The death of David (1 Chr. 29. 26-30).

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

a 1 Chr. 29.23.

b 1 Ki. 3.6; Psa. 132.11, 12.

c 1 Sam. 14. 45; 2 Sam. 14.11; Acts 27.34.

d Gen. 47.29; Deut. 31.14.

e Josh. 23.14.

f Deut. 29.9; Josh. 1.7; 1 Chr. 22. 12, 13.

g 2 Sam. 7.25.

h 2 Ki. 20.3.

i 2 Sam. 7.12, 13; 1 Ki. 8. 25.

j 2 Sam. 3.39; 18.5, 12, 14.

k 2 Sam. 3.27.

l Heb. Sheol. See Hab. 2.5.

m 2 Sam. 19. 31, 38.

n 2 Sam. 17. 27.

o 2 Sam. 16.5.

p 2 Sam. 19. 18.

q Ex. 20.7; Job 9.28.

Solomon's accession (1 Chr. 29. 23-25).

12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

Execution of Adonijah.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for 'it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for ^bAbiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me

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an house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

Abiathar removed from the priesthood.

26 And unto Abiathar the priest said the king, Get thee to ^aAnathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and ^cbecause thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might ^dfulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

The flight and death of Joab.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and ^ecaught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; ^hthat thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall ⁱreturn his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and ^jupon the head of his seed for ever: but upon David, and upon his seed,

a 1 Chr. 22. 9,10; 28.5-7; Dan.2.21.

b 1 Ki.1.7.

c 2 Sam.7.11, 13; 1 Chr.22. 10.

d Josh.21.18.

e 1 Sam.23.6; 2 Sam.15.24, 29.

f 1 Sam.2.31-35.

g 1 Ki.1.50.

h Num.35.33; Deut.19.13; 21.8,9.

i Jud.9.24,57.

j 2 Sam.3.29.

and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

Benaiah made chief captain, and Zadok priest.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

Execution of Shimei.

36 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt

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surely die? and thou saidst unto me, The word *that* I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall* be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

CHAPTER 3.

Solomon makes alliance with Pharaoh, and marries his daughter.

AND ^bSolomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the ^ccity of David, until he had made an end of building his own house, and ^dthe house of the LORD, and the ^ewall of Jerusalem round about.

2 Only the people sacrificed ¹in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

Solomon sacrifices at Gibeon
(2 Chr. 1. 2-6).

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

a v. 8; 2 Sam. 16.5.

b 1 Ki. 7.8; 9.24.

c 2 Sam. 5.7.

d 1 Ki. 6.

e 1 Ki. 9.15, 19.

¹ Cf. Lev. 26. 30; Deut. 12. 11-14. The use of commanding elevations for altars seems to have been immemorial and universal. In itself the practice was not evil (Gen. 12. 7, 8; 22. 2-4; 31. 54; Jud. 6. 25, 26; 13. 16-23). After the establishment of Mount Moriah and the temple as the centre of divine worship (Deut. 12. 5, with 2 Chr. 7. 12) the pentateuchal prohibition of the use of high places (Deut. 12. 11-14), which had looked forward to the setting up of such a centre, came into effect, and high places became identified with idolatrous practices. The constant recurrence to the use of high places, even for Jehovistic worship (1 Ki. 15. 14, *note*), and after the building of the temple, proves how deeply rooted the custom was. See 2 Ki. 18. 4-22; 23.; 2 Chr. 33. 3, 17, 19. See, also, note on "groves." Jud. 3. 7.

Solomon's prayer for wisdom
(2 Chr. 1. 7-13).

5 In Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask what I shall give thee.

6 ^bAnd Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he ^cwalked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am* but a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou ^dhast chosen, a great people, ^ethat cannot be numbered nor counted for multitude.

9 Give therefore thy servant an ^funderstanding heart to judge thy people, that I may ^gdiscern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: ^hlo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, ⁱas thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings,

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and made a feast to all his servants.

The wisdom of Solomon.

16 Then came there two women, *that were* harlots, unto the king, and ^kstood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also; and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead; and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child was unto the king, for her bowels ^lyearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was ^min him, to do judgment.

a Bible prayers (O.T.). 1 Ki. 8.23. (Gen. 15.2; Hab. 3.1-16.)

b 2 Chr. 1.8.

c 1 Ki. 2.4; 9.4.

d Deut. 7.6.

e Gen. 13.16; 15.5.

f Heb. hearing.

g Heb. 5.14.

h 1 Ki. 4.29, 30, 31; 5.12; 10.24; Ecc. 1.16.

i Or, hath not been.

j 1 Ki. 15.5.

k Num. 27.2.

l Heb. were hot.

m Heb. in the midst of him.

CHAPTER 4.

The princes of Israel in Solomon's reign.

SO king Solomon was king over all Israel.

2 And these were the princes which he had; Azariah the son of Zadok the priest,

3 Elihoreph and Ahiah, the sons of Shisha, scribes; ^aJehoshaphat the son of Ahilud, the recorder.

4 And ^bBenaiah the son of Jehoiada was over the host; and Zadok and ^cAbiathar were the priests;

5 And Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was ^dprincipal officer, and the king's friend:

6 And Ahishar was over the household; and ^eAdoniram the son of Abda was over the tribute.

The twelve commissaries.

7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: The son of Hur, in mount Ephraim:

9 The son of Dekar, in Makaz, and in Shaalbm, and Beth-she-mesh, and Elon-beth-hanan:

10 The son of Hessed, in Aruboth; to him pertained Sochoh, and all the land of Hephher:

11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:

13 The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo had Mahanaim:

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

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19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

^a 2 Sam. 8.16; 20.24.

^b 1 Ki. 2.35.

^c 1 Ki. 2.27.

^d 2 Sam. 8.18; 20.26.

^e 2 Sam. 15.37; 16.16; 1 Chr. 27.33.

^f 1 Ki. 5.14.

^g Or, Ben-hur.

^h Or, Ben-hesed.

ⁱ Or, Ben-abinadab.

^j Deut. 3.4.

^k Deut. 3.8.

^l Gen. 22.17; 1 Ki. 3.8.

^m 2 Chr. 9.26; Psa. 72.8.

ⁿ Heb. bread.

^o One measure = about 10 bu.

^p 1 Chr. 22.9.

^q Jer. 23.6.

^r Heb. confidently.

^s Mic. 4.4; Zech. 3.10.

^t 1 Ki. 10.26; 2 Chr. 1.14; 9.25.

^u Deut. 17.16.

^v Acts 7.22.

^w 1 Ki. 3.12.

21 And ^mSolomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

The wisdom of Solomon.

29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his ^asongs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER 5.

Solomon prepares to build the temple (2 Chr. 2, 1-16).

AND ^bHiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And ^cSolomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God, ^dfor the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, so *that there is* neither adversary nor evil occurrent.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning

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timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand ^emeasures of wheat for food to his household, and twenty ^fmeasures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

Preparations for building the temple: the labourers and their work (2 Chr. 2, 2).

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers: so they prepared timber and stones to build the house.

CHAPTER 6.

Solomon begins to build the temple (2 Chr. 3, 1, 2).

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign

^a Song 1.1.

^b vs.10,18;
^c 2 Chr.2,3,
Hiram.

^d 2 Chr.2,3.

^e 1 Chr.22,8;
28,3.

^f One measure = about 10 bu.

^g One measure (liquid) = about 86 gals.

over Israel, in the month ⁹Zif, which is the second month, that he began to build the ¹house of the LORD.

Dimensions and materials of the temple (2 Chr. 3. 3 to 4. 22).

2 And the house which king Solomon built for the LORD, the length thereof was threescore ³cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4 And for the house he made ²windows of narrow lights.

5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the ⁴house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber was in the right ⁴side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 ⁴So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

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11 And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, *if* thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, ⁴which I spake unto David thy father:

13 And ⁴I will dwell among the children of Israel, and will not ⁴for-sake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar *which was of cedar*.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the ⁴whole altar

a i.e. May.

b One cubit = about 18 in.; also vs. 3,6, 10, 17, 20, 23, 24, 25, 26.

c Deut. 27.5, 6; 1 Ki. 5.18.

d Heb. *shoul-der*.

e vs. 14, 38.

f 1 Ki. 2.4; 9.4.

g 2 Sam. 7.13; 1 Chr. 22.10.

h Ex. 25.8; Lev. 26.11; 2 Cor. 6.16; Rev. 21.3.

i Deut. 31.6.

j Ex. 30.1, 3, 6.

¹ The typology of the temple, if indeed it has any typical significance, is most obscure and difficult. The N.T. invariably expounds the typology of the tabernacle, not of the temple. The symbolism of the latter may be revealed in the kingdom-age (see "Kingdom" [O.T.], Gen. 1. 26; Zech. 12. 8; [N.T.], Lk. 1. 32; 1 Cor. 15. 28). In the N.T. the usual Gk. word for *sanctuary* (*naos*) is used (1) of the temple in Jerusalem (Mt. 23. 16); (2) of the believer's body (1 Cor. 3. 16, 17; 6. 19); (3) of the local church (2 Cor. 6. 16); and (4) of the true church (Eph. 2. 21). But in all these instances the thought is simply of a *habitation of God*. No reference to the structure of the temple, as in the case of the tabernacle (Heb. 9.-10.), is traceable.

² Cf. 2 Chr. 4. 20. In the holy of holies in the tabernacle no light but the shekinah glory was provided. In many ways Solomon's temple manifests the spiritual deterioration of the people, and Jehovah's condescension to it in grace.

that was by the oracle he overlaid with gold.

23 And within the oracle he made two cherubims of olive tree, each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits: both the cherubims were of one measure and one size.

26 The height of the one cherub was ten cubits, and so was it of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were ^{ba} fifth part of the wall.

32 The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

34 And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 In the fourth year was the foundation of the house of the LORD laid, in the month ^dZif:

38 And in the eleventh year, in the month ^eBul, which is the

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eight month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

CHAPTER 7.

BUT Solomon was building his own house thirteen years, and he finished all his house.

2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light in three ranks.

5 And all the doors and posts were square, with the windows: and light was against light in three ranks.

6 And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam were before them.

7 Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.

8 And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above were costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

^a Or, the cherubim stretched forth their wings.

^b Or, five-squares.

^c Or, four-square.

^d i.e. May.

^e i.e. November.

^f Cf.v.1.

^g One cubit = about 18 in.; also vs.6,10, 15,16,19,23, 24,27,31,32, 35,38.

^h Heb. ribs.

ⁱ Or, spaces and pillars were square in prospect.

^j Heb. from floor to floor.

^k 1 Ki.3.1; 2 Chr.8.11.

^l John 10.23; Acts 3.11.

13 And king Solomon sent and fetched Hiram out of Tyre.

14 He was a widow's son of the tribe of Naphtali, and ^{his} father was a man of Tyre, a worker in brass: and ^{he} was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

17 And nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits.

20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof *Jachin*: and he set up the left pillar, and called the name thereof *Boaz*.

22 And upon the top of the pillars was lily work: so was the work of the pillars finished.

23 And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and

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three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges:

29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

32 And under the borders were four wheels; and the axletrees of the wheels were ^hjoined to the base: and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their fellos, and their spokes, were all molten.

34 And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.

35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had

a 2 Chr.4.16.

b Ex.31.3; 36.1.

c i.e. He shall establish.

d i.e. in it is strength.

e 2 Ki.25.13; 2 Chr.4.2; Jer.52.17.

f Heb. from his brim to his brim.

g One bath = about 8 gals.; also v.38.

h Heb. in the base.

one casting, one measure, and one size.

38 Then ^amade he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 And ^bHiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD.

41 The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars;

42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.

46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, ^cbecause they were exceeding many: neither was the weight of the brass found out.

48 And Solomon made all the vessels that pertained unto the house of the LORD: the ^daltar of gold, and the ^etable of gold, whereupon the ^fshewbread was,

49 And the candlesticks of pure gold, five on the right side, and five

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on the left, before the oracle, with the flowers, and the lamps, and the tongues of gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had ^gdedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER 8.

The ark brought in: the shekinah-glory fills the house (2 Chr. 5. 2-14).

¹THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month ^hEthanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD

^a 2 Chr.4.6.

^b v.13.

^c Heb. for the exceeding multitude.

^d Ex.37.25,26.

^e Ex.37.10,11.

^f Ex.25.30, note.

^g Sanctify, holy (O.T.). 2 Chr.2.4. (Gen.2.3; Zech.8.3.)

^h i.e. October.

¹ The consecration of the temple illustrates all consecration. The temple, like the believer (1 Thes. 5. 23), was threefold: the court, that which was outward, visible, answered to the body; the holy place, where everything appealed to the sacred emotions, answered to the soul; the holy of holies, the place of communion with God (Ex. 25. 22), answered to the spirit of man. The ark was the most all-inclusive type of Christ of any one of the vessels of the tabernacle (Ex. 25. 9, note). When, therefore, the priests brought the ark into the court, the holy place, and the holy of holies, they were, in type, enthroning Christ over the body, with its powers and appetites; the soul, seat of the emotions and desires; and the mind, seat of the capacity to know and commune with God. See Gen. 1. 26, note 3. In Christian experience this answers to Rom. 12. 1-3; Eph. 5. 18.

unto his place, into the oracle of the house, to the most holy *place*, even under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There* was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a *covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that the *cloud* filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

The sermon of Solomon (2 Chr. 6. 1-11).

12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins,

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he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of ^bDavid my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

Solomon's prayer of dedication
(2 Chr. 6. 12-42).

22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, LORD God of Israel, *there* is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it* is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But ^dwill God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, *My* name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the sup-

a vs. 10, 11;

Ex. 40. 34.

note.

b *Kingdom*

(O.T.). 1 Ki.

11. 9-13, 32, 36.

(Gen. 1. 26-

28; Zech.

12. 8.)

c *Bible*

prayers

(O.T.). 1 Ki.

17. 20. (Gen.

15. 2; Hab. 3.

1-16.)

d 2 Chr. 2. 6;

Isa. 66. 1;

Jer. 23. 24;

Acts 7. 49;

17. 24.

e Deut. 12. 11.

plication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 If any man trespass against his neighbour, and ^aan oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them ^bthe good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there* be;

38 What prayer and supplication soever be *made* by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

40 That they may ^cfear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stran-

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ger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to ^dfear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their ^ecause.

46 If they sin against thee, (for *there is no man that sinneth not,*) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives ^hunto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, ⁱsaying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou

^a Heb. and he requires an oath of him.

^b 1 Sam.12.23.

^c Lev.26.16,25, 26; Deut.28. 21,22,27,38, 42,52; 2 Chr.20.9.

^d Psa.19.9, note.

^e Deut.3.24.

^f 1 Sam.17. 46; 2 Ki.19. 19; Psa.67.2.

^g Or, right.

^h Lev.26.34, 44; Deut.28. 36,64.

ⁱ Neh.1.6; Psa.106.6; Dan.9.5.

^j Dan.6.10.

broughtest forth out of Egypt, ^afrom the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst ^bseparate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

Solomon's blessing after the prayer.

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD is God, and that there is none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

Sacrifice and rejoicing
(2 Chr. 7. 4-10).

62 And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacri-

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^a Deut. 4. 20;
Jer. 11. 4.

^b Separation.
Ezra 6. 21.
(Gen. 12. 1;
2 Cor. 6. 14-17.)

^c The word implies whole-heartedness for God, single-mindedness, sincerity—not sinless perfection.

^d Lit. meal.

^e 2 Chr. 7. 11.

^f 1 Ki. 7. 1.

^g 2 Chr. 8. 6.

^h 1 Ki. 3. 5.

ⁱ 2 Ki. 20. 5;
Psa. 10. 17.

^j 1 Ki. 8. 29.

^k Deut. 11. 12.

^l Gen. 17. 1.

fice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallo the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and ^ameat-offerings, and the fat of the peace-offerings: because the brasen altar that was before the LORD was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER 9.

Jehovah appears the second time to Solomon (2 Chr. 7. 12-22).

AND ^ait came to pass, when Solomon had finished the building of the house of the LORD, ^band the king's house, and ^call Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, ^das he had appeared unto him at Gibeon.

3 And the LORD said unto him, ^eI have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, ^fto put my name there for ever; and ^gmine eyes and mine heart shall be there perpetually.

4 And if thou wilt ^hwalk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and will keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 ^aThen will I cut off Israel out of the land which I have given them; and this house, which I have hallowed ^bfor my name, will I cast out of my sight; and ^cIsrael shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, ^dWhy hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

The energy and fame of Solomon
(2 Chr. 8. 1-18).

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king sixscore ^etalents of gold.

15 And this *is* the reason of the ^flevy which king Solomon raised; for to build the house of the LORD, and his own house, and ^gMillo, and the wall of Jerusalem, and ^hHazor, and ⁱMegiddo, and ^jGezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

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18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 But ^kPharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: ^lthen did he build Millo.

25 And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

26 And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAPTER 10.

Solomon and the queen of Sheba
(2 Chr. 9. 1-12).

AND when the ^mqueen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that

^a Deut. 4. 26;
2 Ki. 17. 23;
25. 21.

^b Jer. 7. 14.

^c Deut. 28. 37;
Psa. 44. 14.

^d Deut. 29.
24-26; Jer.
22. 8, 9.

^e One talent =
£6150, or
\$29,085;
also v. 28.

^f 1 Ki. 5. 13.

^g v. 24; 2 Sam.
5. 9.

^h Josh. 19. 36.

ⁱ Josh. 17. 11.

^j Josh. 16. 10;
Jud. 1. 29.

^k 1 Ki. 3. 1;
2 Chr. 8. 11.

^l 2 Sam. 5. 9;
1 Ki. 11. 27;
2 Chr. 32. 5.

^m 2 Chr. 9. 1;
Mt. 12. 42;
Lk. 11. 31.

bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, ^aand his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Wherebeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 ^bBlessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she ^cgave the king an hundred and twenty ^dtalents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such ^ealmug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

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Solomon's revenue and splendour (2 Chr. 9. 13-28).

14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and ^fof all the kings of Arabia, and of the governors of the country.

16 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields of beaten gold; three pound of gold went to one shield; and the king put them in the house of the forest of Lebanon.

18 Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ^gAnd all king Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold; none *were* of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of ^hTharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 ⁱSo king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ^jAnd Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 ^kAnd the king ^lmade silver to

^a 2 Chr. 9.4.

^b 1 Ki. 5.7.

^c Psa. 72.10,15.

^d One talent = £6150, or \$29,085; also v.14.

^e 2 Chr. 9.10.

^f 2 Chr. 9.24; Psa. 72.10.

^g 2 Chr. 9.20.

^h Gen. 10.4; 2 Chr. 20.36.

ⁱ 1 Ki. 3.12, 13; 4.30.

^j 1 Ki. 4.26; 2 Chr. 1.14; 9.25.

^k 2 Chr. 1. 15-17.

^l Heb. *guro*.

be in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, ^aand for the kings of Syria, did they bring *them* out by their means.

CHAPTER 11.

Solomon's heart turned away from Jehovah.

BUT king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not ^bperfect with the LORD his God, as was the heart of David his father.

5 For Solomon went after ^cAshtoreth the goddess of the Zidonians, and after ^dMilcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

The anger and chastening of Jehovah.

9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of ^eIs-

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rael, which had appeared unto him twice,

10 And ^fhad commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, ^gI will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, ^hafter he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 ⁱAnd when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with

^a Josh. 1:4;
2 Ki. 7:6.

^b See 1 Ki. 8:61.

^c v. 33; Jud. 2.
13, note.

^d Called *Molech*, v. 7.

^e 1 Ki. 3:5;
9:2.

^f 1 Ki. 6:12;
9:6,7.

^g v. 31; 1 Ki.
12:15,16.

^h Num. 24:19;
Deut. 20:13.

ⁱ 1 Ki. 2:10,34.

me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

23 And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord ^aHadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, ^bwhen David slew them of *Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

The rise of Jeroboam.

26 And ^cJeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he ^dlifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: ^eSolomon built Millo, and ^frepaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet ^gAhijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and ^hrent it in twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for ⁱthus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 ^jBecause that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not

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a 2 Sam.8.3.

b 2 Sam.8.3;
10.8,18.c 1 Ki.12.2;
2 Chr.13.6.

d 2 Sam.20.21.

e 1 Ki.9.24.

f Heb. closed.

g 1 Ki.14.2.

h 1 Sam.15.27;
24.5.

i vs.11,13.

j vs.5-7.

k Kingdom
(O.T.). 2 Ki.
25.1-7. (Gen.
1.26-28;
Zech.12.8.)l 2 Sam.7.11,
27.

m 2 Chr.9.29.

n 2 Chr.9.31.

o Mt.1.7,
called
Roboam.

p 2 Chr.10.1.

q 1 Ki.11.26.

walked in my ways, to do *that which is right* in mine eyes, and to keep my statutes and my judgments, as *did David* his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36 And unto his son will I give one tribe, that ^kDavid my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is right* in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and ^lbuild thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

The death of Solomon (2 Chr. 9. 29-31).

41 And the ^mrest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43 And ⁿSolomon slept with his fathers, and was buried in the city of David his father: and ^oRehoboam his son reigned in his stead.

CHAPTER 12.

Accession and folly of Rehoboam (2 Chr. 10. 1-11).

AND ^pRehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when ^qJeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king

Solomon, and Jeroboam dwelt in ^{“Egypt;)}

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our ^byoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, ^cIf thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people ^droughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father ^ealso chastised you with whips, but I will chastise you with scorpions.

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15 Wherefore the king hearkened not unto the people; for the ^fcause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

Division of the kingdom: accession of Jeroboam over Israel (2 Chr. 10. 12-19; 11. 1-4).

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, ^gsaying, ^hWhat portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But ⁱas for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ^jsent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

a 1 Ki.11.40.

b 1 Sam.8. 11-18; 1 Ki. 4.7.

c 2 Chr.10.7; Prov.15.1.

d Heb. *hardly*.

e v.24; Jud. 14.4; 2 Chr. 10.15; 22.7; 25.20.

f Jud.8.1. *note*.

g 2 Sam.20.1.

h 1 Ki.11.13, 36.

i 1 Ki.4.6; 5.14.

Jeroboam destroys the religious unity of the nation.

25 Then Jeroboam ^abuilt Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built ^bPeniel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the ^aeighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

CHAPTER 13.

Prophecy against Jeroboam's false altar.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto

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the house of David, ^hJosiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

The sign from God upon Jeroboam.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

Disobedience and death of the man of God.

11 Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his

^a Jud.9.45.

^b Jud.8.17.

^c Cf.2 Chr.11.15.

^d i.e. November; also v.33.

^e vs.25-33; see Amos 4.4, note; Deut.12.4-14.

^f 2 Ki.23.17.

^g 1 Ki.12.32,33.

^h 2 Ki.23.15,16.

ⁱ Isa.7.14; John 2.18; 1 Cor.1.22.

^j Miracles (O.T.), vs. 4-6; 1 Ki.17.14-16. (Gen.5.24; Jon.2.1-10.)

^k 1 Sam.9.7; 2 Ki.5.15.

^l Num.22.18; 24.13.

sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon.

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, *I am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, ^aI may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, *I am* a prophet also as thou *art*; ^band an ^cangel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the ^dplace, of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, ^ea lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it

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in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, ^fAlas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; ^glay my bones beside his bones:

32 ^hFor the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of ⁱSamaria, shall surely come to pass.

Jeroboam persists in evil.

33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even ^jto cut it off, and to destroy it from off the face of the earth.

CHAPTER 14.

Prophecy against Jeroboam: partial fulfilment.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah

^a vs. 8, 9.

^b An impressive illustration of Gal. 1. 8, 9.

^c Heb. 1. 4, note.

^d v. 9.

^e 1 Ki. 20. 36.

^f Jer. 22. 18.

^g 2 Ki. 23. 17, 18.

^h v. 2; 2 Ki. 23. 16, 17.

ⁱ 1 Ki. 16. 24.

^j 1 Ki. 14. 10.

the prophet, which told me that ^a*I should be king over this people.*

3 ^bAnd take with thee ten loaves, and cracknels, and a cruise of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with ^cheavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, ^dForasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And ^erent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, ^fwho kept my commandments, and who followed me with all his heart, to do ^gthat only which was right in mine eyes;

9 But hast done evil above all that were before thee: ^hfor thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of

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Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their ^ggroves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

Death of Jeroboam (2 Chr. 13. 20).

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

Judah's apostasy under Rehoboam (2 Chr. 12. 1).

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and ^ggroves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

a 1 Ki.11.31.

b 1 Sam.9.7,8.

c Heb. hard.

d 2 Sam.12.7,8; 1 Ki.16.2.

e 1 Ki.11.31.

f 1 Ki.11.33,38; 15.5.

g 1 Ki.12.28; 2 Chr.11.15.

h See Deut.16.21.

Invasion of Shishak (2 Chr. 12. 2-12).

25 And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

Death of Rehoboam (2 Chr. 12. 13-16).

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

CHAPTER 15.

Accession of Abijam (2 Chr. 13. 1, 2).

NOW in the eighteenth year of king Jeroboam the son of Nebat reigned ^aAbijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not ^bperfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

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5 Because David did *that which* was right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was ^cwar between Rehoboam and Jeroboam all the days of his life.

7 ^dNow the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

Death of Abijam (2 Chr. 14. 1).

8 And ^eAbijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

Accession of Asa (2 Chr. 14. 1).

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

11 ^fAnd Asa did *that which* was right in the eyes of the LORD, as *did* David his father.

12 ^gAnd he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even *her* he removed from *being* queen, because she had made an idol in a ^hgrove; and Asa destroyed her idol, and burnt *it* by the brook Kidron.

14 But ⁱthe high places were not removed: nevertheless Asa's heart was ^jperfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

The war with Baasha: Asa's league with Syria (2 Chr. 16. 1-6).

16 And there was war between Asa and Baasha king of Israel all their days.

17 And ^kBaasha king of Israel went up against Judah, and built

^a Called *Abijah*, 2 Chr. 13.1, etc.

^b See 1 Ki. 8. 61.

^c See 2 Chr. 13.2-20.

^d 2 Chr. 13.2, 3.22.

^e 2 Chr. 14.1.

^f 2 Chr. 14.2.

^g 1 Ki. 14.24; 22.46.

^h See Deut. 16.21.

ⁱ 2 Chr. 16.1.

¹ Cf. 2 Chr. 14. 3. It appears that local sacrifices to Jehovah (though not according to the divine order) were offered in the times of the kings upon "high places" (cf. 1 Sam. 9. 12). Apparently Asa's mother had defiled one of these with an idol (1 Ki. 15. 13). Asa destroyed the idol and the idolatrous (but not the Jehovistic) "high places." But see "high places," 1 Ki. 3. 2, *note*.

^aRamah, ^bthat he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at ^cDamascus, saying.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold: come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote ^dIjon, and ^eDan, and ^fAbel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded: and king Asa built with them Geba of Benjamin, and Mizpah.

Illness and death of Asa (2 Chr. 16. 12-14). *Accession of Jehoshaphat* (2 Chr. 17. 1).

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: ^gand ^hJehoshaphat his son reigned in his stead.

Accession of Nadab over Israel.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way

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of his father, and in his sin wherewith he made Israel to sin.

Rebellion and accession of Baasha over Israel.

27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at ⁱGibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the ^jsaying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

War between Asa, king of Judah, and Baasha, king of Israel.

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAPTER 16.

Prophecy against Baasha: his death.

THEN the word of the LORD came to ^kJehu the son of Hanani against Baasha, saying,

2 ^lForasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will ^mtake away the posterity of Baasha, and the posterity of his house; and will make thy house like the ⁿhouse of Jeroboam the son of Nebat.

^a Josh. 18. 25.

^b 1 Ki. 12. 27.

^c 1 Ki. 11. 23, 24.

^d 2 Ki. 15. 29.

^e Jud. 18. 29.

^f 2 Sam. 20. 14.

^g 2 Chr. 17. 1.

^h Called *Joshaphat*, Mt. 1. 8.

ⁱ Josh. 19. 44; 21. 23; 1 Ki. 16. 15.

^j 1 Ki. 14. 10, 14.

^k v. 7; 2 Chr. 19. 2; 20. 34.

^l 1 Ki. 14. 7.

^m v. 11.

ⁿ 1 Ki. 14. 10; 15. 29.

4 ^cHim that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, ^bare they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in ^cTirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because ^dhe killed him.

Accession of Elah over Israel.

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 ^eAnd his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

The reign of Zimri over Israel.

11 And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him ^fnot one that pisseth against a wall, neither of his ^gkinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against

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Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

19 For his sins which he sinned in doing evil in the sight of the LORD, ^hin walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

Tibni and Omri rival kings of Israel: death of Tibni.

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

Reign of Omri over Israel: he makes Samaria the capital.

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two ⁱtalents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

a 1 Ki.14.11.

b 2 Chr.16.1.

c 1 Ki.14.17; 15.21.

d 1 Ki.15.27, 29; Hos.1.4.

e 2 Ki.9.31.

f 1 Sam.25.22.

g Heb. goel, Redemp. (Kinsman type). Isa. 59.20, note.

h 1 Ki.12.28; 15.26,34.

i One talent = £410, or \$1940.

**Accession of Ahab over Israel:
he marries Jezebel.**

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

CHAPTER 17.

Ministry of Elijah: his prediction of three years' drought.

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Elijah fed at Cherith.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him

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bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

Elijah fed at Zarephath.

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

Elijah raises the widow's son.

17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

^a See Deut. 16.21.

^b See Josh. 6.26.

^c Heb. *Eli-jahu*, Lk. 1. 17; Lk. 4.25, called *Elias*.

^d It was a small thing for a man whose life was passed in Jehovah's presence to stand before Ahab.

^e Oba. 20; Lk. 4.26, called *Sarepta*.

^f *Miracles* (O.T.). vs. 14-16, 17-24; 1 Ki. 18.30-38. (Gen. 5.24; Jon. 2.1-10.)

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he ^ccried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

CHAPTER 18.

Elijah goes to meet Ahab.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

A believer out of touch with God.

3 And Ahab called ^bObadiah, which was the governor of his house. (Now Obadiah ^cfeared the LORD greatly:

4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

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8 And he answered him, I am: go, tell thy lord, Behold, Elijah is *here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is *here*.

12 And it shall come to pass, as soon as I am gone from thee, that the ^dSpirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant ^efear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is *here*: and he shall slay me.

15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

Elijah meets Ahab: the prophet's challenge.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, ^fArt thou he that ^gtroubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, ^hin that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount ⁱCarmel, and the prophets of Baal four hundred and fifty, and the prophets of the ^jgroves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, ^kHow long halt ye between two opinions? if the LORD

^a Bible prayers (O.T.). 1 Ki. 18.36. (Gen. 18.2; Hab. 3.1-16.)

^b In such a time as the reign of Ahab and Jezebel a believer's true place was by Elijah's side. Obadiah is a warning type of the men of God who adhere to the world while still seeking to serve God. The secret of the Lord, and the power of the Lord were with Elijah, the separated servant. Cf. 2 Tim. 2. 20, 21.

^c Psa. 19.9, note.

^d 2 Ki. 2.16; Ezk. 3.12, 14.

^e 1 Ki. 21.20.

^f Josh. 7.25.

^g 2 Chr. 15.2.

^h Josh. 19.26.

ⁱ Deut. 16.21.

^j 2 Ki. 17.41; Mt. 6.24.

be God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, ^aI, even I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that ^banswereth by fire, let him be God. And all the people answered and said, It is well spoken.

Jehovah versus Baal.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there* was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there* was neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that* was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and

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he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, *Do it* the second time. And they did *it* the second time. And he said, *Do it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the *time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and ^dsaid, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD ^efell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he is the God; the LORD, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for *there* is a sound of abundance of rain.

Elijah on Carmel.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There* is nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, *there* ariseth a little cloud out of

^a 1 Ki. 19. 10, 14.

^b v. 38; 1 Chr. 21. 26.

^c One measure = about 4 pecks.

^d Bible prayers (O.T.). 1 Ki. 19. 4; Gen. 15. 2; Hab. 3. 1-16.)

^e Miracles (O.T.). vs. 30-38; 2 Ki. 1. 10-12; (Gen. 5. 24; Jon. 2. 1-10.)

the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAPTER 19.

Jehovah's tender care of His overwrought prophet.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

Elijah on Horeb.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him,

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and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind; and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

The call of Elisha.

19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with

a Bible prayers (O.T.). 2 Ki. 6.17. (Gen. 15.2; Hab. 3.1-16.)

b Heb. 1.4, note.

c v. 14; Rom. 11.3.

d Ezk. 1.4; 37.9.

e Ex. 3.6; Isa. 6.2.

f v. 9.

g v. 10.

h 2 Ki. 8.12, 13.

i 2 Ki. 9.1-3.

j Called Elishus, Lk. 4.27.

k Rom. 11.4.

l See Remnant (Isa. 1.9; Rom. 11.5).

the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAPTER 20.

Ahab's first Syrian campaign.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but *this* thing I may not

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do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The *gods* do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that *follow* me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set *yourselves in array*. And they set *themselves in array* against the city.

God's promise of victory.

13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, *I* will deliver it into thine hand this day; and thou shalt know that *I am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

Ahab's victory over the Syrians.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad was *drinking* himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

a 1 Ki.19.2.

b Heb. are at my feet.

c v.28.

d v.12; 1 Ki. 16.9.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

The prophet warns Ahab.

22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the king of Syria will come up against thee.

Ahab's second Syrian campaign.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place; and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to ^bAphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 And his servants said unto

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him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

Ahab's sin in sparing Ben-hadad.

35 And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And

a 2 Sam. 11. 1.

b Josh. 13. 4.

c v. 13.

d Gen. 37. 34.

e 1 Ki. 15. 20.

f Parables (O.T.). vs. 35-40; 1 Ki. 22. 19-23. (Jech. 9. 7-15; Zech. 11. 7-14.)

g One talent = £410, or \$1940.

h Heb. he was not.

the king of Israel said unto him, So *shall* thy judgment *be*; thyself hath decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, Thus saith the LORD, ^aBecause thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel ^bwent to his house heavy and displeased, and came to Samaria.

CHAPTER 21.

Ahab covets Naboth's vineyard.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy ^cvineyard, that I may have it for a garden of herbs, because it *is* near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, ^dthat I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his

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seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst ^eblaspheme God and the king. And *then* carry him out, and ^fstone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 ^gThey proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

Elijah announces Ahab's doom.

17 ^hAnd the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, ⁱwhich *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, ^jIn the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, ^kHast

^a 1 Ki.22.31-37.

^b 1 Ki.21.4.

^c 1 Sam.8.14.

^d Lev.25.23; Num.36.7; Ezk.46.18.

^e Ex.22.28; Lev.24.15, 16; Acts 6.11.

^f Lev.24.14.

^g Isa.58.4.

^h Psa.9.12.

ⁱ 1 Ki.13.32; 2 Chr.22.9.

^j 1 Ki.22.38.

^k 1 Ki.18.17.

thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, ^bI will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And ^cof Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 ^dHim that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

Ahab's repentance gains him a respite.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but ^ein his son's days will I bring the evil upon his house.

CHAPTER 22.

The three years' peace between Syria and Israel.

AND they continued three years without war between Syria and Israel.

Ahab, aided by Jehoshaphat, makes his third Syrian campaign.

2 And it came to pass in the third year, that ^hJehoshaphat the king of Judah came down to the king of Israel.

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3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

The lying prophets of Ahab
(2 Chr. 18. 4-11).

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver it into the hand of the king.

7 And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Che-naanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

Micaiah's true prophecy
(2 Chr. 18. 12-27).

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy

^a 2 Ki.17.17;
Rom.7.14.

^b 1 Ki.14.10;
2 Ki.9.8.

^c 2 Ki.10.10.

^d 2 Ki.9.36.

^e 1 Ki.14.11;
16.4.

^f Gen.37.34.

^g 2 Ki.9.25.

^h 2 Chr.18.2.

ⁱ Deut.4.43.

^j Heb. silent
from taking
it.

^k See vs.7-9.

word, I pray thee, be like the word of one of them, and speak *that which is good*.

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is true* in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: ^bI saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall ^dpersuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an ^einner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back

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unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, ^hthe LORD hath not spoken by me. And he said, Harken, O people, every one of you.

Battle of Ramoth-gilead: defeat and death of Ahab (2 Chr. 18. 28-34).

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs

^a *Parables* (O.T.), vs. 19-23; 2 Ki. 14.9; (Jud.9. 7-15; Zech. 11.7-14.)

^b Isa.6.1; Dan.7.9.

^c Job 1.6; 2.1; Psa. 103.20; Dan. 7.10.

^d Heb. or, *entic*.

^e Jud.9.23; Job 12.16; Ezk.14.9.

^f 2 Chr.18.23.

^g Heb. *a chamber in a chamber*. 1 Ki.20.30.

^h Num.16.29; Deut.18. 20-22.

licked up his blood; and they washed his armour; according ^aunto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, ^band the ivory house which he made, and all the cities that he built, ^{are} they not written in the book of the chronicles of the kings of Israel?

Accession of Ahaziah over Israel.

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

Accession of Jehoshaphat over Judah (2 Chr. 17. 1; 20. 31).

41 And ^eJehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43 And he ^dwalked in all the ways of Asa his father; he turned not aside from it, doing *that which was right* in the eyes of the LORD: nevertheless ^ethe high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And ^fJehoshaphat made ^gpeace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, ^{are} they not written in the book of the chronicles of the kings of Judah?

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a 1 Ki.21.19.

b Amos 3.15.

c 2 Chr.20.31.

d Cf.2 Chr.20.32,33.

e 1 Ki.14.23; 15.14; 2 Ki.12.3.

f 2 Chr.19.2.

g Cf.2 Chr.18.1.

h 1 Ki.14.24; 15.12.

i Cf.2 Chr.20.35-37.

j 1 Ki.9.26.

k 2 Chr.21.1.

l v.40.

m 1 Ki.15.26.

n Jud.2.11; 1 Ki.16.31.

46 ^hAnd the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was then no king in Edom: a deputy was king.*

48 Jehoshaphat made ⁱships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at ^jEzion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

Death of Jehoshaphat: accession of Jehoram over Judah (2 Chr. 21. 1).

50 And ^kJehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

Character of Ahaziah.

51 ^lAhaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and ^mwalked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For ⁿhe served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

THE SECOND BOOK OF THE KINGS

COMMONLY CALLED

1 1] THE FOURTH BOOK OF THE KINGS. [1 14

THIS book continues the history of the kingdoms to the captivities. It includes the translation of Elijah and the ministry of Elisha. During this period Amos and Hosea prophesied in Israel, and Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah in Judah.

Second Kings is in seven parts: I. The last ministry and translation of Elijah, 1. 1-2. 11. II. The ministry of Elisha from the translation of Elijah to the anointing of Jehu, 2. 12-9. 10. III. The reign of Jehu over Israel, 9. 11-10. 36. IV. The reigns of Athaliah and Jehoash over Judah, 11. 1-12. 21. V. The reigns of Jehoahaz and Joash over Israel, and the last ministry of Elisha, 13. 1-25. VI. From the death of Elisha to the captivity of Israel, 14. 1-17. 41. VII. From the accession of Hezekiah to the captivity of Judah, 18. 1-25. 30.

The events recorded in Second Kings cover a period of 308 years (Ussher).

CHAPTER 1.

Rebellion of Moab: illness of Ahaziah, king of Israel.

THEN Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

Elijah's message to Ahaziah: Elijah's deliverance.

3 But the ^bangel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?*

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man was he which came

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up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, *If I be* a man of God, then ^dlet fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and ^econsumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, *If I be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with

a 1 Sam. 5.10.

b Heb. 1.4, note.

c Zech. 13.4.

d Lk. 9.54.

e Miracles (O.T.), vs. 10-12; 2 Ki. 2.7, 8. (Gen. 5.24; Jon. 2. 1-10.)

f 1 Sam. 26. 21; Psa. 72. 14.

their fifties: therefore let my life now be precious in thy sight.

15 And the ^aangel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because *there is no God in Israel* to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

Death of Ahaziah: accession of Jehoram king over Israel.

17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah, which he did, are they not written in the book of the chronicles of the kings of Israel?

CHAPTER 2.

The translation of Elijah.

AND it came to pass, when the LORD would ^btake up Elijah into heaven by a whirlwind, that Elijah went with ^cElisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, As the LORD liveth, and ^das thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the ^esons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And

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he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were ^ddivided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy ^espirit be upon me.

10 And he said, Thou hast asked a hard thing; *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah ^hwent up by a whirlwind into heaven.

The Spirit who was upon Elijah comes upon Elisha.

12 And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

Elisha's faith to use the power.

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

^a Heb. 1.4, note.

^b Gen. 5.24.

^c 1 Ki. 19.21.

^d vs. 4, 6; 2 Ki. 4.30; 1 Sam. 1.26.

^e vs. 5, 7, 15; 1 Ki. 20.35.

^f *Miracles* (O.T.). vs. 7, 8, 14, 21, 22, 24; 2 Ki. 3. 16-20; (Gen. 5.24; Jon. 2.1-10.)

^g *Holy Spirit*. vs. 9, 15, 16; 1 Chr. 12.18. (Gen. 1.2; Mal. 2.15.)

^h Gen. 5.24; Heb. 11.5; 1 Thes. 4. 14-17.

The knowledge (vs. 3, 5) of the theological students, and their total lack of faith.

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the ^aSpirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

Elisha's second miracle.

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and ^bcast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

Irreverence cursed.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER 3.

Accession of Jehoram over Israel.

NOW ^dJehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of

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Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

Moab rebels against Israel.

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: ^eI am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

Elisha reproves the alliance of Jehoshaphat with Jehoram.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But ^hJehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with

^a Holy Spirit. vs. 9,15,16; 1 Chr.12.18. (Gen.1.2; Mal.2.15.)

^b 2 Ki.4.41; Ex.15.25.

^c Miracles (O.T.) vs. 19-22; 2 Ki.3.16-20. (Gen.5.24; Jon.2.1-10.)

^d 2 Ki.1.17.

^e 1 Ki.16.31,32.

^f 1 Ki.12.28,31,32.

^g 1 Ki.22.4.

^h 1 Ki.22.7.

ⁱ 2 Ki.2.25.

thee? ^aget thee to the prophets of thy father, and to the ^bprophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, ^cAs the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a ^dminstrel. And it came to pass, when the minstrel played, that the ^ehand of the LORD came upon him.

Elisha's promise of water and victory.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is ^fbut a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the ^gmeat-offering was offered, that, behold, there came ^hwater by the way of Edom, and the country was filled with water.

Defeat of the Moabites.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

23 And they said, This ⁱis blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that

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they fled before them: but they went forward smiting the Moabites, even in ^jtheir country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about ^kit, and smote it.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through ^leven unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him ^mfor a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to ⁿtheir own land.

CHAPTER 4.

The increase of the widow's oil.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did ^ohear the LORD: and the creditor is come to ^ptake unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought ^qthe vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, ^rThere is not a vessel more. And the oil ^sstayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

a Jud.10.14.

b 1 Ki.18.19.

c 1 Ki.17.1;
2 Ki.5.16.

d 1 Sam.10.5.

e Ezk.1.3;
3.14,22; 8.1.

f Lit. meal.

g Miracles
(O.T.). vs.
16-20; 2 Ki.4.
2-7. (Gen.5.
24; Jon.2.
1-10.)h Psa.19.9,
note.

i Lev.25.39.

j Miracles
(O.T.). vs.
2-7,32-37,
38-41,42-44;
2 Ki.5.10-14.
(Gen.5.24;
Jon.2.1-10.)

The "great woman" of Shunem and her reward.

8 And it fell on a day, that Elisha passed to "Shunem, where was a great woman; and she constrained him to eat bread. And so it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, ^bAbout this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

Elisha restores life to the son of the Shunammite.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and

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shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it* is neither new moon, nor sabbath. And she said, ^d*It shall be well.*

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount "Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder* is that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is ^fvexed within her; and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? ^ddid I not say, Do not deceive me?

29 Then he said to Gehazi, ^hGird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, ⁱAs the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there* was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands:

^a Josh.19.18.^b Gen.18.10, 14.^c v.28.^d Heb. peace^e 2 Ki.2.25.^f Heb. bitter. 1 Sam.1.10.^g v.16.^h 2 Ki.9.1; 1 Ki.18.46.ⁱ 2 Ki.2.2.

and he stretched himself upon the child: and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Elisha heals the noxious pottage.

38 And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

41 But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

Elisha feeds an hundred men miraculously.

42 And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

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CHAPTER 5.

The healing of Naaman.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria: for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I

^a Resurrection. vs.32-35; Psa.16.9-11. (Job 19.25; 1 Cor.15.52.)

^b 1 Ki.17.23.

^c 2 Ki.2.1.

^d Ex.10.17.

^e Ex.15.25; 2 Ki.2.21.

^f 1 Sam.9.4.

^g Lk.9.13; John 6.9.

^h Lk.9.13; John 6.12.

ⁱ Mt 14.20; 15.37; John 6.13.

^j 1 Sam.9.8.

^k One talent = £410, or \$1940; also vs.22,23.

^l Gen.30.2; Deut.32.39; 1 Sam.2.6.

^m 2 Ki.4.41.

thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 Are not ^aAbana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and ^bdipped himself seven times in Jordan, according to the saying of the man of God: and his ^cflesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* ^dno God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, ^eAs the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

Gehazi's sin and its penalty.

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down

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from the chariot to meet him, and said, *Is all well?*

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went ^fno whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall ^gcleave unto thee, and unto thy seed for ever. And he went out from his presence ^has white as snow.

CHAPTER 6.

Elisha recovers the lost axe.

AND the ⁱsons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him

^a Or, *Amana*.

^b *Miracles* (O.T.). vs. 10-14, 27; 2 Ki. 6:5-7; (Gen. 5:24; Jon. 2:1-10.)

^c Job 33:25.

^d Dan. 2:47; 3:29; 6:26, 27.

^e 2 Ki. 3:14.

^f Heb. not *hither* or *thither*.

^g 1 Tim. 6:9.

^h 2 Ki. 15:5; Ex. 4:6; Num. 12:10.

ⁱ 2 Ki. 4:38.

the place. And he cut down a stick, and cast *it* in thither; and the iron did ^aswim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

Elisha reveals Ben-hadad's plans.

8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

Elisha at Dothan.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in ^bDothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for ^cthey that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and ^dsaid, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of ^ehorses and chariots of fire round about Elisha.

Elisha leads the blinded Syrians to Samaria.

18 And when they came down to him, Elisha prayed unto the LORD, and ^fsaid, Smite this people, I pray

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thee, with blindness. And he ^gsmote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

The Syrian siege of Samaria.

24 And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was ^hsold for fourscore *pieces* of silver, and the fourth part of a ⁱcab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we ^jboiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 And it came to pass, when the king heard the words of the woman, that he ^krent his clothes; and he

^a *Miracles*

(O.T.). vs. 5-7; 18-20; 2 Ki.13.21. (Gen.5.24; Jon.2.1-10.)

^b Gen.37.17.

^c 2 Chr.32.7; Psa.55.18; Rom.8.31.

^d *Bible prayers* (O.T.). 2 Ki. 6.18. (Gen. 15.2; Hab. 3.1-16.)

^e 2 Ki.2.11; Psa.34.7

^f *Bible prayers* (O.T.). 2 Ki. 19.15. (Gen. 15.2; Hab.3. 1-16.)

^g Gen.19.11.

^h One cab = 3.84 pts.

ⁱ Lev.26.29; Deut.28.53, 57.

^j 1 Ki.21.27.

passed by upon the wall, and the people looked, and, behold, *he had sackcloth within upon his flesh.*

31 Then he said, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

The king's messenger of vengeance and the untroubled prophet.

32 But Elisha sat in his house, and the elders sat with him; and the *king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a ^bmurderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is not* the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD: "what should I wait for the LORD any longer?"

CHAPTER 7.

Elisha's promise of food and Jehovah's terror upon the Syrians.

THEN Elisha said, Hear ye the word of the Lord; Thus saith the LORD, To morrow about this time *shall* a ^cmeasure of fine flour *be sold* for a ^cshekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing *be*? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 And there were four leprous men ^dat the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there* was no man there.

6 For the Lord had made the host

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of the Syrians ^eto hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there* was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I* say, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their

a Ruth 1.17;
1 Ki.19.2.

b 1 Ki.18.4.

c Job 2.9.

d One measure
= about 4
pecks, also
vs. 16, 18.

e One shekel =
2s. 9d., or 65
cts.; also vs.
16, 18.

f Lev.13.46.

g 2 Ki.19.7;
Job 15.21;
2 Sam.5.24.

haste. And the messengers returned, and told the king.

Elisha's promise fulfilled.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, ^aaccording to the word of the LORD.

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, ^bas the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, ^cTwo measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER 8.

Elisha predicts the seven years' famine.

THEN spake Elisha unto the woman, ^awhose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD ^bhath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

Jehoram restores the Shunammite's land.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was

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telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits of the field since the day that she left the land, even until now.

Elisha Predicts Hazael's Reign Over Syria.

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know ^athe evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and ^bwilt dash their children, and rip up their women with child.

13 And Hazael said, But what, ^cis thy servant a dog, that he should do this great thing? And Elisha answered, ^dThe LORD hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

15 And it came to pass on the morrow, that he took a thick cloth,

a v.1.

b v.2;

2 Ki.6.32.

c 2 Ki.4.35.

d Psa.105.16;

Hag.1.11.

e 2 Ki.5.27.

f 1 Ki.19.15.

g 2 Ki.10.32;

12 17; 13.

3.7; Amos

1.3.4.

h 2 Ki.15.16;

Hos.13.16;

Amos 1.13.

i 1 Sam.17.43.

and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

Jehoram co-king with his father Jehoshaphat over Judah (2 Chr. 21. 5).

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, ^aJehoram the son of Jehoshaphat king of Judah ^bbegan to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, ^cas he promised him to give him always a light, and to his children.

The revolt of Edom (2 Chr. 21. 8-10).

20 In his days ^dEdom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

The revolt of Libnah (2 Chr. 21. 10).

22 Yet Edom revolted from under the hand of Judah unto this day. Then ^eLibnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Death of Jehoram (2 Chr. 21. 19, 20).

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

Accession of Ahaziah over Judah (2 Chr. 22. 1, 2).

25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusa-

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lem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as ^fdid the house of Ahab: for he was the son in law of the house of Ahab.

Ahaziah joins Jehoram in defense of Ramoth-gilead (2 Chr. 22. 5).

28 And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

Ahaziah visits Jehoram at Jezreel (2 Chr. 22. 6).

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And ^gAhaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

CHAPTER 9.

Jehu anointed king over Israel at Ramoth-gilead.

AND Elisha the prophet called ^hone of the children of the prophets, and said unto him, ⁱGird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

3 Then ^jtake the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, ^kThus saith the LORD God of Israel, I have anointed thee king over the

^a Called Joram, vs. 21, 23, 24.

^b Heb. reigned, i.e. began to reign in consort with his father.

^c 2 Sam. 7.13; 1 Ki. 11.36; 15.4; 2 Chr. 21.7.

^d 2 Ki. 3.27; Gen. 27.40; 2 Chr. 21. 8-10.

^e 2 Chr. 21.10.

^f 2 Ki. 9.16; 2 Chr. 22.6, 7.

^g 1 Ki. 20.35.

^h 2 Ki. 4.29; Jer. 1.17.

ⁱ 1 Ki. 19.16.

^j 1 Ki. 19.16; 2 Chr. 22.7.

people of the LORD, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [†] will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

Jehu proclaimed king by the army of Israel.

11 Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?* wherefore came *this mad fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false*; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

Jehu slays Jehoram.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and

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send to meet them, and let him say, *Is it peace?*

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

Ahaziah slain (2 Chr. 22. 9).

27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which

a 1 Ki.18.4;
21.15.

b 1 Ki.14.10;
21.21.

c 1 Ki.14.10;
15.29; 21.22.

d 1 Ki.16.3,11.

e vs.35,36;
1 Ki.21.23.

f Jer.29.26;
Jeh.19.20;
Acts 26.24;
1 Cor.4.10.

g 2 Chr.22.7.

h 1 Ki.21.29.

i 1 Ki.21.19.

is by Ibleam. And he fled to ^aMe-giddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

The slaying of Jezebel.

30 And when Jehu was come to Jezreel, Jezebel heard of it; ^band she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for *she is* a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, *This is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, *In* the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be ^cas dung upon the face of the field in the portion of Jezreel; so that they shall not say, *This is* Jezebel.

CHAPTER 10.

Judgment on the house of Ahab.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to ^dthem that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meekest of your master's sons, and

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set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of *the children*, sent to Jehu, saying, *We are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, *If ye be* ^emine, and *if ye* will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and ^fslew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, *Ye be* righteous: behold, ^gI conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD ^hspake concerning the house of Ahab: for the LORD hath done *that* which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 And he arose and departed, and came to Samaria. *And* as he *was* at the shearing house in the way,

The princes of Judah slain (2 Chr. 22. 8).

13 Jehu met with the brethren of Ahaziah king of Judah, and said, *Who are ye?* And they answered, *We are* the brethren of Ahaziah; and we go down to salute the chil-

a 2 Chr. 22.9.

b Ezk. 23.40.

c 1 Ki. 16.31.

d 1 Ki. 21.23.

e Psa. 83.10.

f Heb. nourishers.

g Heb. for me.

h 1 Ki. 21.21.

i 2 Ki. 9.14, 24.

j 1 Ki. 21.19-24.

dren of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

Jehu spares Jehonadab.

15 And when he was departed thence, he lighted on ^aJehonadab the son of ^bRechab *coming* to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to ^cElijah.

18 And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

Jehu exterminates Baal worship in Israel.

19 Now therefore call unto me all the ^dprophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and ^ethe house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

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24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go, his life shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, ^fand made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, ^gthe golden calves that were in Beth-el, and that were in Dan.

Four generations promised to Jehu.

30 And the LORD ^hsaid unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that was in mine heart, ⁱthy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the ^jsins of Jeroboam, which made Israel to sin.

Power of Israel diminished.

32 In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

Death of Jehu: accession of Jehoahaz over Israel.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in

^aCalled *Jonadab*, Jer. 35. 6, 8, 10, 14, 16, 18, 19.

^b 2 Sam. 4. 2.

^c 1 Ki. 21. 21.

^d 1 Ki. 22. 6.

^e 1 Ki. 16. 32.

^f 1 Ki. 20. 39.

^g Ezra 6. 11; Dan. 2. 5; 3. 29.

^h 1 Ki. 12. 28, 29.

ⁱ 2 Ki. 9. 6, 7.

^j v. 35; 2 Ki. 13. 1, 10; 14. 23; 15. 8, 12.

^k 1 Ki. 14. 16.

the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

CHAPTER 11.

The seed royal of Judah destroyed, save Joash (2 Chr. 22. 10-12).

AND when ^aAthaliah the ^bmother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

Joash becomes king over Judah (2 Chr. 23. 1-11).

4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in ^don the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the priest com-

B.C. 856.

manded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

Execution of Athaliah (2 Chr. 23. 12-15).

13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by ^ha pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

The revival through Jehoiada (2 Chr. 23. 16-21).

17 And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the ^khouse of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 ^aSeven years old was Jehoash when he began to reign.

CHAPTER 12.

The reign of Jehoash (Joash) (2 Chr. 24. 2).

IN the seventh year of Jehu ^aJehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did *that which was right* in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the ^bhigh places were not taken away: the people still sacrificed and burnt incense in the high places.

The faithless priests (2 Chr. 24. 4, 5).

4 And Jehoash said to the priests, All the money of the ^cdedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* in the three and twentieth year of king Jehoash the ^dpriests had not repaired the breaches of the house.

7 Then ^eking Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive *no more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive *no more* money of the people, neither to repair the breaches of the house.

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The temple repaired (2 Chr. 24. 8-14).

9 But Jehoiada the priest took a ^fchest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that* was brought into the house of the LORD.

10 And it was *so*, when they saw that *there* was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit ^gthere were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that* was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover ^hthey reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The ⁱtrespass money and sin money was not brought into the house of the LORD: *it* was the priests'.

The Syrians take Gath: Jehoash ransoms Jerusalem by despoiling the temple.

17 Then ^kHazael king of Syria went up, and fought against Gath, and took it: and ^lHazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah ^mtook all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that* was found in the treasures of

^a 2 Chr. 24. 1.^b 2 Ki. 14. 4;
1 Ki. 15. 14;
22. 43.^c Heb. *holiness, or holy things*.^d 2 Chr. 24. 5.^e 2 Chr. 24. 6.^f 2 Chr. 24. 8.^g 2 Chr. 24. 14.^h 2 Ki. 22. 7.ⁱ Lev. 5. 15, 18.^j Lev. 7. 7;
Num. 18. 9.^k 2 Ki. 8. 12.^l 2 Chr. 24. 23.^m 2 Ki. 18. 15,
16; 1 Ki. 15.
18.

the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.

Death of Joash: accession of Amaziah (2 Chr. 24. 25-27).

19 And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

20 And ^ahis servants arose, and made a conspiracy, and slew Joash in the ^bhouse of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and ^dAmaziah his son reigned in his stead.

CHAPTER 13.

The reign of Jehoahaz over Israel.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

2 And he did *that which was evil* in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin: he departed not therefrom.

3 And the ^canger of the LORD was kindled against Israel, and he delivered them into the hand of ^fHazael king of Syria, and into the hand of Ben-hadad the son of Hazael, *all their days.*

Jehoahaz repents, but suffers the grove in Samaria.

4 And Jehoahaz ^ebesought the LORD, and the LORD hearkened unto him: for he ^gsaw the oppression of Israel, because the king of Syria oppressed them.

5 ^h(And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.)

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: ⁱand there remained the ^kgrove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had

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destroyed them, and had made them ^llike the dust by threshing.

Death of Jehoahaz.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

Accession of Jehoash over Israel.

10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 And he did *that which was evil* in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

Death of Jehoash (2 Ki. 14. 15, 16).

12 ^mAnd the rest of the acts of Joash, and all that he did, and ⁿhis might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

Illness of Elisha: visit of Joash.

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the ^ochariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in ^pAphek, till thou have consumed *them.*

The scant faith of Joash.

18 And he said, Take the arrows. And he took *them.* And he said

a 2 Ki. 14. 5;
2 Chr. 24. 25.

b Or, Beth-millo.

c 2 Chr. 24. 26.

d 2 Chr. 24. 27.

e Jud. 2. 14.

f 2 Ki. 8. 12.

g Psa. 78. 34.

h Ex. 3. 7;
2 Ki. 14. 26.

i v. 25; 2 Ki.
14. 25, 27.

j 1 Ki. 16. 33.

k See Deut.
16. 21.

l Amos 1. 3.

m 2 Ki. 14. 15.

n 2 Ki. 14. 9.

o 2 Ki. 2. 12.

p 1 Ki. 20. 26.

unto the king of Israel, smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: ^awhereas now thou shalt smite Syria *but* thrice.

Death of Elisha: the miracle at his tomb.

20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of *men*; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he ^brevived, and stood up on his feet.

22 But ^cHazael king of Syria oppressed Israel all the days of Jehoahaz.

23 ^dAnd the LORD was gracious unto them, and had compassion on them, and ^ehad respect unto them, ^fbecause of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. ^gThree times did Joash beat him, and recovered the cities of Israel.

CHAPTER 14.

The reign of Amaziah over Judah (2 Chr. 25. 1).

IN the second year of Joash son of Jehoahaz king of Israel reigned ^hAmaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did *that which was right* in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 ⁱHowbeit the high places were not taken away: as yet the people

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did sacrifice and burnt incense on the high places.

5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants ^jwhich had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, ^kThe fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He slew of ^lEdom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

War between Israel and Judah (2 Chr. 25. 17-24).

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, ^mThe thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry at home: for why shouldst thou meddle to *thy* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred ⁿcubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house,

a v.25.

b *Miracles* (O.T.). 2 Ki. 19.35; (Gen. 5.24; Jon.2.1-10.)

c 2 Ki.8.12.

d 2 Ki.14.27.

e Ex.2.24,25.

f Ex.32.13.

g vs.18,19.

h 2 Chr.25.1.

i 2 Ki.12.3.

j 2 Ki.12.20.

k Deut.24.16; Ezk.18.4,20.

l See 2 Chr.25.5-16.

m *Parables* (O.T.). 2 Chr. 25.18. (Jud.9.7-15; Zech.11.7-14.)

n One cubit = about 18 in.

and hostages, and returned to Samaria.

(See 2 Ki. 13. 12, 13.)

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

Jeroboam succeeds Jehoash as king of Israel.

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

Death of Amaziah (2 Chr. 25. 26-28).

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

Azariah succeeds Amaziah as king of Judah.

21 And all the people of Judah took ^aAzariah, which was sixteen years old, and made him king instead of his father Amaziah.

22 He built ^bElath, and restored it to Judah, after that the king slept with his fathers.

Reign of Jeroboam II. over Israel.

23 In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did *that which was evil* in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^cJonah, the son of Amittai,

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the prophet, which was of ^dGath-hepher.

26 For the LORD ^esaw the affliction of Israel, *that it was very bitter*: for ^fthere was not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

Death of Jeroboam II.: accession of Zachariah king over Israel.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, ^gwhich belonged to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and ^hZachariah his son reigned in his stead.

CHAPTER 15.

Reign of Azariah (Uzziah) over Judah (2 Chr. 26. 1-3).

IN the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jeholiah of Jerusalem.

3 And he did *that which was right* in the sight of the LORD, according to all that his father Amaziah had done;

4 ⁱSave that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 And the LORD ^jsmote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

Death of Azariah (Uzziah): accession of Jotham.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they ^kburied him with his

^a Called Uz-ziah, 2 Chr. 26.1; Isa.1.1.

^b 2 Ki.16.6; 2 Chr.26.2.

^c Deut.3.17.

^d Jon.1.1.

^e Josh.19.13.

^f 2 Ki.13.4.

^g Deut.32.36.

^h 2 Sam.8.6; 1 Ki.11.24; 2 Chr.8.3.

ⁱ After an interregnum of 11 years. 2 Ki.15.8.

^j v.35; 2 Ki.12.3; 14.4.

^k 2 Chr.26.16-21.

^l 2 Chr.26.23.

fathers in the city of David: and Jotham his son reigned in his stead.

Reign of Zachariah over Israel.

8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

Death of Zachariah: accession of Shallum over Israel.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.

12 This was the *word* of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

Reign of Shallum: his death.

13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

Reign of Menahem over Israel.

16 Then Menahem smote Tiph-sah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

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An Assyrian invasion of Israel (1 Chr. 5. 26).

19 And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

Death of Menahem: accession of Pekahiah over Israel.

21 And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

Death of Pekahiah: accession of Pekah over Israel.

23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

Reign of Pekah over Israel: his death.

27 In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and

^a As prophesied, Amos 7.9.

^b 2 Ki.10.30.

^c Mt.1.8,9, called Ozias, and v.1, Azariah.

^d 1 Ki.14.17.

^e 1 Ki.4.24.

^f 1 Chr.5.26; Isa.9.1; Hos.8.9.

^g One talent = £410, or \$1940.

^h One shekel = 2s. 9d., or 65 cts.

ⁱ Isa.7.1.

^j 1 Chr.5.26; Isa.9.1.

^k 1 Ki.15.20.

Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and ^areigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they ^are written in the book of the chronicles of the kings of Israel.

Reign of Jotham over Judah
(2 Chr. 26. 23; 27).

32 In the second year of Pekah the son of Remaliah king of Israel began ^bJotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 ^cHowbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, ^are they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah ^dRezin the king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER 16.

Reign of Ahaz over Judah
(2 Chr. 28. 1).

IN the seventeenth year of Pekah the son of Remaliah ^aAhaz the son of Jotham king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, ^fand made his son to pass through the fire, accord-

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ing to the ^habominations of the ^hheathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

Invasion of Judah by Syria and Israel (2 Chr. 28. 5-8).

5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome ⁱhim.

6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from ^jElath: and the Syrians came to Elath, and dwelt there unto this day.

Ahaz seeks the assistance of Assyria (2 Chr. 28. 16-21).

7 So Ahaz sent messengers to ^kTiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz ^ltook the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

The Assyrians take Damascus.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people* of it captive to Kir, and slew Rezin.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his ^mmeat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings, upon the altar.

14 And he brought also the brassen altar, which was before the LORD,

^a 2 Ki. 17.1; Hos. 10.3,7, 15.

^b 2 Chr. 27.1.

^c v.4.

^d Isa. 7.1-17.

^e 2 Chr. 28.1.

^f Lev. 18.21; 2 Chr. 28.3; Psa. 106.37, 38.

^g Deut. 12.31.

^h i.e. nations.

ⁱ Heb. Eloth.

^j Heb. Tilgath-pileser, 1 Chr. 5.26; 2 Chr. 28.20.

^k 2 Ki. 12.18; 2 Chr. 28.21.

^l Lit. meal.

from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening ^ameat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 And king Ahaz cut off ^bthe borders of the bases, and removed the laver from off them; and took down the ^csea from off the brasen oxen that were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

Death of Ahaz: accession of Hezekiah (2 Chr. 28. 26, 27).

19 Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and ^dwas buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAPTER 17.

Reign of Hoshea over Israel.

IN the twelfth year of Ahaz king of Judah began ^eHoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was evil* in the sight of the LORD, but not as the kings of Israel that were before him.

Israel becomes tributary to Assyria.

3 Against him came up ^fShal-

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maneser king of Assyria; and Hoshea became his servant, and gave him presents.

Israel (the ten tribes) carried away into Assyria.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried ^gIsrael away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

The sins for which Israel was carried into captivity.

7 For so it was that the children of Israel had ^hsinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the ⁱheathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those things that were not right* against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and ^jgroves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did the* ^kheathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified against

^a Lit. meal.

^b 1 Ki. 7. 27, 28.

^c 1 Ki. 7. 23, 25.

^d 2 Chr. 28. 27.

^e 2 Ki. 15. 30.

^f 2 Ki. 18. 9.

^g Israel (history), vs. 6-23; 2 Ki. 24. 10-16. (Gen. 12. 2, 3; Rom. 11. 26.)

^h i. e. nations.

ⁱ See Deut. 16. 21.

¹ Cf. Deut. 28. 15-68. From this captivity the ten tribes have never been restored to Palestine. A remnant of Judah returned under Zerubbabel, Ezra, and Nehemiah, and *individuals* out of the ten tribes (called, after the division of Solomon's kingdom, "Israel" in the historical books and Prophets, also "Ephraim" by the latter) went back, but the *national* restoration is yet to be fulfilled. See *Palestinian Covenant*, Deut. 30. 1-9; *Kingdom*, 2 Sam. 7. 8-17, refs.

Israel, and against Judah, by all the prophets, *and by* all the ^aseers, saying, ^bTurn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but ^chardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they ^drejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and ^ebecame vain, and went after the ^fheathen that were round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and ^gmade them molten images, *even* two calves, and made a ^hgrove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and ⁱused divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left ^jbut the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and ^kdelivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the LORD, and made them sin a ^lgreat sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, ^mas he had said by all his servants the prophets. ⁿSo was Israel carried away out of their own land to Assyria unto this day.

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The king of Assyria repeoples the cities of Israel.

24 And the king of Assyria brought *men* from ^oBabylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, *that* they ^pfeared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should ^qfear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they ^rfeared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They ^sfeared the LORD, and ^terved their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they ^ufear not the LORD, neither do they after their

a 1 Sam.9.9.

b Jer.18.11;
25.5; 35.15.c Deut.31.27;
Prov.29.1.d Deut.32.21;
1 Ki.16.13.e Psa.115.8;
Rom.1.21.

f i.e. nations.

g 1 Ki.12.28.

h See Deut.
16.21.

i Deut.18.10.

j 1 Ki.11.13,32.

k 2 Ki.13.3;
15.29.

l 1 Ki.14.16.

m v.6.

n v.30.

o Psa.19.9,
note.

statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel:

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye ^afear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall ^afear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations ^afeared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAPTER 18.

Reign of Hezekiah over Judah (2 Chr. 29. 1).

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

3 And he did that which was right in the sight of the LORD, according to all that David his father did.

Revival under Hezekiah (2 Chr. 29. 3-31. 21).

4 He removed the high places, and brake the images, and cut down the ^bgroves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5 He trusted in the LORD God of

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Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

6 For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

Hezekiah victorious over the Philistines.

8 He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria ^ddid carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

Sennacherib invades Judah.

13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah ^ggave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Ju-

^a Psa.19.9, note.

^b See Deut. 16.21.

^c Psa.2.12, note.

^d Times of the Gentiles. vs.9,12; 2 Ki.25.1-21. (Lk.21.24: Rev.16.19.)

^e One talent (silver) = £410, or \$1940.

^f One talent (gold) = £6150, or \$29,085.

^g 2 Ki.16.8.

dah had overlaid, and gave it to the king of Assyria.

Sennacherib seeks to terrify the defenders of Jerusalem (2 Chr. 32. 9-19).

17 And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, ^awhich is in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria. ^bWhat confidence is this wherein thou trustest?

20 Thou sayest, (but *they are but* ^cvain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 ^dNow, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he, ^ewhose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give ^fpledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

The Jewish answer to Rab-shakeh's threats.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian

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language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

Rab-shakeh's further insolence.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, ^gLet not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not to Hezekiah: for thus saith the king of Assyria, ^hMake an agreement with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

32 Until I come and take you away to a land like your own land, ⁱa land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he ^jpersuadeth you, saying, The LORD will deliver us.

33 ^kHath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 ^lWhere are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and ^mIvah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, ⁿthat the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah ^owith *their* clothes

^a Isa.7.3.

^b 2 Chr.32.10.

^c Heb. word of the lips.

^d Ezk.29.6,7.

^e v.4; 2 Chr. 31.1; 32.12.

^f Or, hostages.

^g 2 Chr.32.15.

^h Or, seek my favour.

ⁱ Deut.8.7,8.

^j Or, deceiveth.

^k 2 Ki.19.12; 2 Chr.32.14; Isa.10.9-11.

^l 2 Ki.19.13.

^m 2 Ki.17.24, Ava.

ⁿ Dan.3.15.

^o Isa.33.7.

rent, and told him the words of Rab-shakeh.

CHAPTER 19.

Hezekiah's message to Isaiah.

AND ^ait came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to ^bIsaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 ^cIt may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up ^dthy prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

Isaiah's answer.

6 And ^eIsaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the ^fservants of the king of Assyria have blasphemed me.

7 Behold, I will send a ^gblast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

Sennacherib defies the God of Hezekiah (2 Chr. 32. 17).

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from ^hLachish.

9 And ⁱwhen he had say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou ^jtrustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

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11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which *were* in The-lasar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

Hezekiah's prayer (2 Chr. 32. 20).

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and ^ksaid, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, ^lbow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* no gods, but ^mthe work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, ⁿthat all the kingdoms of the earth may know that thou art the LORD God, *even* thou only.

Jehovah's answer through Isaiah.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, ^oThat which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin ^pthe daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and

^a Isa.37.1.

^b Lk.3.4, called *Esaias*.

^c 2 Sam.16.12.

^d Isa.37.6.

^e 2 Ki.18.17.

^f vs.35-37; Jer.51.1.

^g 1 Sam.23.27.

^h Psa.2.12, *note*.

ⁱ *Bible prayers* (O.T.). 2 Ki. 20.3. (Gen. 15.2; Hab.3. 1-16.)

^j Psa.31.2.

^k Psa.115.4; Jer.10.3.

^l Psa.83.18.

^m Isa.37.21.

ⁿ Lam.2.13.

lifted up thine eyes on high? *even* against the Holy *One* of Israel.

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and* into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago how I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore ^qI will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a ^osign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For ^qI will defend this city, to

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^a Job 41.2;
Ezk. 29.4;
38.4; Amos
4.2.

^b 1 Sam. 2.34;
2 Ki. 20.8,9;
Isa. 7.11,14;
Lk. 2.12.

^c 2 Ki. 20.6.

^d 1 Ki. 11.12,
13.

^e 2 Chr. 32.21;
Isa. 37.36.

^f Heb. 1.4,
note.

^g Miracles
(O.T.). 2 Ki.
20.9-11.
(Gen. 5.24;
Jon. 2.1-10.)

^h Bible pray-
ers (O.T.).
1 Chr. 4.10.
(Gen. 15.2;
Hab. 3.1-16.)

ⁱ See 1 Ki. 8.
61.

^j 2 Ki. 19.20;
Psa. 65.2.

^k Psa. 39.12;
56.8.

^l 2 Ki. 19.34.

save it, for mine own sake, and ^dfor my servant David's sake.

Jehovah destroys the Assyrian army (2 Chr. 32. 21, 22).

35 And ^qit came to pass that night, that the ^jangel of the LORD went out, and ^ssmote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Death of Sennacherib
(2 Chr. 32. 21).

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

CHAPTER 20.

Hezekiah's illness and recovery
(2 Chr. 32. 24).

IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I ^hbeseech thee, O LORD, remember now how I have walked before thee in truth and with a ^pperfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, ^jI have heard thy prayer, I have seen ^kthy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and ^qI will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of

figs. And they took and laid *it* on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, *What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?*

9 And Isaiah said, *This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?*

10 And Hezekiah answered, *It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.*

11 And Isaiah the prophet cried unto the LORD: and *he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.*

Hezekiah imprudently exposes his treasures to men of Babylon (2 Chr. 32. 27-31).

12 At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.*

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, *What said these men? and from whence came they unto thee? and Hezekiah said, They are come from a far country, even from Babylon.*

15 And he said, *What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.*

16 And Isaiah said unto Hezekiah, *Hear the word of the LORD.*

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they

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a Jud.6.17,37, 39; Isa.7.11, 14; 38.22.

b Isa.38.7,8.

c Josh.10.12-14; Isa.38.8.

d Miracles (O.T.), vs.9-11; 2 Chr.26. 16-21. (Gen. 5.24; Jon.2. 1-10.)

e 2 Chr.32. 27,31.

f 2 Ki.24.13; 25.13; Jer.27.21,22; 52.17.

g 2 Ki.24.12; 2 Chr.33.11.

h Fulfilled, Dan.1.3.

i Neh.3.16.

j 2 Chr.32.30.

k 2 Chr.32.33.

l i.e. nations.

m Deut.16.21.

n 2 Sam.7.13; 1 Ki.8.29; 9.3.

o Lev.18.21; 20.2; 2 Ki.16.3; 17.17.

p Lev.19.26; Deut.18.10; 2 Ki.17.17.

shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, *Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?*

Death of Hezekiah (2 Chr. 32. 32, 33).

20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAPTER 21.

Accession and reign of Manasseh: his evil ways (2 Chr. 33. 1-9).

MANASSEH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

2 And he did *that which was evil* in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the LORD, of which the LORD said, *In Jerusalem will I put my name.*

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the LORD, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, *In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:*

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only

if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

Jehovah's message concerning Manasseh's idolatries.

10 And the LORD spake by his servants the prophets, saying,

11 ^aBecause Manasseh king of Judah hath done these abominations, ^band hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both ^chis ears shall tingle.

13 And I will stretch over Jerusalem the ^dline of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.*

Manasseh's continued reign and death (2 Chr. 33. 18-20).

16 ^eMoreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was evil in the sight of the LORD.*

17 Now the ^frest of the acts of ^gManasseh, and all that he did, and his sin that he sinned, ^hare they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

Reign of Amon over Judah (2 Chr. 33. 20-23).

19 ⁱAmon was twenty and two

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years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jobbah.

20 And he did *that which was evil in the sight of the LORD*, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he ^jforsook the LORD God of his fathers, and walked not in the way of the LORD.

Death of Amon: accession of Josiah (2 Chr. 33. 24, 25).

23 ^kAnd the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, ^lare they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and ^mJosiah his son reigned in his stead.

CHAPTER 22.

Reign of Josiah (2 Chr. 34. 1).

JOSIAH was ⁿeight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adajiah of ^oBoscath.

2 And he did *that which was right in the sight of the LORD*, and walked in all the way of David his father, and ^pturned not aside to the right hand or to the left.

The repairing of the temple (2 Chr. 34. 8-13).

3 ^qAnd it came to pass in the eighteenth year of king Josiah, *that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,*

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5 And let them ^rdeliver it into the hand of the doers of the work, that

^a 2 Ki. 23. 26, 27; 24. 3, 4; Jer. 15. 4.

^b 1 Ki. 21. 26.

^c 1 Sam. 3. 11; Jer. 19. 3.

^d Isa. 34. 11; Lam. 2. 8; Amos 7. 7, 8.

^e 2 Ki. 24. 4.

^f 2 Chr. 33. 11-19.

^g 2 Chr. 33. 20.

^h 2 Chr. 33. 21-23.

ⁱ 1 Ki. 11. 33.

^j 2 Chr. 33. 24, 25.

^k Mt. 1. 10, called Josias.

^l 2 Chr. 34. 1.

^m Josh. 15. 39.

ⁿ Deut. 5. 32.

^o 2 Chr. 34. 8.

^p 2 Ki. 12. 11, 12, 14.

have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

The law of Moses discovered
(2 Chr. 34. 14, 15).

8 And Hilkiah the high priest said unto Shaphan the scribe, ^aI have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

"By the law is the knowledge of sin" (2 Chr. 34. 16-21).

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and ^bAchbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the ^cwrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of ^dTikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

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The words of Huldah the prophetess (2 Chr. 34. 22-28).

15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, ^eI will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17 ^fBecause they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the ^gking of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 ^hBecause thine heart was tender, and thou hast ⁱhumbled thyself before the LORD, when thou hearest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER 23.

The law read to the people
(2 Chr. 34. 29, 30).

AND ^jthe king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant ^kwhich was found in the house of the LORD.

The king's covenant
(2 Chr. 34. 31, 32).

3 And the king ^lstood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his

^a Deut. 31. 24-26; 2 Chr. 34. 14.

^b 2 Chr. 34. 20.

^c Deut. 29. 27.

^d *Tikvah*, 2 Chr. 34. 22.

^e Deut. 29. 27; Dan. 9. 11-14.

^f Deut. 29. 25-27.

^g 2 Chr. 34. 26.

^h Psa. 51. 17; Isa. 57. 15.

ⁱ 1 Ki. 21. 29.

^j 2 Chr. 34. 29, 30.

^k 2 Ki. 22. 8.

^l 2 Ki. 11. 14, 17.

testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

Josiah's further reformatons
(2 Chr. 34. 33).

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the ^ggrove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and ^hto all the host of heaven.

6 And he brought out the ^ggrove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the ^dgraves of the children of the people.

7 And he brake down the houses ^oof the sodomites, that were by the house of the LORD, ^lwhere the women wove hangings for the ^ggrove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 ^gNevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, ^hbut they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the ^lvalley of the children of Hinnom, ^hthat no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the

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house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that were ^kon the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which ^lManasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which ^mSolomon the king of Israel had builded for ⁿAshtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he ^obrake in pieces the images, and cut down the ^ggroves, and filled their places with the bones of men.

15 Moreover the altar that was at Beth-el, and the high place ^qwhich Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the ^rword of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title is that that I see? And the men of the city told him, *It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.*

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the ^sprophet that came out of Samaria.

19 And all the houses also of the high places that were ^tin the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

^a See Deut. 16.21; 2 Ki. 21.3,7.

^b 2 Ki.21.3.

^c See Deut. 16.21, note.

^d 2 Chr.34.4.

^e 1 Ki.14.24; 15.12.

^f Ezk.16.16.

^g Ezk.44.10-14.

^h 1 Sam.2.36.

ⁱ Josh.15.8.

^j Lev.18.21; Deut.18.10; Ezk.23.37, 39.

^k Jer.19.13; Zeph 1.5.

^l 2 Ki.21.5.

^m 1 Ki.11.5,7.

ⁿ Jud.2.13, note.

^o Ex.23.24; Deut.7.5,25.

^p 1 Ki.12.28, 31,33.

^q 1 Ki.13.2.

^r 1 Ki.13.31.

^s 2 Chr.34.6,7.

20 And he ^aslew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

The passover kept
(2 Chr. 35. 1-19).

21 And the king commanded all the people, saying, ^bKeep the passover unto the LORD your God, ^cas it is written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 Moreover the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And ^dlike unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasse had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as ^eI have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, ^fMy name shall be there.

Death of Josiah (2 Chr. 35. 20-27).

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ^gIn his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at ^hMegiddo, when he ⁱhad seen him.

30 And his servants carried him

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in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. ^jAnd the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

Reign and dethronement of Jehoahaz (2 Chr. 36. 1, 2).

31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was ^kHamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which* was evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred ^ltalents of silver, and a ^mtalent of gold.

Jehoiakim made king
(2 Chr. 36. 4, 5).

34 And ⁿPharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and ^oturned his name to ^pJehoiakim, and took Jehoahaz away; and ^qhe came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which* was evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER 24.

Jehoiakim tributary to Nebuchadnezzar (2 Chr. 36. 6, 7).

IN ^rhis days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the

a 1 Ki.13.2.

b 2 Chr.35.1.

c Ex.12.3;
Lev.23.5;
Num.9.2;
Deut.16.2.

d 2 Ki 18.5.

e 2 Ki.17.18,
20;18.11;
21.13.

f 1 Ki.8.29;
9.3; 2 Ki.21.
4.7.

g 2 Chr.35.20.

h Zech.12.11.

i 2 Ki.14.8.

j 2 Chr.36.1.

k 2 Ki.24.18.

l One talent
(silver) =
£410, or
\$1940.

m One talent
(gold) =
£6150, or
\$29,085.

n 2 Chr.36.4.

o 2 Ki.24.17.

p Called
Jakim, Mt.1.
11, marg.

q Jer.22.11,12;
Ezk.19.3,4.

r 2 Chr.36.6;
Jer.25.1,9;
Dan.1.1.

Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, ^aaccording to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Death of Jehoiakim (2 Chr. 36. 8): *reign of Jehoiachin* (2 Chr. 36. 8, 9).

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 Jehoiachin was ^beighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was evil* in the sight of the LORD, according to all that his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

The first deportation to Babylon.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 ^aAnd Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and ^cthe king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and ^dcut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, ^eas the LORD had said.

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^a 2 Ki. 20.17; 21.12-14.

^b Cf. 2 Chr. 36.9; see 1 Cor. 10.8, note.

^c *Israel* (history), vs. 10-16; 2 Ki. 25. 1-7. (Gen. 12. 2, 3; Rom. 11. 26.)

^d Jer. 24.1; 29.1, 2; Ezk. 17.12.

^e *Nebuchadnezzar's eighth year.* Jer. 25.1.

^f See Dan. 5. 2, 3.

^g Jer. 20.5.

^h Jer. 24.1.

ⁱ 2 Chr. 36.10; Ezech. 2.6; Jer. 22.24.

^j Jer. 37.1.

^k 2 Ki. 23.34; 2 Chr. 36.4.

^l 2 Chr. 36. 11; Jer. 37.1; 52.1.

^m i.e. January.

ⁿ *Israel* (history), vs. 1-7; Ezra 1.3-5. (Gen. 12.2, 3; Rom. 11.26.)

^o i.e. July.

^p *Times of the Gentiles.* vs. 1-21; Dan. 2.29-45. (Lk. 21. 24; Rev. 16. 19.)

14 And ^hhe carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he ⁱcarried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were strong and apt* for war, even them the king of Babylon brought captive to Babylon.

Zedekiah made king (2 Chr. 36. 10-18).

17 And the ^jking of Babylon made Mattaniah his father's brother king in his stead, and ^kchanged his name to Zedekiah.

18 ^lZedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamulah, the daughter of Jeremiah of Libnah.

19 And he did *that which was evil* in the sight of the LORD, according to all that Jehoiakim had done.

Zedekiah rebels against Nebuchadnezzar.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

CHAPTER 25.

Siege of Jerusalem and final deportation (2 Chr. 36. 17-20; Jer. 39. 8-10).

AND it came to pass in the ninth year of his reign, in the ^mtenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the ⁿfourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 ^oAnd the city was broken up,

and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

13 And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the

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brass of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and three-score men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

Gedaliah made governor of Palestine.

22 And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

Murder of Gedaliah and flight of the people to Egypt.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten

a Kingdom (O.T.). Psa. 2.1-9. (Gen.1.26-28; Zech.12.8.)

b i.e. August.

c v.27; 2 Ki. 24.12.

d 2 Chr.36.19; Psa.79.1.

e Neh.1.3; Jer.52.14.

f 2 Ki.24.14; Jer.39.10; 40.7; 52.16.

g One cubit = about 18 in.

h Jer.40.5.

i i.e. October.

men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and ^acame to Egypt: for they were afraid of the Chaldees.

Jehoiachin released.

27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the ^btwelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Baby-

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a Jer.43.4,7.

b i.e. *March*.

c Gen.40.13, 20.

d 2 Sam.9.7.

lon in the year that he began to reign ^cdid lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did ^deat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

THE FIRST BOOK OF THE CHRONICLES.

1 1]

[1 33

THE two books of Chronicles (like the two books of Kings) are but one book in the Jewish canon. Together they cover the period from the death of Saul to the captivities. They were written probably during the Babylonian captivity, and are distinguished from the two books of the Kings in a fuller account of Judah, and in the omission of many details. The blessing of God's earthly people in connection with the Davidic monarchy is probably the typical significance of these books.

First Chronicles is in three parts: I. Official genealogies, 1. 1-9. 44. II. From the death of Saul to the accession of David, 10. 1-12. 40. III. From the accession of David to his death, 13. 1-29. 30.

Excluding the genealogies (ch. 1.-9.) the events recorded in First Chronicles cover a period of 41 years (Ussher).

CHAPTER 1.

Adam's line to Noah.

ADAM, ^aSheth, Enosh,
2 Kenan, Mahalalel, Jered,
3 Henoch, Methuselah, Lamech,
4 ^bNoah, Shem, Ham, and Japheth.

The sons of Japheth.

5 The sons of ^cJapheth; Gomer, and ^dMagog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodaniam.

The sons of Ham.

8 The sons of ^eHam; Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah Sheba, and Dedan.

10 And Cush begat ^fNimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Ananiam, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Capthorim.

13 And ^gCanaan begat Zidon his firstborn, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

The sons of Shem.

17 The sons of ^hShem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

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18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was ⁱPeleg; because in his days the earth was divided: and his brother's name was Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

Shem's line to Abraham.

24 ^jShem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 ^kAbram; the same is Abraham.

28 The sons of Abraham; ^lIsaac, and Ishmael.

Ishmael's sons.

29 These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

The sons of Keturah.

32 Now the ^msons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shual. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Ephher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

^a Gen. 4.25, 26; 5.3.8.

^b Gen. 5.32; 9.26,27.

^c Gen. 10.2, etc.

^d Gen. 10.2; Ezk. 38.2, note; 39.6; Rev. 20.8.

^e Gen. 10.6.

^f Gen. 10.8, etc.

^g Gen. 10.15.

^h Gen. 10.22; 11.10.

i. e. division.

^j Lk. 3.36.

^k Gen. 17.5.

^l Gen. 21.2,3; 16.11,15.

^m Gen. 25.1,2.

The sons of Abraham and Isaac.

34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

The sons of Esau.

35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam; and Timna was Lotan's sister.

40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

Early kings of Edom.

(Cf. Gen. 36. 1-43.)

43 Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor; and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead; and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

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to 1056.*The dukes of Edom.*

51 Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

CHAPTER 2.

The sons of Jacob (Israel).

THESE are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, 2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The sons of Judah.

3 The sons of Judah; Er, and Onan, and Shelah; which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

4 And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.

5 The sons of Pharez; Hezron, and Hamul.

6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah. 9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

The posterity of Jesse.

13 And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh;

16 Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa; and

a Gen.25.25,
26.

b R.V. chiefs.

c Gen.29.32;
30.5,etc.; 35.
18-22; 46.8,
etc.d See Gen.32.
24-28.e Ruth 4.19;
Mt.1.4.

f Num.1.7.

g Ruth 4.21;
Mt.1.5.

h 1 Sam.16.6.

i Or, Shammah,
1 Sam.
16.9.

j 2 Sam.2.18.

k 2 Sam.17.25.

the father of Amasa was Jether the Ishmeelite.

The posterity of Caleb.

18 And Caleb the son of Hezron begat *children* of Azubah his wife, and of Jerioth: her sons are these; Jesher, and Shobab, and Ardun.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

Posterity of Hezron, father of Caleb, by the daughter of Machir.

21 And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged* to the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then ^aAbiah Hezron's wife bare him Ashur the father of Tekoa.

Jerahmeel's posterity.

25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And ^bthe children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

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Sheshan's posterity.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat ^cZabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Elcasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

Another branch of Caleb's posterity.

42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoah: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb was ^dAchsa.

The posterity of Caleb the son of Hur.

50 These were the sons of Caleb the son of Hur, the firstborn of ^eEphratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; ^fHaroh, and half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the

a 1 Chr.4.5.

b See vs.34,35.

c 1 Chr.11.41.

d Josh.15.17.

e v.19.

f 1 Chr.4.2.

Mishraitcs; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, ^aAtaroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the ^bKenites that came of Hemath, the father of the house of ^cRechab.

CHAPTER 3.

Family of David, born in Hebron
(2 Sam. 3. 2-5; 5. 13-16).

NOW these were the sons of David, which were born unto him in Hebron; the firstborn ^dAmnon, of Ahinoam the ^eJezeirelites; the second ^fDaniel, of Abigail the Carmelitess:

2 The third, ^gAbsalom the son of Maachah the daughter of Talmi king of Geshur; the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel: 6 Ibhaz also, and Elishama, and Eliphelet.

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet, ^hnine.

9 These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

David's line to Zedekiah.

10 And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the firstborn ⁱJohanan, the second ^jJehoiakim, the third Zedekiah, the fourth Shallum.

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16 And the sons of ^kJehoiakim: Jeconiah his son, Zedekiah his son.

The successors of Jeconiah.

17 And the sons of Jeconiah; Assir, ^lSalathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; ^mHattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pellaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER 4.

The posterity of Judah by Caleb the son of Hur.

THE sons of Judah; ⁿPharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

3 And these were of the father of Etam; Jezeel, and Ishma, and Idbash: and the name of their sister was Hazeleponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrath, the father of Beth-lehem.

Of Ashur, the posthumous son of Hezron.

5 And Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. These were the sons of Naarah.

^a Or, *Atarites*, or, *crowns of the house of Joab.*

^b Jud. 1. 16.

^c Jer. 35. 2.

^d 2 Sam. 3. 2.

^e Josh. 15. 56.

^f 2 Sam. 3. 3.

^g 2 Sam. 13. 37, note.

^h See 2 Sam. 5. 14-16.

ⁱ 2 Ki. 23. 30.

^j 2 Ki. 23. 34.

^k Mt. 1. 11.

^l Heb. *She-altiel.*

^m Ezra 8. 2.

ⁿ Gen. 38. 29; 46. 12.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

Of Jabez, and his prayer.

9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Rechah.

13 And the sons of Kenaz; ^bOthniel, and Seraiah: and the sons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

The posterity of Shelah.

21 The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah,

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and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

The posterity and cities of Simeon.

24 The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These mentioned by their names were princes in their families: and the house of their fathers increased greatly.

The conquest of Gedor and of the Amalekites in Mount Seir.

39 And they went to the entrance of Gedor, even unto the east side of

^a Bible prayers (O.T.).
1 Chr. 29. 10-19. (Gen. 15. 2; Hab. 3. 1-16.)

^b Josh. 15. 17.

^c Neh. 11. 35.

^d Gen. 38. 1, 5; 46. 12.

^e Or, Jermuel, Gen. 46. 10; Ex. 6. 15; Num. 26. 12.

^f Josh. 19. 2.

^g Josh. 19. 3.

^h Or, Eltolad, Josh. 19. 4.

ⁱ Or, Ether, Josh. 19. 7.

the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.

42 And some of them, even of the sons of Simcon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAPTER 5.

The line of Reuben (who lost his birthright) unto the captivity.

NOW the sons of Reuben the first-born of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, this birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.)

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

3 The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tigath-pileser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

Their habitation and conquest of the Hagarites.

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because

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their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

The chief men and habitations of Gad.

11 And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The number and conquests of Reuben, Gad, and the half of Manasseh.

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was in-treated of them; because they put their trust in him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

a 2 Ki.18.8.

b 1 Sam.15.8;
30.17;
2 Sam.8.12.

c Gen.29.32;
49.3.

d Gen.35.22;
49.4.

e Gen.48.15,
22.

f Gen.49.8,10;
Psa.60.7; 108.
8.

g Gen.46.9;
Ex.6.14;
Num.26.5.

h Or, Tiglath-
pileser, 2 Ki.
15.29; 16.7.

i Gen.25.12.

j Josh.13.11,
24.

k 1 Chr.27.29.

l 2 Ki.15.5,32.

m 2 Ki.14.16,
28.

n Gen.25.15;
1 Chr.1.31.

o Psa.2.12,
note.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

The habitations and chief men of that half tribe.

23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

Their captivity for their sins.

25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAPTER 6.

The sons of Levi.

THE sons of Levi; Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; ^bNadab, and Abihu, Eleazar, and Ithamar.

The line of the priests unto the captivity.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerariah, and Zerariah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

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10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

The families of Gershom, Merari, and Kohath.

16 The sons of Levi; ^jGershom, Kohath, and Merari.

17 And these be the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 ^kJoah his son, ^lIddo his son, Zerah his son, ^mJeaterai his son.

22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziel his son, and Shaul his son.

25 And the sons of Elkanah; ⁿAmasai, and Ahimoth.

26 As for Elkanah: the sons of Elkanah; ^oZophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the firstborn Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they

a Cf.2 Ki.15.19.

b Lev.10.1.

c 2 Sam.8.17.

d 2 Sam.15.27.

e 2 Ki.25.18.

f Ex.6.16.

g Or, Ethan, v.42.

h Or, Adaiah, v.41.

i Or, Ethni, v.41.

j See vs.35,36.

k 1 Sam.1.1.

l 1 Chr.16.1.

waited on their office according to their order.

33 And these *are* they that ^awaited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel.

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah.

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of ^bEbiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershon, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: ^cEthan the son of ^dKishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

The office of Aaron and his line unto Ahimaaz.

49 But Aaron and his sons offered ^eupon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the *place* most holy, and to make an ^fatonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

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52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

The cities of the priests and Levites.

54 Now ^gthese *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And ^hto the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And ⁱHilen with her suburbs, Debir with her suburbs,

59 And ^jAshan with her suburbs, and Beth-shemesh with her suburbs;

60 And out of the tribe of Benjamin; Geba with her suburbs, and ^kAlemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

61 And unto the sons of Kohath, ^lwhich were left of the family of that tribe, were cities given out of the half tribe, *namely*, out of the half tribe of Manasseh, ^mby lot, ten cities.

62 And to the sons of Gershon throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, ⁿtwelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 ^oAnd they gave unto them, of the cities of refuge, Shechem in

^a Heb. stood.

^b Ex. 6.24.

^c Called Jeduthun, 1 Chr. 9.16; 25.1,3,6.

^d Or, Kushaiah, 1 Chr. 15.17.

^e Lev. 1.9.

^f See Ex. 29. 33, note.

^g Josh. 21.

^h Josh. 21.13

ⁱ Or, Holon, Josh. 21.15.

^j Or, Ain, Josh. 21.16.

^k Or, Almon, Josh. 21.18.

^l v. 66.

^m Josh. 21.5.

ⁿ Josh. 21.7,34.

^o v. 61.

^p Josh. 21.21.

mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And ^aJokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershon *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ash-taroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given* them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAPTER 7.

The sons of Issachar.

NOW the sons of Issachar *were*, ^bTola, and Puah, Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; ^cwhose number *was* in the days of David two and twenty thousand and six hundred.

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3 And the sons of Uzzi; Izrahiah; and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

The sons of Benjamin.

6 *The sons* of ^dBenjamin; Bela, and Becher, and Jediel, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and *were* reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediel; Bilhan; and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediel, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war and battle.

12 ^eShuppim also, and Huppim, the children of ^fIr, and Hushim, the sons of ^gAher.

The sons of Naphtali.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and ^hShallum, the sons of Bilhah.

The sons of Manasseh.

14 The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad; and Zelophehad had daughters.

^a See Josh. 21. 22-35, where many of these cities have other names.

^b Gen. 46. 13; Num. 26. 23.

^c 2 Sam. 24. 1, 2; 1 Chr. 27. 1.

^d Gen. 46. 21; Num. 26. 38; 1 Chr. 8. 1.

^e Num. 26. 39; *Shupham* and *Huppam*.

^f Or, Iri, v. 7.

^g Or, Ahiram, Num. 26. 38.

^h Or, Shillem, Gen. 46. 24.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

17 And the sons of Ulam; ^aBedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and ^bAbiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

The sons of Ephraim.

20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabab his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 ^aNon his son, Jehoshuah his son.

Ephraim's habitations.

28 And their possessions and habitations were, Beth-el and the towns thereof, and eastward ^aNaaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, ^aMegiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The sons of Asher.

30 The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.

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32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.

34 And the sons of ^aShamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

CHAPTER 8.

The sons and chief men of Benjamin.

NOW Benjamin begat ^aBela his firstborn, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, ^aAd-dar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and ^mShephuphan, and Huram.

6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and

a 1 Sam.12.11.

b Num.26.30.

c Num.26.35.

d Or, Nun, Num.13. 8,16.

e Naarath, Josh.16.7.

f Josh.17.7.

g Josh.17.11.

h Gen.46.17; Num.26.44.

i Shamer, v.34.

j Shomer, v.32.

k Gen.46.21; Num.26.38; 1 Chr.7.6.

l Or, Ard, Gen.46.21.

m Or, Shupham, Num. 26.39. See 1 Chr.7.12.

n 1 Chr.2.52.

Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and ^aShema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakin, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimirath, the sons of ^bShimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

29 And at Gibeon dwelt the ^cfather of Gibeon; whose ^dwife's name was Maachali:

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ^eZacher.

32 And Mikloth begat ^fShimeah. And these also dwelt with their brethren in Jerusalem, over against them.

The stock of Saul and Jonathan.

33 And ^gNer begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and ^hEsh-baal.

34 And the son of Jonathan was ⁱMerib-baal; and Merib-baal begat Micah.

35 And the sons of Micah were, Pithon, and Melech, and ^jTarea, and Ahaz.

36 And Ahaz begat ^kJehoadah; and Jehoadah begat Alemeth, and

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a v 21.

b Or, *SHEMA*,
v.13.

c Cal ed
Jehiel,
1 Chr.9.35.

d 1 Chr.9.35.

e Or, *Zechariah*, 1 Chr.
9.37.

f Or, *Shimeam*,
1 Chr.9.38.

g 1 Sam.14.51.

h Or, *Ishbosheth*,
2 Sam.2.8.

i Or, *Mephibosheth*,
2 Sam.4.4;
9.6,10.

j Or, *Tahrea*,
1 Chr.9.41.

k *Jarah*,
1 Chr.9.42.

l *Rephaiah*,
1 Chr.9.43.

m Ezra 2.59.

n Ezra 2.70;
Neh.7.73.

o Josh.9.27;
Ezra 2.43-54;
8.20.

p Neh.11.1,2.

Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: ^rRapha was his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

39 And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

CHAPTER 9.

The original of Israel's and Judah's genealogies.

SO ^sall Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

The Israelites.

2 Now the ^tfirst inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the ^uNethinims.

3 And in Jerusalem dwelt of ^vthe children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hase-nuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

The priests.

10 And of the ^apriests: Jedaiah, and Jehoiarib, and Jachin,

11 And ^bAzariah the son of Hilki-ah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore: very ^cable men for the work of the service of the house of God.

And the Levites, with Nethinims, who dwell in Jerusalem.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of She-
maiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the ^dgates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And ^ePhinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

21 And Zechariah the son of Meshlemiah was porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the ^fgates *were* two hundred and twelve. These were reckoned by their genealogy in

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their villages, whom ^gDavid and Samuel the seer did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters *were* the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after ^hseven days from time to time with them.

The charge of certain Levites.

26 For these Levites, the four chief porters, *were* in *their* set office, and *were* over the ⁱchambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ^jointment of the spices.

31 And Mattithiah, *one* of the Levites, who was the firstborn of Shallum the Korahite, had the set ^koffice over the things that were made in the pans.

32 And *other* of their brethren, of the sons of the ^lKohathites, *were* over the ^mshewbread, to prepare *it* every sabbath.

33 And these *are* the ⁿsingers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

The stock of Saul and Jonathan.

35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was ^oMaachah:

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

^a Neh.11.10-14.

^b Called *Se-raiah*, Neh. 11.11.

^c Heb. *strong courageous men*.

^d Heb. *thresholds*.

^e Cf Num. 31.6.

^f 1 Chr.26. 1,2.

^g 2 Ki.11.4-7.

^h i.e. *store-houses*.

ⁱ Ex.30.22-25.

^j Lev.2.5; 6.21.

^k Lev.24.8.

^l Ex.25.30, *note*.

^m 1 Chr.6.31, 32; 25.1-7.

ⁿ 1 Chr.8.29, etc.

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And ^aNer begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, ^band Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

CHAPTER 10.

Saul's overthrow and death.

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and ^aAbinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 ^cThen said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

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The Philistines triumph over Saul.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

The kindness of Jabesh-gilead toward Saul and his sons.

11 And ^awhen all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

Saul's sin for which he lost the kingdom.

13 So Saul died for his ^btransgression which he committed against the LORD, even against the word of the LORD, which he kept not, and ^calso for asking counsel of one that had a familiar spirit, to enquire of it;

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

CHAPTER 11.

David becomes king over Israel (2 Sam. 5. 1-3).

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy ^bGod said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they ^aanointed David king over Israel, according to the word of the LORD by Samuel.

a 1 Chr.8.33.

b Added from
1 Chr.8.35.

c 1 Sam.31.1,
etc.

d Called *Ishui*,
1 Sam.14.49.

e Cf. 1 Sam.
31.4-7.

f Cf. 1 Sam.
31.9,10.

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g 1 Sam.31.
11-13.

h 1 Sam.13.13,
14; 15.22,26.

i 1 Sam.28.7,
etc.

j 2 Sam.5.1,
etc.

k 1 Sam.16.
1-13; Psa.78.
70-72.

l Cf. 1 Sam.
16.1-13.

Jerusalem made the capital of the united kingdom (2 Sam. 5. 6-12).

4 And David and all Israel went to Jerusalem, which is ^aJebus; where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the ^bcastle of ^cZion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Millo round about; and Joab repaired the rest of the city.

9 So David waxed greater and greater: for the LORD of hosts was with him.

A catalogue of David's mighty men.

10 ^dThese also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

15 Now three of the thirty cap-

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tains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD.

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

a Cf. Jud. 1. 21; 19. 10, 11.

b v. 7.

c See v. 5.

d Cf. 2 Sam. 23. 8-39.

e Cf. 2 Sam. 5. 18; 1 Chr. 14. 9.

f One cubit = about 18 in.

¹ Heb. *castle*. (1) Zion, the ancient Jebusite stronghold, is the southwest eminence in Jerusalem, called in Scripture the city of David, and associated with the Davidic royalty both historically and prophetically (1 Chr. 11. 7; Psa. 2. 6; Isa. 2. 3). The word is often used of the whole city of Jerusalem considered as the city of God (Psa. 48. 2, 3), especially in passages referring to the future kingdom-age (Isa. 1. 27; 2. 3; 4. 1-6; Joel 3. 16; Zech. 1. 16, 17; 8. 3-8; Rom. 11. 26). In Heb. 12. 22 the word is used symbolically of heaven. (2) In Deut. 4. 48 the name is given to a projection or peak of Mount Hermon.

26 Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite.

32 Hurai of the brooks of Gaash, Abiel the Arbathite.

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hopher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabab the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediel the son of Shimri, and Joha his brother, the Yizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER 12.

The companies that came to David at Ziklag.

NOW these are they that came to David to *z*iklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

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2 They were armed with bows, and could use both the right hand and the left ⁱⁿ *hurling* stones and *shooting* arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabab the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

(*In the order of the history*
1 Chr. 12. 8-15 follows 2 Sam. 5. 17; 1 Chr. 14. 8.)

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands,

a 1 Sam. 27. 6.

b Cf. Jud. 20. 16.

c i.e. April.

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the God of our fathers look *thereon*, and rebuke *it*.

18 Then the *a*spirit came upon *b*Amasai, who was chief of the captains, *and he said*, Thine are we, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of *c*Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, *d*saying, He will fall to his master Saul to *the jeopardy* of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabab, and Jediahel, and Michael, and Jozabab, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they *e*helped David against the band of *the rovers*: for they were all mighty men of valour, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until it was a great host, like the host of God.

The men of Israel who made David king. (Cf. 2 Sam. 5. 1-3.)

23 And these are the numbers of the bands that were ready armed to the war, and came to David *f*to Hebron, to turn the kingdom of Saul to him, *g*according to the word of the LORD.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And *h*Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had *i*kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, fa-

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mous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a *j*perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

CHAPTER 13.

Doing a right thing in the wrong way.

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And *k*David said unto all the congregation of Israel, If it seem good unto you, and *that it be* of the LORD our God, let us send abroad

a Holy Spirit.
1 Chr. 28.12.
(Gen. 1.2;
Mal. 2.15.)

b 2 Sam. 17.25,
called
Amasa.

c 1 Sam. 29.2.

d 1 Sam. 29.4.

e 1 Sam. 30.
1-20.

f 2 Sam. 2.1-4;
5.1-3.

g 1 Sam. 16.
1-4.

h 2 Sam. 8.17.

i 2 Sam. 2.4-7.

j See 1 Ki. 8.61.

k Cf. 2 Sam.
6.1-10.

unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from ^aKirjath-jearim.

6 And David went up, and all Israel, to ^bBaalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that *dwelleth between* the cherubims, whose name is called *on it*.

7 And they ^ccarried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

Uzza being smitten, the ark is left at the house of Obed-edom.

9 And when they came unto the threshingfloor of ^eChidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, ^fbecause he put his hand to the ark: and there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called ^gPerez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God ^hremained with the family of Obed-edom in his house three months. And the LORD ⁱblessed the house of Obed-edom, and all that he had.

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(B.C. 1043.)

^a 1 Sam. 6.1-21; 7.1,2.^b Josh. 15.9, etc.^c Ex. 25.22.^d Cf. Num. 4.15; 1 Chr. 15.2,15.^e Called *Nachon*, 2 Sam. 6.6.^f See Num. 4.15.^g i.e. *the breach of Uzza*.^h 2 Sam. 6.11.ⁱ 1 Chr. 26.4-8.^j 2 Sam. 5.11, 12.^k Called *Eliada*, 2 Sam. 5.16.^l 2 Sam. 5.17-21.^m 2 Sam. 5.22-25.

CHAPTER 14.

The prosperity of King David.

NOW ^aHiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, 5 And Ibhaz, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ^bBeeliada, and Eliphalet.

8 And ^cwhen the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of *it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 ^mAnd the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from ^aGibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the ^bfear of him upon all nations.

CHAPTER 15.

Doing a right thing in the right way. (Cf. 1 Chr. 13.)

AND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, ^aNone ought to carry the ark of God but the Levites: for ^athem hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 ^bAnd David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, *Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.*

13 For ^bbecause ye *did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.*

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 **And the children of the Levites**

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bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful.

23 And Berechiah and Elkanaah were doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

David brings up the ark
(2 Sam. 6. 12-23).

25 ^aSo David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the

(B.C. 1042.)

^a Called Geba, 2 Sam. 5.25.

^b Cf. Deut. 2.25; 11.25; 2 Chr. 20.29.

^c 1 Chr. 16.1.

^d Cf. 2 Sam. 6. 1-11.

^e Num. 4.2, 15; Deut. 10. 8; 31.9.

^f Cf. 2 Chr. 5. 3-14.

^g i.e. separate. Ex. 19.10; 28.41; Lev. 10.3; Josh. 7.13.

^h 1 Chr. 13.7-11.

ⁱ Jaaziel, in v. 18.

^j v. 5; 1 Chr. 13.14.

^k 1 Ki. 8.1.

singers, and Chenaniah the master of the song with the singers: David also *had* upon him an ephod of linen.

28 Thus ^aall Israel brought up the ark of the covenant of the LORD with ^bshouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

Michal despises David.

29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that ^cMichal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

CHAPTER 16.

David's festival sacrifice.

SO they brought the ^dark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

David orders a choir.

4 And he appointed ^ecertain of the Levites to minister before the ark of the LORD, and to ^frecord, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

The psalm of thanksgiving.

7 Then on that day ^gDavid delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 ^hGive thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto

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him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the covenant* which he made with ⁱAbraham, and of his oath unto Isaac;

17 And hath ^jconfirmed the same to Jacob for a law, *and* to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but few, even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he reprov'd kings for their sakes,

22 Saying, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the ^kheathen; his marvellous works among all ^lnations.

25 For great is the LORD, and greatly to be praised: he also *is* to be ^mfeared above all gods.

26 For all the ⁿgods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *mōn*

a 1 Chr.13.8.

b Num.23.21; Josh.6.5,20; Zech.4.7; 1 Thes.4.16.

c 1 Sam.18.20,27; 19.11-17; 2 Sam.3.13,14; 6.20-23.

d 2 Sam.6.17-20.

e See titles of Psalms 38 and 70.

f See 2 Sam.23.1.

g Cf. Psa.105.

h Gen.15.18, note.

i Gen.26.3; 28.13; 35.11, 12.

j i.e. nations.

k i.e. peoples.

l Psa.19.9, note.

m Lev.19.4; cf. 1 Cor.10.20.

say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

36 Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

David appoints ministers, porters, priests, and musicians to attend continually on the ark.

37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever;

42 And with them Heman and Jeduthun with trumpets and cym-

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bals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

43 And all the people departed every man to his house: and David returned to bless his house.

CHAPTER 17.

David's desire to build the Lord's house (2 Sam. 7. 1-3).

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in;

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

The great Davidic Covenant (2 Sam. 7. 4-17, note).

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the shepcote, even from following the sheep, that thou shouldst be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

a Isa. 55. 12, 13.

b Joel 3. 1-14; Zech. 14. 1-4; Mt. 25. 31-46.

c i.e. nations.

d 1 Chr. 6. 39; 15. 17; 25. 1-9; 2 Chr. 5. 12; Ezra 2. 41. Writer of Psalms 50, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83.

e 1 Chr. 13. 14.

f 2 Sam. 8. 17; 15. 24-36; 1 Ki. 2. 35; 1 Chr. 29. 22; Ezra 7. 2; Ezk. 40. 46.

g 2 Sam. 6. 18-21.

h 1 Chr. 14. 1.

i Cf. vs. 3, 4; the folly of human opinion in the things of God.

j 1 Sam. 16. 11-13.

¹ It will be understood that the ancient tabernacle was now divided; the ark was brought into "Zion" (1 Chr. 11. 5, note), while the brazen altar, at least, and probably the vessels of the holy place (Ex. 25. 23-40; 37. 10-25; 40. 22-27) were established in the high place at Gibeon. Asaph and the singers (1 Chr. 6. 31-39; 15. 16-19; 16. 5; 25. 6) were "left before the ark" (1 Chr. 16. 37), while the priests ministered in Gibeon "before the tabernacle" (1 Chr. 16. 39). All this was mere confusion: cf. Heb. 9. 1-7. With the construction of the temple the divine order seems to have been restored.

² David is here, as often, a type of his Son after the flesh (Mt. 1. 1; Rom. 1. 3), Jesus the Shepherd-King. At His first coming He took the shepherd's place, first

9 Also I will ordain a place for my people Israel, and will ^aplant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And ^bsince the time that I commanded judges ^cto be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 And it shall come to pass, ^dwhen thy days be expired that thou must go ^eto be with thy fathers, that I will raise up ^fthy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 ^gHe shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, ^has I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

David's worship and prayer (2 Sam. 7. 18-29).

16 And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.

20 O LORD, there is none like thee, neither is there any God be-

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^a Deut. 30. 1-9; Isa. 11. 11-13; Jer. 16. 14-16; 23. 5-8; 24. 6; Ezk. 37. 21-27; Amos 9. 14.

^b 1 Ki. 2. 1; Acts 13. 36.

^c Or, as at the beginning, when I set judges over my people, etc.

^d Fulfilled first in Solomon, 1 Ki. 8. 19, 20; and to be fulfilled in Christ, Lk. 1. 32, 33; Acts 15. 14-16.

^e i. e. Solomon, 1 Ki. 5. 5; 6. 12; 8. 19, etc. See 1 Chr. 22. 10, etc.; 26. 20.

^f Psa. 89. 3, 4, 20-37.

^g 1 Sam. 15. 23-28.

^h Deut. 4. 6-8, 33-38; Psa. 147. 20.

ⁱ Ex. 14. 30, note.

^j 2 Sam. 8. 1.

^k 2 Sam. 8. 2; cf. Num. 24. 17; Zeph. 2. 9.

^l 1 Sam. 10. 27.

^m 2 Sam. 8. 3.

side thee, according to all that we have heard with our ears.

21 ^hAnd what one nation in the earth is like thy people Israel, whom God went to ⁱredeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast ^jredeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, ^keven a God to Israel: and ^llet the house of David thy servant be established for thee.

25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found ^min his heart to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.

CHAPTER 18.

The full establishment of David's kingdom (2 Sam. 8. 1-18).

NOW after this it came to pass, ⁿthat David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote ^oMoab; and the Moabites became David's servants, and ^pbrought gifts.

3 ^qAnd David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thou-

in death (John 10. 11), and now in resurrection power (Heb. 13. 20). At His return He will take the place of "ruler over Israel" (Isa. 11. 10-12; Jer. 23. 5-8; Lk. 1. 32, 33; Acts 15. 14-17). This is the precise order of Psalms 22, 23, 24. In the first the good Shepherd is giving His life for the sheep; in the second He is caring for the sheep; in the third He comes to reign as King of Glory.

sand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

5 ^aAnd when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from ^bTibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover ^aAbishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And ^aJoab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and

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the Pelethites; and the sons of David were chief about the king.

CHAPTER 19.

The Ammonite-Syrian war (2 Sam. 10. 1-19). First campaign under Joab.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

10 Now when Joab saw that the

^a 2 Sam. 8. 5-7. See 1 Ki. 11. 23-25.

^b Called *Betah*, and *Berothai*, 2 Sam. 8. 8.

^c Cf. 2 Sam. 8. 10-12.

^d Nephew of David, brother to Joab; 2 Sam. 23. 18; 1 Chr. 2. 16.

^e Gen. 27. 29-40; Num. 24. 18; 2 Sam. 8. 14.

^f v. 12. *ref.*

^g One talent of silver = £410, or \$1940.

battle was set against him before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which* is good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them.

Second campaign under David in person.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought* in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAPTER 20.

Joab and David take Rabbah (2 Sam. 12. 26-31).

AND it came to pass, that after the year was expired, at the time that kings go out to battle,

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Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But ^bDavid tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

War with the Philistines.

4 ^dAnd it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.

7 But when he defied Israel, Jonathan the son of /Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER 21.

David sins in numbering the people (2 Sam. 24. 1-9).

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AND ^aSatan stood up against Israel, ^band ^cprovoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and ^bbring the number of them to me, that I may know it.

Joab's faithful protest.

3 And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all

a 2 Sam. 11. 1.

b Here should be read

2 Sam. 11. 2-12. 25, with Psa. 51.

c One talent of gold = £6150, or \$29,085.

d 2 Sam. 21. 18.

e 2 Sam. 21. 20.

f Or, *Shammah*, 1 Sam. 16. 9.

g *Satan*, Job 1. 6, 7, 8, 9, 12. (Gen. 3. 1; Rev. 20. 10.)

h 2 Sam. 24. 1-9.

i Heb. *enticed*.

j Cf. 1 Chr. 27. 23, 24.

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my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all *they* of Israel *were* a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was displeased with this thing; therefore he smote Israel.

David chooses his punishment
(2 Sam. 24. 10-17).

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed,

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It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

David buys Ornan's threshing-floor
(2 Sam. 24. 18-25).

18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD; thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt-offerings without cost.

25 So David gave to Ornan for

a Here should be read
2 Sam. 24. 4-9.

b Cf. 2 Sam. 24. 9, note.

c 1 Sam. 9. 9; see 2 Ki. 17. 13; 1 Chr. 29. 29; 2 Chr. 16. 7, 10; Isa. 30. 9, 10; Amos 7. 12, 13.

d 2 Sam. 24. 12-14.

e Heb. 1. 4, note.

f Cf. 2 Sam. 24. 16.

g Called Araunah, 2 Sam. 24. 16.

h Lit. meal.

the place ¹six hundred ^ashekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the ^bangel; and he put up his sword again into the sheath thereof.

28 At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 ^cFor the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

CHAPTER 22.

David prepares material for the temple.

THEN David said, ^aThis is the house of the LORD God, and this is the altar of the burnt-offering for Israel.

2 And David commanded to gather together the ^cstrangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David ^fsaid, Solomon my son is young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnificent, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

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He instructs Solomon in God's promises, and his duty in building the temple.

6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, ^git was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, ^hsaying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; ⁱand I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 ^jHe shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee ^kwisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and workers of stone and timber,

^a One shekel (gold) = £2. 1s., or \$9.69.

^b Heb. 1.4, note.

^c 1 Chr. 16.37, note; 1 Ki. 3.4; 2 Chr. 1.13.

^d Deut. 12.5-7; 2 Sam. 24.18-25; 1 Chr. 21.18-28; 2 Chr. 3.1.

^e 1 Ki. 9.20, 21.

^f 1 Chr. 29.1, 2.

^g 2 Sam. 7.1, 2.

^h 1 Chr. 28.3; 2 Sam. 7.5, 13.

ⁱ 1 Ki. 4.25.

^j 2 Sam. 7.13.

^k 1 Ki. 3.9-12.

¹ A discrepancy has been imagined in the two accounts, 2 Sam. 24. 24, and 1 Chr. 21. 25. 2 Sam. 24. 24 records the price of the *threshing-floor* (Heb. *goren*); 1 Chr. 21. 25, of the *place* (Heb. *magom*, lit. "home," 1 Sam. 2. 20, same word) or area on which afterward the great temple, with its spacious courts, was built (2 Chr. 3. 1). David gave fifty shekels of silver for the "goren"; six hundred shekels of gold for the "magom."

and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is no number*. Arise *therefore*, and be doing, and the LORD be with thee.

The princes are charged to assist Solomon.

17 David also commanded all the princes of Israel to help Solomon his son, *saying*.

18 *Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.*

19 Now set your heart and your soul to seek the LORD your God; arise *therefore*, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAPTER 23.

David in his old age makes Solomon king.

SO when David was old and full of days, he made Solomon his son king over Israel.

The number and distribution of the Levites.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward; and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:

5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.

6 And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

The families of the Gershonites.
(Cf. Num. 3, 25, 26.)

7 Of the Gershonites were, Laadan, and Shimei.

8 The sons of Laadan; the chief

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was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan.

10 And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriiah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriiah had not many sons; therefore they were in one reckoning, according to their father's house.

The sons of Kohath.
(Cf. Num. 3. 27-31.)

12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses were, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons: but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

The sons of Merari.
(Cf. Num. 3. 33-37.)

21 The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

The new office of the Levites.
(Cf. Num. 3. 5-12.)

24 These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of

a 1 Ki. 8. 1-10;
2 Chr. 5. 2-14.

b 1 Ki. 1. 33-40;
1 Chr. 28. 4, 5.

c Num. 4. 1-3.

d Deut. 16. 18-20.

e Cf. 2 Chr. 29. 25-27.

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f Called Zizah,
v. 11.

g Ex. 6. 18, 20.

h Ex. 28. 1;
Heb. 5. 4.

i i.e. cousins.

names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites were numbered from twenty years old and above:

28 Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the ^bshewbread, and for the fine flour for 'meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAPTER 24.

The divisions of the sons of Aaron by lot into four and twenty orders.

NOW these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were

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they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

The four and twenty orders.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

The Kohathites divided.

20 And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

a i.e. their new office, since their former office of bearing the tabernacle was ended.

b Ex.25.30, note.

c Lit. meal.

d Lev.10.1-6; Num.26.60, 61.

e Num.3.1-4; 26.60,61.

f Lk.1.5.

g Called Shubael, 1 Chr. 23.16.

23 And the sons of *Hebron*; *Jehiah the first*, *Amariah the second*, *Jahaziel the third*, *Jekameam the fourth*.

24 Of the sons of *Uzziel*; *Michah*: of the sons of *Michah*; *Shamir*.

25 The brother of *Michah* was *Issiah*: of the sons of *Issiah*; *Zechariah*.

And the Merarites divided by lot.

26 The sons of *Merari* were *Mahli* and *Mushi*: the sons of *Jaaziah*; *Beno*.

27 The sons of *Merari* by *Jaaziah*; *Beno*, and *Shoham*, and *Zaccur*, and *Ibri*.

28 Of *Mahli* came *Eleazar*, who had no sons.

29 Concerning *Kish*: the son of *Kish* was *Jerahmeel*.

30 The sons also of *Mushi*; *Mahli*, and *Eder*, and *Jerimoth*. These were the sons of the *Levites* after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of *Aaron* in the presence of *David* the king, and *Zadok*, and *Ahimelech*, and the chief of the fathers of the priests and *Levites*, even the principal fathers over against their younger brethren.

CHAPTER 25.

The number and offices of the singers.

MOREOVER *David* and the captains of the host separated to the service of the sons of *Asaph*, and of *Heman*, and of *Jeduthun*, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of *Asaph*; *Zaccur*, and *Joseph*, and *Nethaniah*, and *Asarelah*, the sons of *Asaph* under the hands of *Asaph*, which prophesied according to the order of the king.

3 Of *Jeduthun*: the sons of *Jeduthun*; *Gedaliah*, and *Zeri*, and *Jeshaiiah*, *Hashabiah*, and *Mattithiah*, six, under the hands of their father *Jeduthun*, who prophesied with a harp, to give thanks and to praise the **LORD**.

4 Of *Heman*: the sons of *Heman*; *Bukkiah*, *Mattaniah*, *Uzziel*, *Shebuel*, and *Jerimoth*, *Hananiah*, *Hanani*, *Eliathah*, *Giddalti*, and *Romamti-ezer*, *Joshebekashah*, *Mallothi*, *Hothir*, and *Mahazioth*:

5 All these were the sons of *He-*

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man the king's seer in the words of **God**, to lift up the horn. And **God** gave to *Heman* fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the **LORD**, with cymbals, psalteries, and harps, for the service of the house of **God**, according to the king's order to *Asaph*, *Jeduthun*, and *Heman*.

7 So the number of them, with their brethren that were instructed in the songs of the **LORD**, even all that were cunning, was two hundred fourscore and eight.

Their division by lot into four and twenty orders.

8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for *Asaph* to *Joseph*: the second to *Gedaliah*, who with his brethren and sons were twelve:

10 The third to *Zaccur*, he, his sons, and his brethren, were twelve:

11 The fourth to *Izri*, he, his sons, and his brethren, were twelve:

12 The fifth to *Nethaniah*, he, his sons, and his brethren, were twelve:

13 The sixth to *Bukkiah*, he, his sons, and his brethren, were twelve:

14 The seventh to *Jesharelah*, he, his sons, and his brethren, were twelve:

15 The eighth to *Jeshaiiah*, he, his sons, and his brethren, were twelve:

16 The ninth to *Mattaniah*, he, his sons, and his brethren, were twelve:

17 The tenth to *Shimei*, he, his sons, and his brethren, were twelve:

18 The eleventh to *Azareel*, he, his sons, and his brethren, were twelve:

19 The twelfth to *Hashabiah*, he, his sons, and his brethren, were twelve:

20 The thirteenth to *Shubael*, he, his sons, and his brethren, were twelve:

21 The fourteenth to *Mattithiah*, he, his sons, and his brethren, were twelve:

22 The fifteenth to *Jeremoth*, he, his sons, and his brethren, were twelve:

23 The sixteenth to *Hananiah*, he, his sons, and his brethren, were twelve:

24 The seventeenth to *Joshebekashah*, he, his sons, and his brethren, were twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romanti-ezer, *he*, his sons, and his brethren, *were* twelve.

CHAPTER 26.

The division of the porters.

CONCERNING the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jedaiel the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son *were* sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief:)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all

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the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

The gates assigned by lot.

13 And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

The Levites that had charge of the treasures.

20 And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the dedicated things.

21 *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershon, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

Officers and judges.

29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites was Jeriah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

CHAPTER 27.

The twelve captains for every several month.

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was Dodai an Ahohite, and of his course was Mikhloth also the ruler: in his course likewise were twenty and four thousand.

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5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.

6 This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain for the sixth month was Ira the son of Ikesh the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

12 The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

14 The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15 The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

The princes of the twelve tribes.

16 Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son

a. i. e. April; also v. 3.

b. i. e. May.

c. i. e. June.

d. i. e. July.

e. i. e. August.

f. i. e. September.

g. i. e. October.

h. i. e. November.

i. i. e. December.

j. i. e. January.

k. i. e. February.

l. i. e. March.

of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

The numbering of the people is hindered.

23 But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

David's several officers.

25 And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:

27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite:

28 And over the olive trees and the sycamore trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash:

29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the flocks was Jazib the Hagerite. All these were the rulers of the substance which was king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons:

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33 And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion:

34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

CHAPTER 28.

David in a solemn assembly gives counsel to Israel and to Solomon.

AND David assembled all the princes of Israel, the ^aprinces of the tribes, and the ^bcaptains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the ^cstewards over all the substance and possession of the king, and of his sons, with the officers, and with the ^dmighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart ^eto build an house of rest for the ark of the covenant of the LORD, and for the ^ffootstool of our God, and had made ready for the building:

3 But God ^gsaid unto me, Thou shalt not build an house for my name, because thou ^hhast been a man of war, and hast shed blood.

4 Howbeit the LORD God of Israel chose me ⁱbefore all the house of my father to be king over Israel for ever: for he hath chosen ^jJudah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he ^kliked me to make me king over all Israel:

5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen ^lSolomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 ^mAnd he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that

a 1 Chr.27.16.

b 1 Chr.27.1,2.

c 1 Chr.27.25.

d 1 Chr.11.10;
2 Sam.23.
8-39.

e 2 Sam.7.2,
and refs.

f Psa.99.5.

g 2 Sam.7.5,13.

h 1 Sam.16.
7-13.

i Gen.49.8,10;
Psa.60.7.

j 1 Sam.13.14;
Acts 13.22.

k 1 Chr.22.9.

l 1 Chr.22.
9,10; 2 Sam.
7.13,14;
2 Chr.1.9.

ve may possess this good land, and leave it for an inheritance for your children after you for ever.

9 And thou, Solomon my son, know thou the God of thy father, and serve him with a ^cperfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

He gives him patterns for the form, and gold and silver for the materials.

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

12 And the pattern of all that he had by the ^bspirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof; and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of ^cshewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups; and for the golden basons *he gave* gold by weight for every bason; and *likewise* silver by weight for every bason of silver:

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18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 ^dAll this, said David, the LORD made me understand in writing by his hand upon me, *even* all the works of this pattern.

David encourages Solomon to build the temple.

20 And David said to Solomon his son, ^eBe strong and of good courage, and do it: fear not, nor be dismayed; for the LORD God, *even* my God, *will be* with thee; ^fhe will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God; and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

^a See 1 Ki. 8. 61.

^b Holy Spirit. 2 Chr. 15. 1. (Gen. 1. 2; Mal. 2. 15.)

^c Ex. 25. 30, note.

^d Cf. Ex. 25. 40.

^e 1 Chr. 22. 13; Deut. 31. 7, 8; Josh. 1. 6-9.

^f Cf. Josh. 1. 5.

^g 1 Chr. 22. 5; 1 Ki. 3. 7.

^h One talent (gold) = £6150, or £29,085.

ⁱ One talent (silver) = £410, or \$1940; also v. 7.

CHAPTER 29.

David exhorts the people.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet ^gyoung and tender, and the work is great: for the palace is not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand ^htalents of gold, of the gold of Ophir, and seven thousand ⁱtalents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work to be made by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD?

The princes and people offer willingly.

6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand ^adrams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered ^bwillingly, because with ^cperfect heart they offered willingly to the LORD; and David the king also rejoiced with great joy.

David's thanksgiving and prayer.

10 Wherefore David ^dblessed the LORD before all the congregation; and David ^esaid, Blessed be thou, LORD God of Israel our father, for ever and ever.

11 ^fThine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all *that is* in the heaven and in the earth *is thine*; thine is the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

15 ^gFor we are strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding.

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16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the ^huprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a ⁱperfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, for the which I have made provision.

The people, having blessed God and sacrificed, make Solomon king.

20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the ^jsecond time, and anointed *him* unto the LORD to be the chief governor, and Zadok to be priest.

Accession of Solomon
(1 Ki. 2. 12).

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such*

^a One dram = £1. 1s., or \$4.97.

^b Cf. Ex. 25.2; 2 Cor. 8.12; 9.7.

^c See 1 Ki. 8.61.

^d Note the order: giving, vs. 3-8; joy, v. 9; blessing, v. 10; prayer, vs. 11-19; worship, v. 20.

^e Bible prayers (O.T.). 2 Chr. 6.14. (Gen. 15.2; Hab. 3.1-16.)

^f 1 Tim. 1.17.

^g Psa. 39.12; Heb. 11.13, 14; 1 Pet. 2. 11, 12.

^h Trans. a straight way, Jer. 31.9.

ⁱ See 1 Ki. 8.61, ref.

^j Cf. 1 Sam. 10.1; 1 Ki. 1. 32-35.

royal majesty as had not been on any king before him in Israel.

Reign and death of David
(1 Ki. 2. 11, 12).

26 Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel was forty years; seven years reigned he in ^aHebron, and thirty and three years reigned he in Jerusalem.

28 ^bAnd he died in a good old age,

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^a 2 Sam. 5.5.

^b Cf. 1 Sam. 27.1.

^c These books have perished.

full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

THE SECOND BOOK OF THE CHRONICLES

1 1]

[1 16

THIS book continues the history begun in First Chronicles. It falls into eighteen divisions, by reigns, from Solomon to the captivities; records the division of the kingdom of David under Jeroboam and Rehoboam, and is marked by an ever growing apostasy, broken temporarily by reformations under Asa, 14.-16.; Jehoshaphat, 17. 1-19; Joash, 24.; Hezekiah, 29.-32.; and Josiah, 34., 35. But the religious state of the people, even at the best, is described in Isaiah 1.-5.

The events recorded in Second Chronicles cover a period of 427 years (Ussher).

CHAPTER 1.

Solomon established in his kingdom.

AND ^aSolomon the son of David was strengthened in his kingdom, and the **LORD** his God was with him, and ^bmagnified him exceedingly.

Solomon sacrifices at Gibeon
(1 Ki. 3. 4).

2 Then Solomon spake unto all Israel, to the ^ccaptains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for ^dthere was the tabernacle of the congregation of God, which Moses the servant of the **LORD** had made in the wilderness.

4 But the ^eark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the ^fbrass altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the **LORD**: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brass altar before the **LORD**, which was at the tabernacle of the congregation, and offered a ^gthousand burnt-offerings upon it.

Solomon's vision of God, and prayer for wisdom (1 Ki. 3. 5-15).

7 In that night did God ^happear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto

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David my father, and hast made me to reign in his stead.

9 Now, O **LORD** God, let thy ⁱpromise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that* is so great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 Then Solomon came *from his journey* to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And ^jSolomon gathered chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem as *plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

a 1 Ki.2.46.

b 1 Chr.29. 23-25.

c 1 Chr.27. 1-34.

d 1 Chr.16. 37. note.

e 2 Sam.6. 2-17; 1 Chr. 15.25-16.2.

f Ex.27.1,2.

g 1 Ki.3.4.

h 1 Ki.3.5-15.

i 2 Sam.7.8-16.

j Cf.1 Ki.10. 26-29; 2 Chr. 9.25-28.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAPTER 2.

Solomon prepares to build the temple (1 Ki. 5. 1-18).

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And ^aSolomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 And Solomon sent to ^bHuram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to ^cdedicate it to him, and to burn before him sweet incense, and for the continual ^dshewbread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an *ordinance* for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall* be with thy servants.

9 Even to prepare me timber in abundance: for the house which I am about to build *shall* be wonderful great.

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10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's,

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem.

17 And ^eSolomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAPTER 3.

Solomon begins to build the temple (1 Ki. 6. 1, note).

THEN Solomon began to build the house of the LORD at Jerusalem in mount ^hMoriah, where the

^a Cf. 1 Ki. 5. 13-18.

^b Called Hiram, 1 Ki. 5. 1.

^c Sanctify, holy (O.T.). 2 Chr. 5. 1. (Gen. 2. 3; Zech. 8. 3.)

^d Ex. 25. 30, note.

^e One measure = about 10 bu.

^f One bath = about 8 gals.

^g Cf. 1 Ki. 5. 13-18.

^h Gen. 22. 2; 1 Chr. 21. 18-24.

LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

Dimensions and materials of the temple (1 Ki. 6. 2-7. 51).

3 Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

B.C. 1012.

a i.e. May.

b 1 Chr. 28. 11-18.

c One cubit = about 18 in.; also vs. 3, 11, 12, 13, 15.

d 1 Ki. 6. 3.

e 1 Ki. 6. 17.

f i.e. covered.

g One talent = £6150, or \$29,085.

h Cf. Ex. 25. 18, 19.

i Ex. 26. 31; Mt. 27. 51; Heb. 9. 3.

j 1 Ki. 7. 15-22.

k Cf. Ex. 27. 1-8.

l Cubit = about 18 in.; also vs. 2, 3.

m 1 Ki. 7. 23; cf. Ex. 30. 17-21.

n Bath = about 8 gals.

o Ex. 30. 19-21.

p Cf. Ex. 25. 31-40.

14 And he made the ^vvail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

CHAPTER 4.

The temple, continued.

MOREOVER he made an ^haltar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 Also he made a molten ^msea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them; but the sea was for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ten ^atables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

9 Furthermore he made the ^bcourt of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters *which were* on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters *which were* upon the pillars.

14 He made also bases, and lavers made *he* upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass.

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the ^ashewbread was set;

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the ^aoracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he* of gold, *and* that perfect gold;

22 And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were* of gold.

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CHAPTER 5.

The ark brought in: the glory fills the house (1 Ki. 8. 1-11).

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had ^adedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, *which is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the ^bseventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made a *covenant* with the children of Israel, when they came out of Egypt.

11 And it came to pass, when the priests were come out of the holy *place*: (for all the priests that *were* present were sanctified, *and* did not *then* wait by course:

12 Also the Levites *which were* the singers, all of them of Asaph, of

^a Cf. Ex. 25. 23-30.

^b The tabernacle had no "court of the priests."

^c 1 Ki. 7. 47.

^d Ex. 25. 30, note.

^e 1 Ki. 6. 4, note.

^f Sanctify, holy (O.T.). 2 Chr. 29. 5. (Gen. 2. 3; Zech. 8. 3.)

^g 1 Ki. 8. 1-11, note.

^h i.e. October.

Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he* is good; for his mercy *endureth* for ever: that *then* the house was filled with a *cloud*, even the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAPTER 6.

The sermon of Solomon (1 Ki. 8. 12-21).

THEN *said* Solomon, The LORD hath *said* that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 *And* the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 *But* I have chosen Jerusalem, that my name might be there; and have chosen *David* to be over my people Israel.

7 Now it was in the heart of David my father *to* build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not

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build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And *in* it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

Solomon's prayer of dedication
(1 Ki. 8. 22-53).

12 *And* he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five *cubits* long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And *said*, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, *saying*, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? *Behold*, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer

a vs.11-13;
Ex.40.34,
note.

b 1 Ki.8.12-21.

c Ex.19.9;
20.21.

d 1 Ki.8.14-21.

e 2 Chr.12.13;
Deut.12.5-7.

f 1 Sam.16.
7-13; 1 Chr.
28.4.

g 2 Sam.7.2;
1 Chr.17.1.

h 2 Chr.5.7,10.

i 1 Ki.8.22-61.

j A cubit =
about 18 in.

k Bible
prayers
(O.T.).
2 Chr.14.11.
(Gen.15.2;
Hab.3.1-16.)

l Ex.15.11;
Deut.4.39.

m 2 Chr.7.18; 2
Sam.7.12-16;
1 Ki.2.4.

n 2 Chr.2.6;
Cf. Isa.66.1.

which thy servant prayeth before thee;

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be*;

29 *Then* what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know

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his own sore and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for 'thou only knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

32 Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 If they sin against thee, (for *there is* 'no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the 'city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications,

^a Deut. 28. 23, 24; 1 Ki. 17. 1; 18. 45.

^b 1 Chr. 28. 9; Prov. 21. 2; 24. 12.

^c Psa. 19. 9, note.

^d Prov. 20. 9; Eccl. 7. 20; Rom. 3. 9, 19, 23; 5. 12; Gal. 3. 10; Jas. 3. 2; 1 John 1. 8.

^e Dan. 6. 10.

and maintain their cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer *that is made* in this place.

41 Now therefore ^aarise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the ^bmercies of David thy servant.

CHAPTER 7.

The divine acceptance.

NOW when Solomon had made an ^cend of praying, the ^dfire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house.

2 ^eAnd the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, ^fFor he is good; for his mercy *endureth* for ever.

Sacrifice and rejoicing (1 Ki. 8. 62-66).

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the ^gLevites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon ^hhallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and

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the fat of the peace-offerings, because the brasen altar which Solomon had made was not able to receive the burnt-offerings, and the ⁱmeat-offerings, and the fat.

8 ^jAlso at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the ^kseventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon ^lfinished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

Jehovah appears to Solomon (1 Ki. 9. 1-9).

12 And the LORD ^mappeared to Solomon by night, and said unto him, I have heard thy prayer, and have ⁿchosen this place to myself for an house of sacrifice.

13 If I ^oshut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I ^pchosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; -

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father,

^a Psa. 132.8,9, 10.16.

^b Isa. 55.3.

^c 1 Ki. 8.54.

^d Lev. 9.24; Jud. 6.21; 1 Ki. 18.38; 1 Chr. 21.26.

^e 2 Chr. 5.14.

^f Psa. 136.1.

^g 1 Chr. 15.16.

^h 1 Ki. 8.64.

ⁱ Lit. *meal*.

^j 1 Ki. 8.65.

^k i.e. *October*.

^l 1 Ki. 9.1.

^m 1 Ki. 9.2.

ⁿ Deut. 12.5.

^o 2 Chr. 6.26, *refs.*

^p 1 Ki. 9.3.

saying, "There shall not fail thee a man *to be* ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 "Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And "this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAPTER 8.

The energy and fame of Solomon (1 Ki. 9, 10-28).

AND it came to pass ^dat the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he "built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not,

B.C. 1004.

them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the "chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 And Solomon brought up the ^hdaughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the *places are* holy, whereunto the ark of the LORD hath come.

12 Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day, offering "according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn ^ffeasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed, according to the order of David his father, the ^kcourses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 Then went Solomon to ^lEzion-geber, and to ^mElloth, at the sea side in the land of Edom.

18 And Hiram "sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty ^otalents of gold, and brought *them* to king Solomon.

a 2 Chr. 6.16, refs.

b Deut. 28.63-68; 2 Ki. 25.1-7.

c 2 Ki. 25.9.

d 1 Ki. 9.10-14.

e 1 Ki. 9.18.

f Deut. 20.17; Josh. 3.10; Jud. 1.27-35; 2.1-3.

g Cf. 1 Ki. 9.23.

h 1 Ki. 3.1.

i Num. 29.1-39.

j Lev. 23.1-43.

k 1 Chr. 24.1-31.

l 1 Ki. 9.26.

m Called *Elath*, 2 Ki. 14.22.

n 1 Ki. 9.27.

o One talent (gold) = £6150, or \$29,085.

CHAPTER 9.

Solomon and the queen of Sheba (1 Ki. 10. 1-13).

AND when the "queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was a true report which I heard in mine own land of thine acts, and of thy wisdom:*

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for thou exceedest the fame that I heard.*

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty ^btalents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought ^calgum trees and precious stones.

11 And the king made of the ^calgum trees terraces to the house of the LORD, and to the king's palace,

B.C. 992.

and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Solomon's revenue and splendour (1 Ki. 10. 14-29).

13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that* which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields made *he* of beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays;

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and

^a 1 Ki. 10. 1-13.

^b One talent (gold) = £6150, or \$29,085; also v. 13.

^c Called *almug*, 1 Ki. 10. 11.

vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 And he reigned over all the kings from the ^{river} even unto the land of the Philistines, and to the border of Egypt.

27 And the king made ^bsilver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance.

28 And they ^cbrought unto Solomon horses out of Egypt, and out of all lands.

The death of Solomon

(1 Ki. 11. 41-43).

29 Now the ^drest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of ^eAhijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon ^freigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER 10.

Accession and folly of Rehoboam (1 Ki. 12. 1-15).

AND ^gRehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when ^hJeroboam the son of Nebat, who was in Egypt, whither he had ⁱfled from the presence of Solomon the king, heard ^jit, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 ^kThy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he ^lsaid unto them, Come again unto me after three days. And the people departed.

B.C. 992.

6 ^mAnd king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye ⁿme to return answer to this people?

7 And they spake unto him, ^osaying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 ^pBut he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 ^qAnd the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou ^rit somewhat lighter for us; thus shalt thou say unto them, My little ^sfinger shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I ^twill chastise you with scorpions.

Division of the kingdom: accession of Jeroboam over Israel (1 Ki. 12. 16-24).

12 So ^uJeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men.

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I ^vwill chastise you with scorpions.

15 So the king hearkened not unto the people: ^wfor the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all ^xIsrael saw that the king would not hearken unto them, the people answered the king,

^a "The river," i.e. Euphrates, to the border of Egypt, but not to the "river of Egypt." Cf. Gen. 15.18, yet to be fulfilled.

^b 1 Ki. 10.27.

^c 1 Ki. 10.28.

^d 1 Ki. 11.41.

^e 1 Ki. 11.29. These books have perished.

^f 1 Ki. 11.42, 43.

^g 1 Ki. 12.1-15.

B.C. 975.]

^h 1 Ki. 11.26-40; 12.3-20; 14.7-20.

ⁱ 1 Ki. 11.40.

^j 1 Ki. 12.4.

^k 1 Ki. 12.5.

^l 1 Ki. 12.6.

^m 1 Ki. 12.7.

ⁿ 1 Ki. 12.8,9.

^o 1 Ki. 12.10,11.

^p 1 Ki. 12.12-14.

^q v. 14; Jud. 14.4; 2 Chr. 10.15; 11.4; 22.7; 25.20.

¹ "Israel," the ten tribes other than Judah and Benjamin, often called "Israel" in distinction from Judah. This division of the kingdom marks an epoch of great im-

saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAPTER 11.

Rehoboam returns to Jerusalem.

AND ^bwhen Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying;

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

Rehoboam fortifies his kingdom.

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and

B.C. 975.

Hebron, which are in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

Jeroboam rejects the worship of Jehovah.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And ^dhe ordained him priests for the high places, and for the /devils, and for the calves which he had made.

16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

Rehoboam's family.

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeshu, and Shamariah, and Zaham;

20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and three-score concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, to be

a 1 Ki.12.19.

b 1 Ki.12.21.

c 2 Chr.12.15.

d i.e. Jeroboam.

e Cf.1 Ki.12.31.

f Lit. hairy ones, i.e. satyrs, Isa. 13.21.

g Called Michaiah, 2 Chr.13.2.

h Or, Abishalom, 1 Ki.15.2.

i 2 Chr.13.1.

portance in the history of the nation. Henceforth it is "a kingdom divided against itself" (Mt. 12. 25). The two kingdoms are to be reunited in the future kingdom (Isa. 11. 10-13; Jer. 23. 5, 6; Ezk. 37. 15-28). See "Kingdom" (O.T.), Gen. 1. 26; Zech. 12. 8; (N.T.), Lk. 1. 31; 1 Cor. 15. 28. "Israel," Gen. 12. 2, 3; Rom. 11. 26.

ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

CHAPTER 12.

Rehoboam's apostasy (1 Ki. 14. 21-24).

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he ^aforsook the law of the LORD, and all Israel with him.

Invasion of Shishak
(1 Ki. 14. 25-28).

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen; and the people were without number that came with him out of Egypt; the ^bLubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 Then came ^cShemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, ^dYe have forsaken me, and therefore have I also left you in the hand of Shishak.

6 ^eWhereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

7 And ^fwhen the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 ^gNevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and ^htook away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried

B.C. 974.

^a Cf. v. 14.

^b 2 Chr. 16. 8.

^c 2 Chr. 11. 2.

^d 2 Chr. 15. 2.

^e 2 Chr. 6. 24.

^f 2 Chr. 6. 25.

^g Isa. 26. 13.

^h 1 Ki. 14. 25, 26. Cf. 2 Ki. 24. 13.

ⁱ 2 Sam. 8. 8.

^j 1 Ki. 14. 21.

^k 2 Chr. 6. 6.

^l Cf. 2 Chr. 27. 6; 30. 19; 1 Sam. 7. 3; 1 Chr. 29. 18.

^m 1 Ki. 14. 30.

ⁿ Called *Abijah*, 1 Ki. 14. 31.

^o 1 Ki. 15. 1.

^p 1 Ki. 15. 2.

^q Cf. 2 Chr. 11. 20. Probably a grandchild of Absalom, called *Abishalom*, 1 Ki. 15. 2.

[B.C. 958.

away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and ^rcommitted *them* to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether; and also in Judah things went well.

Death of Rehoboam (1 Ki. 14. 31).

13 So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was ^sone and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had ^tchosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

14 And he did evil, ^ubecause he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? ^vAnd *there* were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and ^wAbijah his son reigned in his stead.

CHAPTER 13.

Accession of Abijah over Judah
(1 Ki. 15. 1, 2).

NOW in the eighteenth year of king Jeroboam ^xbegan Abijah to reign over Judah.

2 He reigned ^ythree years in Jerusalem. His mother's name also was ^zMichaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

The war between Abijah and Jeroboam (1 Ki. 15. 7).

3 And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with

eight hundred thousand chosen men, *being* mighty men of valour.

4 And Abijah stood up upon mount ^aZemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel ^bgave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of ^csalt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath ^drebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, ^ewhich Jeroboam made you for gods.

9 Have ye not ^fcast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the ^gshewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, ^hfight ye not against the LORD God of your fathers; for ye shall not prosper.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

B.C. 957.

^a Josh.18.22.^b 2 Sam.7.8-16.^c Num.18.19.^d 1 Ki.11.26, etc.^e 1 Ki.12.28; 14.9; Hos.8.4-6. Cf.Ex.32.1-4.^f 2 Chr.11.13-15.^g Ex.25.30, note.^h Cf.Acts 5.39.ⁱ See 1 Cor.10.8, note.^j 1 Ki.14.20; cf.Acts 12.23.^k 2 Chr.12.15.^l Cf.1 Ki.3.2, note, and 15,14, note.^m See Deut.16.21; Jud.3.7, note.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel ⁿfive hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

Death of Jeroboam

(1 Ki. 14. 19, 20).

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD ^ostruck him, and he died.

The family of Abijah.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the ^pstory of the prophet Iddo.

CHAPTER 14.

Death of Abijah (1 Ki. 15. 7, 8).
Accession of Asa (1 Ki. 15. 8-10).

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land *was* quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and the high ^qplaces, and brake down the images, and cut down the ^rgroves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand; all these were mighty men of valour.

Asa's victory over Zerah. (See 2 Chr. 16. 8.)

9 And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

B.C. 951.

a Heb. sun gods.

b See 1 Cor. 10.8, note.

c Bible prayers (O.T.).
2 Chr. 20.6.
(Gen. 15.2;
Hab. 3.1-16.)

d 1 Sam. 14.6.

e 1 Sara. 17.45.

f Deut. 11.25;
Josh. 2.9.

g Holy Spirit,
2 Chr. 20.14.
(Gen. 1.2;
Mal. 2.15.)

h v. 8.

B.C. 941.]

i 1 Ki. 12.28-33.

j Chapter 14 describes the outward prosperity of the kingdom, and Asa's superficial reformation; chapter 15 the true reformation.

k v. 3.

l i.e. June.

m 2 Chr. 14. 13-15.

n 2 Chr. 23.16.

CHAPTER 15.

The warning of the Prophet Azariah.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

The reform under Asa.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek

the LORD God of Israel "should be put to death, whether small or great, whether man or woman.

14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and ^bsought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 And also concerning Maachah the "mother of Asa the king, he removed her from *being* queen, because she had made an idol in a ^cgrove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of ^eIsrael: nevertheless the heart of Asa was ^fperfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAPTER 16.

War between Asa and Baasha (1 Ki. 15. 16-22).

IN the sixth and thirtieth year of the reign of Asa ^aBaasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in ^bto Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.*

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off

B.C. 941.

building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

Asa rebuked by Hanani.

7 And at that time ^cHanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of ^dSyria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not ^ethe Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 ^fFor the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of ^gthem whose heart is ^hperfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Asa imprisons Hanani.

10 Then Asa was wroth with the seer, and put him in a ⁱprison house; for ^jhe was in a rage with him because of this *thing*. And Asa oppressed ^ksome of the people the same time.

11 And, behold, the ^lacts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

Asa's illness and death (1 Ki. 15. 23, 24).

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding ^mgreat: yet in his disease he ⁿsought not to the LORD, but to the physicians.

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of ^ospices prepared by the apothecaries' art: and they made a very ^pgreat ^qburning for him.

^a Ex. 22. 20; Deut. 13. 5-10.

^b v. 2.

^c i.e. grandmother, 1 Ki. 15. 13.

^d See Deut. 16. 21; Jud. 3. 7, note.

^e i.e. the northern or ten-tribe kingdom.

^f See 1 Ki. 8. 61, ref.

^g 1 Ki. 15. 16-22.

^h i.e. none of his subjects. See vs. 5, 6; 2 Chr. 15. 9.

ⁱ 2 Chr. 19. 1, 2; 1 Ki. 16. 1.

^j vs. 2-4; Jer. 17. 5.

^k 2 Chr. 14. 9.

^l Job 34. 21, 22; Prov. 5. 21; Jer. 16. 17; Zech. 4. 10.

^m Cf. Jer. 32. 2, 3; Dan. 6. 16, 17; Mt. 14. 3.

ⁿ 1 Ki. 15. 23.

^o Cf. 2 Ki. 20. 1-5.

^p Cf. 2 Chr. 21. 18, 19.

CHAPTER 17.

Accession of Jehoshaphat
(1 Ki. 15. 24).

AND ^aJehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which ^bAsa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of ^dIsrael.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah ^bbrought to Jehoshaphat presents; and he had riches and honour in abundance.

The revival under Jehoshaphat.

6 And his heart was lifted up in the ways of the LORD; moreover he took away the ^hhigh places and ^ggroves out of Judah.

7 Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

Jehoshaphat's growing power.

10 And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 And Jehoshaphat waxed great

B.C. 914.

exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah; and the men of war, mighty men of valour, were in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour ^hthree hundred thousand.

15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king ^hput in the fenced cities throughout all Judah.

CHAPTER 18.

Jehoshaphat's alliance with Ahab (1 Ki. 22. 2).

NOW Jehoshaphat had ^hriches and honour in abundance, and ^kjoined affinity with ^hAhab.

2 And after *certain* years he ^mwent down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

The lying prophets of Ahab
(1 Ki. 22. 5-12).

4 And Jehoshaphat said unto the king of Israel, ⁿEnquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they

a 1 Ki.15.24.

b 2 Chr.15.8.

c After the Jewish custom of calling a family, or tribal head, father; e.g. John 8. 53.

d i.e. the ten-tribe kingdom.

e 1 Ki.10.25.

f 1 Ki.3.2, note.

g Deut.16.21, ref.; Jud.3.7, note.

h vs.15-18; 1 Cor.10.8, note.

i v.2.

j 2 Chr.17.5.

k 2 Chr.19.1-3; 1 Ki.22.44.

l See 1 Ki.16. 29; 22.40.

m 1 Ki.22. 2-40.

n 1 Sam.23.2-9; 2 Sam.2.1,2.

said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of *his* officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Che-naanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

Micaiah's true prophecy
(1 Ki. 22. 13-28).

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

13 And Micaiah said, As the LORD liveth, even ^bwhat my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to

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Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, ^abehold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Che-naanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, ^cPut this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

Battle of Ramoth-gilead: defeat and death of Ahab (1 Ki. 22. 29-40).

28 So the king of Israel and Jehoshaphat the king of Judah ^dwent up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had

^a See vs. 6-8.

^b Num. 22. 18, 20, 35; 23. 12, 26; 24. 13.

^c Jer. 23. 1-8; 31. 10.

^d Job 12. 16, 17; Isa. 19. 12-14.

^e 2 Chr. 16. 10, refs.

^f 1 Ki. 22. 29-40.

commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to *depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in his chariot against the Syrians until the even: and about the time of the sun going down he ^ddied.

CHAPTER 19.

Jehu rebukes Jehoshaphat's alliance with Ahab.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and ^bsaid to king Jehoshaphat, Shouldst thou help the ungodly, and love them that ^chate the LORD? therefore is wrath upon thee from before the LORD.

3 Nevertheless there are good things found in thee, in that thou hast taken away the ^dgroves out of the land, and hast prepared thine heart to seek God.

Jehoshaphat restores order in worship.

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not

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a 1 Ki.22.37,38.

b Cf. Isa. 7.1-9; 8.12.

c Psa.139.21.

d See Deut. 16.21, refs.; Jud.3.7, note.

e Lev.19.15; Deut.1.17; Psa.58.1; Isa.11.3,4.

f Deut.32.4; Rom.9.14.

g Psa.19.9, note.

h See 1 Ki.8.61, ref.

B.C. 896.]

i 1 Chr.26.30.

j Bible prayers (O.T.). 2 Chr.30.18. (Gen.15.2; Hab.3.1-16.)

for man, but for the LORD, who is with you in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the ^efear of the LORD, faithfully, and with a ^hperfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all ⁱmatters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be with the good.

CHAPTER 20.

Judah invaded by Moab.

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which is En-gedi.

Jehoshaphat's prayer.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court.

6 And ^ssaid, O LORD God of our

fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the *heathen*? and in thine hand is *there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and *gavest* it to the seed of Abraham thy friend for ever?

8 And they dwell therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

Jehovah answers through Jahaziel.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the *Spirit* of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus *saith* the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's.

16 To-morrow go ye down against them: Behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jeru-

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salem: fear not, nor be dismayed; to-morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

The invading armies stricken with death.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed *singers* unto the LORD, and that should praise the *beauty* of holiness, as they went out before the army, and to say, Praise the LORD; *for* his mercy *endureth* for ever.

22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*; and when they had made an end of the inhabitants of Seir, *every* one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

The triumphant return to Jerusalem.

26 And on the fourth day they assembled themselves in the valley

a i.e. nations.
Dan.4.17,25,
32.

b Gen.13.14-
17.

c Holy Spirit.
2 Chr.24.20.
(Gen.1.2;
Mal.2.15.)

d Deut.1.29,30.

e vs.24,25;
1 Sam.17.47;
Zech.14.3.

f Heb.
praisers.
See 1 Chr.
16.29.

g Psa.29.2;
90.17; 96.9;
110.3.

h Psa.136.1-26.

i Jud.7.22;
1 Sam.14.20.

of ^aBerachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem ^bwith psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

31 And Jehoshaphat ^dreigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the ^hhigh places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jshu the son of Hanani, who is mentioned in the book of the kings of Israel.

Jehoshaphat's trading venture with Ahaziah, king of Israel (1 Ki. 22. 47-49).

35 And after this did Jehoshaphat king of Judah ^jjoin himself with Ahaziah king of Israel, ^kwho did very wickedly:

36 And he joined himself with him ^lto make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

B.C. 896.

CHAPTER 21.

Jehoram's reign over Judah after his father's death (2 Ki. 8. 16-24).

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NOW Jehoshaphat ⁱslept with his fathers, and was buried with his fathers in the city of David. And ^jJehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah; but the kingdom gave he to Jehoram; because he was the firstborn.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 Jehoram was thirty and two years old when he ^kbegan to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the ^lcovenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

Revolt of Edom (2 Ki. 8. 20-22).

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him; and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

Revolt of Libnah (2 Ki. 8. 22).

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made ^hhigh places in the mountains of Judah, and

a i.e. blessing.
See also,
1 Chr.12.3.

b Cf.v.21.

c Job 34.29.

d 1 Ki.22.41.

e 1 Ki.3.2,
note.

f 1 Ki.22.48,49.

g 1 Ki.22.51-53.

h 2 Cor.6.14-18.

i 1 Ki.22.50.

j Jehoram reigned for a time as co-king with his father. 2 Ki.8.16.

k Began, that is, as co-king. v.1, ref. Cf.2 Chr. 22.2.

l 2 Sam.7.8-16.

caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

The message of Elijah, written before his translation

12 And there came a writing to him from ^aElijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast ^bmade Judah and the inhabitants of Jerusalem to go a whoring, ^clike to the whoredoms of the house of Ahab, and also hast ^dslain thy brethren of thy father's house, *which were better than thyself*:

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou shalt have great sickness ^eby disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

Invasion of Judah by Arabians and Philistines.

16 Moreover the LORD ^fstirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his ^gsons also, and his wives; so that there was never a son left him, save ^hJehoahaz, the youngest of his sons.

Jehoram's incurable disease.

18 And after all this the LORD ⁱsmote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no ^jburning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

B.C. 889.

[B.C. 885.]

^a See Elijah's history, 1 Ki. 17.1; 2 Ki. 2.12.

^b v.11.

^c 1 Ki.16.31-34; 2 Ki.9.22.

^d v.4.

^e vs.18,19.

^f 1 Ki.11.14-24.

^g 2 Chr.24.7.

^h Called Ahaziah, 2 Chr. 22.1, and Azariah, 2 Chr.22.6.

ⁱ v.15.

^j Cf.2 Chr. 16.14.

^k Cf.2 Chr. 21.17, where he is called Jehoahaz.

^l See 2 Ki.9. 22-24.

^m 2 Ki.9.27.

B.C. 885.]

CHAPTER 22.

Accession of Ahaziah over Judah (2 Ki. 8. 24-26).

AND the inhabitants of Jerusalem made ^aAhaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

Ahaziah assists Jehoram in the battle of Ramoth-gilead (2 Ki. 8. 28).

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

Ahaziah visits Jehoram at Jezreel (2 Ki. 8. 29).

6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the ^bdestruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

The princes of Judah slain (2 Ki. 10. 12-14).

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

Ahaziah slain (2 Ki. 9. 27, 28).

9 ^cAnd he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu:

and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

The seed royal of Judah destroyed, save Joash (2 Ki. 11.1-3).

10 But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAPTER 23.

Joash becomes king over Judah (2 Ki. 11. 4-12).

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maa-seiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors;

5 And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Le-

B.C. 884.

vites: they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

Execution of Athaliah (2 Ki. 11. 13-16).

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

a 2 Chr. 17.4.

b 2 Ki. 11.1-1.

c 2 Ki. 11.2.

d 2 Ki. 11.4.

e 2 Sam. 7.12;
1 Ki. 2.4; 9.
5; 2 Chr. 6.
16; 7.18;
21.7.

f 1 Chr. 9.25.

g 1 Chr. 23.
28,32.

h 1 Chr. 24.5-31.

B.C. 878.]

i Deut. 17.18.

j 1 Chr. 25.8.

k Neh. 3.28.

The revival through Jehoiada
(2 Ki. 11. 17-20).

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and ^aslew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had ^bdistributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was *ordained* by David.

19 And he set the ^dporters at the gates of the house of the LORD, that none *which* was unclean in any thing should enter in.

20 ^eAnd he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD; and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER 24.

Reign of Joash (Jehoash)
(2 Ki. 12. 1-3).

JOASH ^fwas seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

2 And Joash did *that which* was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

The faithless priests (2 Ki. 12. 4-8).

4 And it came to pass after this, *that* Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and ^ggather of all Israel money to repair the house of your God from year to year, and see that

B.C. 878.

ye hasten the matter. Howbeit the Levites hastened *it* not.

6 ^hAnd the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the ⁱtabernacle of witness?

7 For the ^ksons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

The temple repaired
(2 Ki. 12. 9-16).

8 And at the king's commandment ^lthey made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and ^mwhen they saw that *there* was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

^a Deut. 13. 9.

^b 1 Chr. 23. 6, 30, 31; 24. 1.

^c Num. 28. 2.

^d 1 Chr. 26.

^e 2 Ki. 11. 19.

^f 2 Ki. 11. 21; 12. 1.

^g 2 Ki. 12. 4.

^h 2 Ki. 12. 7.

ⁱ Ex. 30. 11-16.

^j Num. 1. 50; Acts 7. 44.

^k 2 Chr. 21. 17.

^l 2 Ki. 12. 9.

^m 2 Ki. 12. 10.

Death of Jehoiada the good priest.

15 But Jehoiada waxed old, and was full of days when he died; and hundred and thirty years old was he when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

The apostasy of the princes.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. B.C. 839.]

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

Zechariah stoned.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

A Syrian invasion: Judah defeated.

23 And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

B.C. 850.

Death of Joash (2 Ki. 12. 19-21).

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabab the son of Shimrith a Moabitess.

27 Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER 25.

The reign of Amaziah over Judah (2 Ki. 14. 1, 2).

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

The expedition against Edom.

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of

^a See Deut. 16.21; Jud. 3.7, note.

[B.C. 827.]

^b Holy Spirit. Neh. 9.20,30. (Gen. 1.2; Mal. 2.15.)

^c See 1 Ki. 8.61.

Israel for an hundred ^atalents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, *to wit*, with all the children of ¹Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy; for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said

B.C. 827.

unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

War between Judah and Israel
(2 Ki. 14. 8-14).

[B.C. 826.

17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, ^bThe thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifeth thee up to boast: abide now at home; why shouldst thou meddle to *thine* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand of *their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred ^ccubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

^a One talent (silver) = £410, or \$1940; also v.9.

^b Parables (O.T.). Isa. 5.1-7. (Jud. 9.7-15; Zech. 11.7-14.)

^c One cubit = about 18 in.

¹ Used in a collective sense for the northern ten-tribe kingdom, called also "Israel."

Death of Amaziah (2 Ki. 14. 17-20).

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

CHAPTER 26.

Accession of Uzziah (2 Ki. 14. 21).

THEN all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

Uzziah successful in war: his works and fame.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the desert, and digged many wells: for

B.C. 826.

B.C. 810.]

a 2 Ki. 14. 21, 22; 15. 1.

b 2 Chr. 24. 2.

c Gen. 41. 15; Dan. 1. 17.

d 2 Chr. 21. 16.

e 2 Chr. 17. 11; 2 Sam. 8. 2.

f Cf. Num. 16. 8-10; 1 Sam. 13. 9-14.

g 2 Ki. 16. 12, 13.

h 1 Chr. 6. 10.

i Num. 16. 40.

j Ex. 30. 7, 8.

k Miracles (O.T.) vs. 16-21. Dan. 3. 19, 27. (Gen. 5. 24; Jon. 2. 1-10.)

he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maseiah the ruler, under the hand of Hananiah, one of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

13 And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvelously helped, till he was strong.

Uzziah's intrusion into the priest's office: his punishment.

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:

18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense. go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous

in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And ^aUzziah the king was a leper unto the day of his death, and dwelt in a ^bseveral house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

Death of Uzziah: accession of Jotham over Judah (2 Ki. 15. 32).

22 Now the rest of the acts of Uzziah, first and last, did ^aIsaiah the prophet, the son of Amoz, write.

23 ^aSo Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAPTER 27.

Reign of Jotham over Judah
(2 Ki. 15. 32-38).

JOTHAM ^awas twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.

2 And he did *that which* was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. ^aAnd the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand ^bmeasures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he ^aprepared his ways before the LORD his God.

Death of Jotham king of Judah
(2 Ki. 15. 36-38).

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the

B.C. 765.

book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ^aAnd Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER 28.

Reign of Ahaz (2 Ki. 16. 1).

[B.C. 742.

AHAZ ^kwas twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which* was right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also ^lmolten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt ^mhis children in the fire, after the abominations of the ⁿheathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

War between Ahaz and Pekah
(2 Ki. 16. 5, 6).

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and ^othey smote him, and carried away a great multitude of them captives, and brought ^pthem to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For ^qPekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 And the children of Israel carried away captive of ^rtheir brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

The intercession of Oded.

9 But a prophet of the LORD was there, whose name was Oded: and

^a 2 Ki. 15. 5.

^b Lev. 13. 46;
Num. 5. 2.

^c Isa. 1. 1.

^d 2 Ki. 15. 7;
Isa. 6. 1.

^e 2 Ki. 15. 33.

^f 2 Ki. 15. 35.

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^g One talent
(silver) =
£410, or
\$1940.

^h One measure = about
10 bu.

ⁱ Or, *established*.

^j 2 Ki. 15. 38.

^k 2 Ki. 16. 2.

^l Ex. 34. 17;
Lev. 19. 4.

^m 2 Chr. 33. 6.

ⁿ i.e. *nations*.

^o 2 Ki. 16. 5. 6.

^p 2 Ki. 15. 27;
Isa. 7. 1-17.

^q 2 Chr. 11. 4.

he went out before the host that came to Samaria, and said unto them, Behold, ^abecause the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage ^bthat reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for ^cthe fierce wrath of the LORD is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men ^dwhich were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and ^egave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the ^fcity of palm trees, to their brethren: then they returned to Samaria.

Edomite and Philistine invasions of Judah.

16 ^gAt that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 The ^hPhilistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also

B.C. 741.

and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of ⁱIsrael; for he ^jmade Judah naked, and transgressed sore against the LORD.

20 And ^kTilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave ^lit unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD: *this is that* king Ahaz.

23 For he ^msacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, ⁿtherefore will I sacrifice to them, that ^othey may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, ^pand shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

Death of Ahaz: accession of Hezekiah (2 Ki. 16. 19, 20).

26 Now ^qthe rest of his acts and of all his ways, first and last, behold, they ^rare written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, ^seven in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAPTER 29.

Reign of Hezekiah over Judah (2 Ki. 18. 1. Cf. Isa. 36.-39.).

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HZEKIAH began to reign ^twhen he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

2 And he did *that which was*

right in the sight of the LORD, according to all that David his father had done.

The revival under Hezekiah
(2 Ki. 18. 3-7).

3 He in the first year of his reign, in the ^afirst month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, ^bsanctify now yourselves, and ^csanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was evil* in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their backs*.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 Wherefore the ^dwrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to ^ehissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

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15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the ^afirst month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the ^fshewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

The temple worship restored.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats for the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made ^greconciliation with their blood upon the altar, to make an ^hatonement for all Israel: for the

^a i.e. April.

^b Heb. *qodesh*.

^c Sanctify, holy (O.T.).
Psa. 2.6.
(Gen. 2.3;
Zech. 8.3.)

^d 2 Chr. 24.18.

^e 1 Ki. 9.8;
Jer. 18.16;
19.8; 25.9,
18; 29.18.

^f Ex. 25.30,
note.

^g Or, *an offering*. See
Dan. 9.24,
note.

^h See Ex. 29.
33, *note*.

king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 ^aAnd he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, ^baccording to the commandment of David, and of ^cGad the king's seer, and Nathan the prophet: for ^dso was the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, ^ethe song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, ^fthe king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and ^gthank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore ^htheir brethren the Levites did help them, till the work was ended, and until the *other* priests had sanctified themselves: ⁱfor the Levites were more ^jupright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings

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a 1 Chr.16.4; 25.6.

b 1 Chr.23.5; 25.1.

c 2 Sam.24. 11.

d 2 Chr.30.12.

e 2 Chr.23.18.

f 2 Chr.20.18.

g Lev.7.12.

h 2 Chr.35.11.

i 2 Chr.30.3.

j Psa.7.10.

k Lev.3.16.

l i.e. May; also vs. 13,15.

m Ex.12.6,18.

n 2 Chr.29.34.

o Jer.4.1; Joel 2.13.

p 2 Ki.15. 19,29.

q Ezk.20.18.

r 2 Chr.29.10.

s Psa.106.46.

were in abundance, with the ^kfat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

CHAPTER 30.

Preparations for the passover.

AND Hezekiah sent to all Israel and Judah, and wrote letters that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the ^lsecond month.

3 For they could not keep it ^mat that time, ⁿbecause the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, ^oturn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the ^pkings of Assyria.

7 And be not ye ^qlike your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now be ye not stiffnecked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, ^rthat the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* ^scompassion before

them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

The passover kept.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

B.C. 726.

a Ex.34.6.

b 2 Chr.36.16.

c 2 Chr.29.25.

d 2 Chr.28.24.

e 2 Chr.29.34.

f Ex.12.43;
Num.9.10.g Bible
prayers
(O.T.). Ezra
9.6. (Gen.
15.2; Hab.
3.1-16.)h 2 Chr.19.3;
Ex.12.15;
13.6.

i 1 Ki.8.65.

j Heb. to the
heart of all.k 2 Chr.17.9;
2 Chr.35.3;
Deut.33.10.

l Ezra 10.11.

m 2 Chr.35.
17,18.

n 2 Chr.29.3-9.

o Jud.3.7,
note.p 1 Chr.23.6;
24.1.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.

"Other seven" days kept.

23 And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

CHAPTER 31.

Idols destroyed (2 Ki. 18. 4).

NOW when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

Hezekiah's further religious reforms.

2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man

according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is written* in the ^blaw of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*.

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which ^hCononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismahiah, and Mahath, and Benaiah, were overseers under the hand of

B.C. 726.

a 1 Chr. 23. 30, 31.

b Num. 28., 29.

c Num. 18. 8; Neh. 13. 10.

d Ex. 22. 29; Neh. 13. 12.

e Lev. 27. 30; Deut. 14. 28.

f i.e. June.

g i.e. October.

h Neh. 13. 13.

i Josh. 21. 9.

j 1 Chr. 9. 22, etc.

k Lev. 25. 34, 35; Num. 35. 1-4.

l 2 Ki. 20. 3.

m 2 Ki. 18. 13.

Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill-offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And next him were Eden, and Miniamin, and Jeshua, and She-maiah, Amariah, and Shecaniah, in the cities of the priests, in *their set* office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and wrought *that which was good and right and truth* before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAPTER 32.

Sennacherib invades Judah (2 Ki. 18. 13-19. 37; Isa. 36. 1-22).

[B.C. 713.

AFTER these things, and the establishment thereof, ^mSennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that

Sennacherib was come, and that he was purposed to fight against Jerusalem.

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 ^aAlso he strengthened himself, ^band built up all the wall that was broken, and raised ^cit up to the towers, and another wall without, and repaired ^dMillo in the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake ^ecomfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: ^ffor there be more with us than with him:

8 With him is an ^garm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

Sennacherib seeks to terrify the inhabitants of Jerusalem (2 Ki. 18. 17-25).

9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he ^hhimself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, ⁱsaying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, ^jsaying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah ^ktaken away his ^lhigh places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

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13 Know ye not ^mwhat I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was ⁿthere among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet ^omore against the LORD God, and against his servant Hezekiah.

Sennacherib defies the God of Hezekiah (2 Ki. 19. 9-13).

17 He wrote ^palso letters to rail on the LORD God of Israel, and to speak against him, ^qsaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 ^rThen they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

Hezekiah's prayer (2 Ki. 19. 14-19).

20 ^sAnd for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

Jehovah destroys the Assyrian army (2 Ki. 19. 35, 36).

21 And the LORD ^tsent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And ^uwhen he was come into the house of his god, they that came forth of his own bowels slew him there with his sword.

^a Cf. Isa. 22. 1-13, the divine view at this time.

^b 2 Chr. 25. 22-24.

^c 2 Sam. 5.9; 1 Ki. 9.15, 24; 11.27; 2 Ki. 12.20; 1 Chr. 11.8; 2 Chr. 32.5.

^d Heb. to the heart.

^e Rom. 8.31.

^f Jer. 17.5.

^g 2 Ki. 18.19.

^h 2 Ki. 18.22.

ⁱ 1 Ki. 3.2, note.

^j Cf. 2 Ki. 18. 29-35.

^k 2 Ki. 19.9.

^l 2 Ki. 19.12.

^m 2 Ki. 18. 26-31.

ⁿ Cf. Isa. 37. 15-20.

^o Isa. 37.33-37. See, also, Zech. 14.3.

^p Cf. 2 Ki. 19. 37.

Hezekiah again prosperous.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many ^obrought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

Hezekiah's illness and recovery (2 Ki. 20. 1-11).

24 In those days Hezekiah was ^bsick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit ^{done} unto him; for his ^{heart} was lifted up: therefore there was ^dwrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, ^{both} he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

Hezekiah's wealth.

27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also ^{stopped} the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

Hezekiah receives an embassy from Babylon (2 Ki. 20. 12-19).

31 Howbeit in *the business* of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

B.C. 710.

a 2 Chr.17.5.

b 2 Ki.20.1;
Isa.38.1-22.c 2 Chr.26.16;
Hab.2.4.

d 2 Chr.24.18.

e Isa.22.9-12.

f Isa.36.-39.

g 2 Ki.20.21.

h 2 Ki.21.1.

i 2 Chr.28.3;
Deut.18.9.

j i.e. nations.

k See Deut.
16.21.

l Deut.17.3.

m 2 Chr.6.6;
7.16; Deut.
12.11; 1 Ki.
8.29; 9.3.

n 2 Chr.4.9.

o 2 Chr.28.3;
Lev.18.21;
Deut.18.10;2 Ki.23.10;
Ezk.23.
37.39.p Deut.18.10,
11.

q 2 Ki.21.6.

r 2 Ki.21.7.

s Psa.132.14.

t 2 Sam.7.10.

Death of Hezekiah: accession of Manasseh (2 Ki. 20. 20, 21).

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they are ^{written} in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah ^{as} slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

CHAPTER 33.

Accession of Manasseh: his evil ways (2 Ki. 21. 2-9).

MANASSEH ^hwas twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which* was evil in the sight of the LORD, like unto the ^{abominations} of the ^{heathen}, whom the LORD had cast out before the children of Israel.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made ^{groves}, and worshipped ^{all} the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, ^{In} Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven ⁱⁿ the two courts of the house of the LORD.

6 ^{And} he caused his children to pass through the fire in the valley of the son of Hinnom: ^{also} he observed times, and used enchantments, and used witchcraft, and ^{dealt} with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he ^{set} a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In ^{this} house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 ^{Neither} will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take

heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

Manasseh's captivity and restoration.

11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

Manasseh's continued reign, and death (2 Ki. 21. 17, 18).

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was intreated of him, and all his

B.C. 698.

g i.e. nations.

b Deut. 28. 36.

c 1 Chr. 5. 20; Ezra 8. 23.

d 1 Ki. 1. 33.

e 2 Chr. 27. 3.

f vs. 3, 5, 7.

g Lev. 7. 12.

h 2 Chr. 32. 12.

i 1 Sam. 9. 9.

j See Deut. 16. 21.

k 2 Ki. 21. 18.

l 2 Ki. 21. 19.

m 2 Ki. 21. 23, 24.

n 2 Ki. 22. 1.

o 2 Chr. 15. 2.

p 1 Ki. 13. 2.

[B.C. 641.

q 2 Chr. 33. 17, 22.

r See Deut. 16. 21; Jud. 3. 7, note.

sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Reign of Amon (2 Ki. 21. 18-22).

21 Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

Death of Amon: accession of Josiah (2 Ki. 21. 23-26).

24 And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAPTER 34.

Reign of Josiah (2 Ki. 22. 1-23. 30).

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

Josiah's early reformations.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the

molten images, he brake in pieces, and made dust of *them*, and "strowed *it* upon the graves of them that had sacrificed unto them.

5 And he ^bburnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so *did* he in the cities of Manasseh, and Ephraim, and Simeon. even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the ^cgroves, and had ^dbeaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

The repairing of the temple
(2 Ki. 22. 3-7).

8 Now ^ein the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered ^fthe money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other* of the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and ^gof the Levites *there were* scribes, and officers, and porters.

B.C. 630.

The law of Moses discovered
(2 Ki. 22. 8).

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest ^hfound a book of the law of the LORD *given* by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.

17 And they have ⁱgathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

"By the law is the knowledge of sin" (2 Ki. 22. 9-13).

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath ^jgiven me a book. And Shaphan ^kread it before the king.

19 And it came to pass, when the king had ^lheard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do ^mafter all that is written in this book.

The words of Huldah the prophetess (2 Ki. 22. 14-20).

22 And Hilkiah, and *they* that the king ⁿhad appointed, went to Huldah the prophetess, the wife of Shallum the son of ^oTikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that ^peffect.

23 And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, ^qeven

a 2 Ki. 23. 6.

b 1 Ki. 13. 2.

B.C. 624.]

c See Deut. 16. 21; Jud. 3. 7, note.

d Deut. 9. 21.

e 2 Ki. 22. 3.

f See 2 Ki. 12. 4.

g 1 Chr. 23. 4, 5.

h 2 Ki. 22. 8.

i Heb. poured out, or melted.

j Cf. Neh. 8. 1-18.

k Cf. Neh. 8. 9, 10.

l 2 Ki. 22. 14.

all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

The law read to the people (2 Ki. 23. 1, 2).

29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

The king's covenant (2 Ki. 23. 3).

31 And the king stood in ^ahis place, and made a ^bcovenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

B.C. 624.

The further reforms of Josiah
(2 Ki. 23. 4-24).

33 And Josiah took away all the ^cabominations out of all the countries that ^dpertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. ^eAnd all his days they departed not from following the LORD, the God of their fathers.

CHAPTER 35.

The passover kept (2 Ki. 23. 21-23).

MOREOVER Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the ^ffourteenth day of the ^gfirst month.

2 And he set the priests in their ^hcharges, and ⁱencouraged them to the service of the house of the LORD,

3 And said unto the Levites that ^jtaught all Israel, which were holy unto the LORD, Put the holy ark in the ^khouse which Solomon the son of David king of Israel did build; *it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,*

4 And prepare yourselves ^lby the houses of your fathers, after your courses, according to the ^mwriting of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy ⁿplace according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

6 So ^okill the passover, and ^psanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah ^qgave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and

a 2 Ki. 11. 14.

b Cf. 2 Chr. 6. 13.

c 1 Ki. 11. 5.

d Jer. 3. 10.

e Ex. 12. 6.

f i. e. April.

g 2 Chr. 23. 18.

h Cf. 2 Chr. 29. 5-12.

i Deut. 33. 9, 10.

j 2 Chr. 5. 7; Ex. 40. 20.

k 1 Chr. 9. 10.

l 1 Chr. 23. 26., incl.

m Cf. Ezra 6. 20.

n Cf. 2 Chr. 30. 24.

Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the ^apriests stood in their place, and the ^bLevites in their courses, according to the king's commandment.

11 And they ^ckilled the passover, and the priests sprinkled *the blood* from their ^dhands, and the Levites flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* ^ewritten in the book of Moses. And so *did they* with the oxen.

13 And they ^froasted the passover with fire according to the ordinance; but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place, ^gaccording to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the ^hfeast of unleavened bread seven days.

18 And there was no passover ⁱlike to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

B.C. 623.

[B.C. 610.

^a Heb. 9.6.^b 2 Chr. 5.12; 7.6; 8.14,15; 13.10; 29.25-34.^c v. 6. ref.^d Cf. Ex. 12.22.^e Lev. 3.3.^f Ex. 12.8,9.^g 1 Chr. 25.1-6.^h Ex. 12.15; 1 Cor. 5.8.ⁱ 2 Ki. 23.22,23.^j 2 Ki. 23.29; Jer. 46.1-12.^k Cf. 2 Ki. 23.29,30.^l Lam. 4.20.

Death of Josiah (2 Ki. 23. 28-30).

20 After all this, ^jwhen Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with God*, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore ^ktook him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one* of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah ^llamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which* was written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAPTER 36.

Reign and dethronement of Jehoahaz (2 Ki. 23. 30-33).

[B.C. 610.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned

the land in an hundred ^atalents of silver and a ^btalent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim was ^ctwenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which* was evil in the sight of the LORD his God.

6 Against him ^dcame up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

Accession and reign of Jehoiachin (2 Ki. 24. 6-10).

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

9 Jehoiachin was ^eeight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which* was evil in the sight of the LORD.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah made king (2 Ki. 24. 17, 18).

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which* was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

B.C. 610.

Final deportation: the captivity of Judah in Babylon (2 Ki. 25. 1-17).

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there* was no remedy.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword ^fcarried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the ^gmouth of Jeremiah, until the ^hland had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Decree of Cyrus for rebuilding the temple.

22 Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of ⁱCyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus ^jsaith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is *there* among you of all his people? The LORD his God be with him, and let him go up.

B.C. 607.]

a One talent (silver) = £410, or \$1940.

b One talent (gold) = £6150 or \$29,085.

c 2 Ki. 23. 36, 37.

d 2 Ki. 24. 1-6; Jer. 25. 1-9; Dan. 1. 1; Hab. 1. 6. This was the first deportation of Judah. See vs. 15-21, the final deportation.

B.C. 599.]

e Cf. 2 Ki. 24. 8.

f Cf. Deut. 28. 36, 37.

g Jer. 25. 9-12; 27. 6-8; 29. 10.

h Lev. 26. 34-43.

i Ezra 1. 1; Isa. 44. 28; 45. 1; Jer. 25. 12; Dan. 9. 2.

j Ezra 1. 2, 3.

B.C. 593.]

EZRA, the first of the post-captivity books (Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi), records the return to Palestine under Zerubbabel, by decree of Cyrus, of a Jewish remnant who laid the temple foundations (B.C. 536). Later (B.C. 458) Ezra followed, and restored the law and ritual. But the mass of the nation, and most of the princes, remained by preference in Babylonia and Assyria, where they were prospering. The post-captivity books deal with that feeble remnant which alone had a heart for God.

The book is in two parts: I. From the decree of Cyrus to the dedication of the restored temple, 1. 1-6. 22. II. The ministry of Ezra, 7. 1-10. 44.

The events recorded in Ezra cover a period of 80 years (Ussher).

CHAPTER 1.

Decree of Cyrus for the restoration of the temple.

NOW in the first year of Cyrus king of Persia, that the ^aword of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of ^bCyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath ^cgiven me all the kingdoms of the earth; and he hath ^dcharged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of ^eall his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (^fhe *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill-offering for the house of God that *is* in Jerusalem.

Preparation for the return of the remnant.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

B.C. 536.

a 2 Chr.36.22,
23; Isa.44.
28; 45.1; Jer.
25.12; 29.10;
33.7-13.

b Isa.45.1;
Ezra 5.13,
14.

c Cf.Dan.2.
37.

d Isa.44.28;
45.1-13.

e Israel (his-
tory). vs.1-5;
Ezra 6.15-18.
(Gen.12,2,
3; Rom.11.
26.)

f Cf.Dan.6.
26.

g i.e. helped
them.

h Ezra 5.14;
6.5; Dan.1.
2; 5.2,3.

i v.11; Ezra
5.14.

j Cf.Neh.7.
6-69.

k 2 Ki.24.14-
16; 2 Chr.36.
19-21.

6 And all they that *were* about them ^gstrengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 Also Cyrus the king ^hbrought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto ⁱSheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives.

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, and *other* vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of the captivity that were brought up from Babylon unto Jerusalem.

CHAPTER 2.

*The returning remnant:
(1) the people.*

NOW ^jthese ^kare the children of the province that went up out of the captivity, of those which had been carried away, whom ^lNebuchadnezzar the king of Babylon had carried away unto Babylon,

¹ Probably individuals from all of the tribes returned to Jerusalem under Zerubbabel, Ezra, and Nehemiah, but speaking broadly, the dispersion of the ten tribes

and came again unto Jerusalem and Judah, every one unto his city:
 2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelajah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:
 3 The children of Parosh, two thousand an hundred seventy and two.
 4 The children of Shephatiah, three hundred seventy and two.
 5 The children of Arah, seven hundred seventy and five.
 6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.
 7 The children of Elam, a thousand two hundred fifty and four.
 8 The children of Zattu, nine hundred forty and five.
 9 The children of Zaccai, seven hundred and threescore.
 10 The children of Bani, six hundred forty and two.
 11 The children of Bebai, six hundred twenty and three.
 12 The children of Azgad, a thousand two hundred twenty and two.
 13 The children of Adonikam, six hundred sixty and six.
 14 The children of Bigvai, two thousand fifty and six.
 15 The children of Adin, four hundred fifty and four.
 16 The children of Ater of Hezekiah, ninety and eight.
 17 The children of Bezai, three hundred twenty and three.
 18 The children of Jorah, an hundred and twelve.
 19 The children of Hashum, two hundred twenty and three.
 20 The children of Gibbar, ninety and five.
 21 The children of Beth-lehem, an hundred twenty and three.
 22 The men of Netophah, fifty and six.
 23 The men of Anathoth, an hundred twenty and eight.
 24 The children of Azmaveth, forty and two.
 25 The children of Kirjath-arim,

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^a Called Zoro-
 babel, Mt. 1.
 12, 13.

Chephirah, and Beeroth, seven hundred and forty and three.
 26 The children of Ramah and Gaba, six hundred twenty and one.
 27 The men of Michmas, an hundred twenty and two.
 28 The men of Beth-el and Ai, two hundred twenty and three.
 29 The children of Nebo, fifty and two.
 30 The children of Magbish, an hundred fifty and six.
 31 The children of the other Elam, a thousand two hundred fifty and four.
 32 The children of Harim, three hundred and twenty.
 33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.
 34 The children of Jericho, three hundred forty and five.
 35 The children of Senaah, three thousand and six hundred and thirty.

The returning remnant: (2) the priests.

36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
 37 The children of Immer, a thousand fifty and two.
 38 The children of Pashur, a thousand two hundred forty and seven.
 39 The children of Harim, a thousand and seventeen.

*The returning remnant:
 (3) the Levites.*

40 The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.
 41 The singers: the children of Asaph, an hundred twenty and eight.
 42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.
 43 The Nethinims: the children of

(Ephraim—Israel) still continues; nor can they now be positively identified. They are, however, preserved distinct from other peoples and are known to God as such, though they themselves, few in number, know Him not (Deut. 28. 62; Isa. 11. 11-13; Hos. 3. 4; 8. 8).

The order of the restoration was as follows: (1) The return of the first detachment under Zerubbabel and Jeshua (B.C. 536), Ezra 1.-6., and the books of Haggai and Zechariah; (2) the expedition of Ezra (B.C. 458), seventy-eight years later (Ezra 7.-10.); (3) the commission of Nehemiah (B.C. 444), fourteen years after the expedition of Ezra (Neh. 2. 1-5).

Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmal, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Nezhiah, the children of Hatipha.

The returning remnant: (4) descendants of Solomon's servants.

55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shepatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether they were of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

The returning remnant: (5) priests whose pedigrees were lost.

61 And of the children of the priests: the children of Habaiah,

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the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with ^aUrim and with Thummim.

The returning remnant: (6) the total number.

64 The whole congregation together was forty and two thousand three hundred and threescore,

65 Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.

The returning remnant: (7) their substance and gifts.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 ^bAnd some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the treasure of the work threescore and one thousand ^cdrams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER 3.

The altar is set up.

AND when the ^dseventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and

^a See Ex. 28.30, note.

^b Neh.7.70.

^c One dram = £1.1s., or \$4.97.

^d i.e. October; also v.6.

built the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

The ancient worship established.

4 They kept also the feast of tabernacles, as *it is* written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required;

5 And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Temple foundations laid in mingled joy and mourning.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the ^asecond month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the ^bLevites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood ^cJeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together,

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to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they ^dset the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they ^esang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But ^fmany of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER 4.

Adversaries seek to hinder the work.

NOW when the ^hadversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: ⁱfor ^jwe seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which ^kbrought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, ^lYe have nothing to do with us to build an house unto our God; but we ourselves together will build

a i.e. May.

b 1 Chr. 23. 24-27.

c vs. 2, 8; Ezra 2. 2; 4. 3; 5. 2; Neh. 7. 7; 12. 1, 7, 10, 26; Hag. 1. 1; 2. 2-4; Zech. 3. 1-9; 6. 11.

d 1 Chr. 6. 31; 16. 4; 25. 1.

e Ex. 15. 21; 2 Chr. 7. 3; Neh. 12. 24.

f Psa. 136. 1.

g Cf. Hag. 2. 3.

h vs. 7-9.

i 2 Ki. 17. 32.

j v. 10; 2 Ki. 17. 24.

k Cf. Neh. 2. 20.

¹ The people of the land sought to hinder the work in three ways: (1) by seeking to draw the Jews into an unreal union, v. 3 (cf. 2 Ki. 17. 32); (2) by "weakening the hands of the people of Judah," v. 4, i.e. by withholding supplies, etc.; and (3) by accusations lodged with Ahasuerus and Darius. The first was by far the most subtle and dangerous. The lives of Ezra and Nehemiah afford many illustrations of true separation. See 2 Cor. 6. 14-18; 2 Tim. 2. 19-21.

unto the LORD God of Israel, ^aas king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of ^bDarius king of Persia.

6 And in the reign of ^cAhasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of ^dArtaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archavevites, the Babylonians, the Suvanachites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

The adversaries' letter to Artaxerxes.

11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

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^a See Ezra 1. 1-3.

^b Ezra 6.1.

^c The Cambyses of secular history (529-521 B.C.); not the Ahasuerus of Esther, who is the Xerxes of secular history (485 B.C.). See Dan. 5.31, note.

^d The Artaxerxes of Ezra 4.7 is identical with Ahasuerus of v.6, i.e. the Cambyses of profane history. The Artaxerxes of Ezra 7.1 is the Longimanus of secular history, B.C. 418. But see Dan. 5.31, note.

^e 1 Ki.4.21; Psa.72.8.

^f Gen.15.18; Josh.1.4.

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^g Chald. make a new decree.

14 Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Decree of Artaxerxes.

17 *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have *'ruled over all countries'* beyond the river; and toll, tribute, and custom, was paid unto them.

21 *'Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.*

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

The work suspended.

23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

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24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER 5.

The prophets encourage the prince and the priest: work begun again.

THEN the prophets, ^aHaggai the prophet, and ^bZechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

² Then rose up ^cZerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

³ At the same time came to them ^dTatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, ^eWho hath commanded you to build this house, and to make up this wall?

⁴ Then said we unto them after this manner, What are the names of the men that make this building?

⁵ But ^fthe eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

⁶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his ^gcompanions the Apharsachites, which were on this side the river, sent unto Darius the king:

The adversaries' letter to Darius.

⁷ They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

⁸ Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with ^hgreat stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

⁹ Then asked we those elders, and said unto them thus, ⁱWho commanded you to build this house, and to make up these walls?

¹⁰ We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

¹¹ And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a

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great king of Israel builded and ^kset up.

¹² But 'after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of ^lNebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

¹³ But in the first year of ^mCyrus the king of Babylon the same king Cyrus made a decree to build this house of God.

¹⁴ And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto ⁿone, ^owhose name was Sheshbazzar, whom he had made governor;

¹⁵ And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

¹⁶ Then came the same Sheshbazzar, and ^plaid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and ^qyet it is not finished.

¹⁷ Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER 6.

Darius confirms the decree of Cyrus.

THEN Darius the king made a decree, ^rand search was made in the house of the rolls, where the treasures were laid up in Babylon. ² And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

³ In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height

^a Hag.1.1.^b Zech.1.1.^c Ezra 3.2.^d v.6; Ezra 6.6.^e v.9.^f v.10.^g See Ezra 7.6,28; Psa. 33.18.^h Ezra 4.9.ⁱ Chald. stones of rolling.

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^j vs.3,4.^k 1 Ki.6.1.^l 2 Chr.36.16, 17.^m 2 Ki.24.2; 25.8,9,11.ⁿ Ezra 1.1.^o Hag.1.14; 2.2,21.^p Ezra 3.8,10.^q Ezra 6.15.^r Ezra 6.1,2.^s Ezra 5.17.

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thereof threescore cubits, and the breadth thereof threescore cubits;
 4 ^{With} three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:
 5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.
 6 ^{Now therefore}, Tatnai governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence:
 7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.
 8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.
 9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:
 10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.
 11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.
 12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

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a One cubit = about 18 in.

b 1 Ki.6.36.

c Ezra 1.7,8; 5.14.

d Ezra 5.3.

e Chald. their societies.

f Ezra 7.23; Jer.29.7.

[B.C. 515.]

g 1 Tim.2.1,2.

h Dan.2.5; 3.29.

i 1 Ki.9.3.

j Ezra 5.1,2.

k v.3; Ezra 1.1; 5.13.

l Ezra 4.24; 6.12.

m Ezra 7.1.

n Israel (history), vs. 15-19; Neh. 2.1-9; Rom. 11.26,3; Rom. 11.26.)

o i.e. March.

p 1 Chr.24.1.

q 1 Chr.23.6.

r Ex.12.6.

s i.e. April.

t 2 Chr.30.15.

u Separation. Ezra 9.10-12. (Gen.12.1; 2 Cor.6. 14-17.)

v i.e. nations.

w Ex.12.15; 13.6; 2 Chr. 30.21; 35.17.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

The restoration temple finished and dedicated.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem: as it is written in the book of Moses.

The passover restored.

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleav-

¹ The worship of Jehovah was thus re-established in Jerusalem, but the theocracy was not restored. The remnant which returned from the Babylonian captivity lived in the land by Gentile sufferance, though doubtless by the providential care of Jehovah, till Messiah came, and was crucified by soldiers of the fourth Gentile world-empire (Rome, Dan. 2. 40; 7. 7). Soon after (A.D. 70) Rome destroyed the city and temple. See "Times of the Gentiles" (Lk. 21. 24; Rev. 16. 19).

ened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER 7.

The expedition of Ezra: his descent and companions.

NOW after these things, in the reign of ^bArtaxerxes king of Persia, Ezra ^cthe son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerariah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was ^aa ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the ^ffifth month, which was in the seventh year of the king.

9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the ^ffifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and ^gto teach in Israel statutes and judgments.

Decree of Artaxerxes in Ezra's behalf.

11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, ^hking of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

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13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

16 And all the silver and gold that thou canst find in all the province of Babylon, with the ⁱfreewill-offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their ^jmeat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, ^kthose deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

22 Unto an hundred ^ltalents of silver, and to an hundred ^mmeasures of wheat, and to an hundred ⁿbaths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or min-

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^a v.6; Ezra 1. 1; 2 Ki.23. 29; 2 Chr.33. 11.

^b Neh.2.1.

^c 1 Chr.6.14.

^d vs.11,12,21.

^e i.e. August.

^f i.e. April.

^g vs.6,25; Deut.33.10; Neh.8.1-8; Mal.2.7.

^h Ezk.26.7; Dan.2.37.

ⁱ Esth.1.14.

^j 1 Chr.29. 6,9.

^k Lit. *meal*.

^l One talent (silver) = £410, or \$1940.

^m One measure = about 10 bu.

ⁿ One bath = about 8 gals.

isters of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, ^aset magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and ^bteach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it* be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Ezra's thanksgiving.

27 Blessed be the LORD God of our fathers, ^dwhich hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as ^ethe hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

CHAPTER 8.

List of Ezra's companions.

THESE are now the chief of their fathers, and *this* is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom; of the sons of Ithamar; Daniel; of the sons of David; ^fHattush.

3 Of the sons of Shechaniah, of the sons of ^gPharosh; Zechariah; and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

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^a Ex. 18. 21, 22;
Deut. 16. 18.

^b v. 10;
2 Chr. 17. 7;
Mal. 2. 7.

^c 1 Chr. 29. 10.

^d Ezra 6. 22.

^e See vs. 6, 9;
Ezra 5. 5;
8. 18.

^f 1 Chr. 3. 22.

^g Ezra 2. 3.

^h Neh. 8. 8.

ⁱ Neh. 8. 7;
9. 4, 5.

^j See Ezra 2.
43.

^k 2 Chr. 20. 3.

^l Lev. 16. 29;
23. 29; Isa.
58. 3, 5.

^m Psa. 5. 8.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eli-phelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

Ezra sends for Levites and Nethinims.

15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days; and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the ^hgood hand of our God upon us they ⁱbrought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

20 ^jAlso of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims; all of them were expressed by name.

The fast at the river Ahava.

21 Then I ^kproclaimed a fast there, at the river of Ahava, that we might ^lafflict ourselves before our God, to seek of him a ^mright

way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, ^aThe hand of our God is upon all them for ^bgood that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was ^cintreated of us.

The treasure committed to twelve priests.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty ^dtalents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27 Also twenty basons of gold, of a thousand ^edrams; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a freewill-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

The arrival of Ezra at Jerusalem.

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we ^gcame to Jerusalem, and abode there three days.

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The treasure is brought into the temple.

33 Now on the fourth day was the silver and the gold and the vessels ^hweighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weight of every one: and all the weight was written at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, ⁱoffered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin-offering: all *this* was a burnt-offering unto the LORD.

The king's decree delivered to the governors.

36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

CHAPTER 9.

The remnant loses its separated position.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not ^jseparated themselves from the people of the lands, ^kdoing according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have ^ltaken of their daughters for themselves, and for their sons: so that the ^mholy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4 Then were assembled unto me every one that ⁿtrembled at the words of the God of Israel, because of the transgression of those that

^a Ezra 7.6,9, 28.

^b Psa.33.18, 19: 34.15,22.

^c 1 Chr.5.20; 2 Chr.33.13; Isa.19.22.

^d One talent (silver) = £410, or \$1940; (gold) = £6150, or \$29,085.

^e One dram = £1. 1s., or \$4.97.

^f i.e. April.

^g Neh.2.11.

^h vs.26,30.

ⁱ Ezra 6.17.

^j Ezra 6.21; Neh.9.2.

^k Deut.12. 30,31.

^l Ex.34.16; Deut.7.3; Neh.13.23.

^m Ex.19.6; 22.31; Deut. 7.6; 14.2.

ⁿ Ezra 10.3.

had been carried away; and I sat astonished until the evening sacrifice.

The prayer and confession of Ezra.

5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And ^bsaid, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers *have we been* in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

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14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be *angry* with us till thou hadst consumed us, so that *there should* be no remnant nor escaping?

15 O LORD God of Israel, *thou art* righteous: for we remain yet escaped, as *it is* this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

CHAPTER 10.

Separation restored.

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have *straggled* against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a *covenant* with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, *to* swear that they should do according to this word. And they swear.

6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he *did* eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and

^a Ex. 29.39.

^b Bible prayers (O.T.). Neh. 1.5. (Gen. 15.2; Hab. 3.1-16.)

^c Separation. vs. 10-12. Ezra 10.10. (Gen. 12.1; 2 Cor. 6. 14-17.)

^d Deut. 9.8.

^e Neh. 9.33; Dan. 9.14.

^f 2 Chr. 20.9.

^g Neh. 13.27.

^h 2 Chr. 34.31.

ⁱ 1 Chr. 28.10.

^j Neh. 5.12.

^k Deut. 9.18.

the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ^aninth month, on the twentieth ^bday of the month; and ^call the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and ^cseparate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the ^dtenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the ^efirst month.

18 And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they ^fgave their hands that they would put away their

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wives; and *being* ^gguilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziash.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasaah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib; and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shineon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh.

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan,

and Adaiah,

40 ^h Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shem-

ariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jehiel,

Mattithiah, Zabad, Zebina, Jadau,

and Joel, Benaiah.

44 All these had taken strange wives: and some of them had wives by whom they had children.

a i.e. Decem-ber.

b See 1 Sam. 12.18.

c Separation. vs.10,11; Neh.9.2. (Gen.12.1; 2 Cor.6.14-17.)

d i.e. January.

e i.e. April.

f 2 Ki.10.15; 1 Chr.29.24, marg.: 2 Chr. 30.8.

g Lev.6.4,6.

h Or, Mabnadebai, according to some copies.

FOURTEEN years after the return of Ezra to Jerusalem, Nehemiah led up a company (B.C. 444) and restored the walls and the civil authority. Of those events this book is the record. It is in eight divisions: I. The journey to Jerusalem, 1. 1-2. 20. II. The building of the wall, 3. 1-6. 19. III. The census, 7. 1-73. IV. The revival, 8. 1-11. 36. V. The census of the priests and Levites, 12. 1-26. VI. Dedication of the wall, 12. 27-43. VII. Restoration of the temple worship, 12. 44-47. VIII. The legal order restored, 13. 1-31. The moral state of the time is disclosed by the prophet Malachi. This book affords many instances of individual faith acting on the written word (e.g. 1. 8, 9; 13. 1). It is the principle of 2 Tim. 2.

The events recorded in Nehemiah cover a period of 11 years (Ussher).

CHAPTER 1.

Nehemiah learns of the distress of the remnant in Jerusalem.

THE words of ^aNehemiah the son of Hachaliah. And it came to pass in the month ^bChisleu, in the twentieth year, as I was in ^cShushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

Nehemiah's prayer.

5 And ^dsaid, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes,

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^a Neh.10.1.^b i.e. December.^c Or, Susa, ancient capital of Persia.^d Bible prayers (O.T.). Neh. 4.4. (Gen.15. 2; Hab.3. 1-16.)^e Deut.28. 63-67; 30.1-5.^f Ex.14.30, note.^g Psa.19.9, note.^h Neh.2.1.ⁱ i.e. April.^j See Ezra 4.6: 7.1.

nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, *saying, If ye transgress, I will scatter you abroad among the nations:*

9 But *if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.*

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to ^ffear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's ^hcupbearer.

CHAPTER 2.

Artaxerxes sends Nehemiah to Jerusalem.

AND it came to pass in the month of ^jArtaxerxes the king, *that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.*

2 Wherefore the king said unto me, *Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,*

3 And said unto the king, Let the king live for ever: why should not

my countenance be sad, "when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a ^btime.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to 'the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and ¹Tobiah the servant, the Ammonite, heard of *it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

Nehemiah views the ruined walls.

11 So I came ^dto Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither was *there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the ^egate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the

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gates thereof were consumed with fire.

14 Then I went on to the ^fgate of the fountain, and to the ^gking's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the ^hbrook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Nehemiah encourages the people to build the walls.

17 Then said I unto them, Ye see the distress that we are in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of 'the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they ^jstrengthened their hands for *this good work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they ^klaughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ^lye have no portion, nor right, nor memorial, in Jerusalem.

CHAPTER 3.

The builders of the wall.

THEN ^mEliashib the high priest rose up with his brethren the priests, and they builded the ⁿsheep gate; they sanctified it, and set up the doors of it; even unto the ^otower of Meah they sanctified it, unto the tower of ^pHananeel.

2 And next unto him builded the

^a *Israel (history), vs. 1-9; Neh. 8. 1-8. (Gen. 12. 2, 3; Rom. 11. 26.)*

^b *Neh. 5. 14; 13. 6.*

^c *v. 18; 6. 9; Ezra 5. 3; 7. 6, 9, 28.*

^d *Cf. Ezra 8. 32.*

^e *2 Chr. 26. 9.*

^f *Neh. 3. 15.*

^g *Isa. 7. 3.*

^h *2 Sam. 15. 23.*

ⁱ *v. 8, etc.*

^j *Cf. Ezra 4. 4.*

^k *The obstacle of ridicule.*

^l *Cf. Ezra 4. 3.*

^m *vs. 20, 21; Neh. 13. 4, 7, 28.*

ⁿ *John 5. 2, marg. The sheep for sacrifice were brought in here.*

^o *The towers appear to have been on either side the sheep gate.*

^p *Jer. 31. 38.*

¹ Two Tobiahs are distinguished by many: (1) "Tobiah the servant, the Ammonite," Neh. 2. 10, 19; 4. 3, 7; 6. 1, 12, 14. (2) A Jew, unable to prove his genealogy. But the reference to the latter (Neh. 7. 62) indicates that he was already dead. But one Tobiah, and he the Ammonite, is active in this book.

men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the ⁴fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the ^bgovernor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one* of the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanan, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand ^dcubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain

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^a Zeph. 1. 10.

^b Neh. 2. 9.

c. i. e. Euphrates.

^d Cubit = about 18 in.

^e Isa. 8. 6; John 9. 7.

^f Jer. 32. 2; 37. 21.

g. i. e. dedicated (persons), probably descendants of the Gibeonites (2 Sam. 21. 1-3) devoted to the service of the Levites. But see Josh. 9. 17-21.

^h Trans. tower, 2 Ki. 5. 24. Cf. 2 Chr. 27. 3; 33. 14. Perhaps part of the fort called Millo, 1 Ki. 9. 15; 2 Chr. 32. 5.

repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the ^epool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehun the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of *the wall*.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of *the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of *the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning of *the wall*, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.

26 Moreover the ⁴Nethinims dwelt in Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of ^hOphel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshulam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

CHAPTER 4.

Opposition by ridicule.

BUT it came to pass, that when ^aSanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Nehemiah answers by prayer.

4 ^bHear, O our God; for we are despised: and ^cturn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

Opposition by anger: the resource of prayer.

7 But it came to pass, *that* when Sanballat, and Tobiah, and the

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Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, 8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

Opposition by discouraged brethren: the resource of faith (vs. 14, 20).

10 And Judah said, The strength of the bearers of burdens is decayed, and *there* is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you*.

13 Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which* is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every* one with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had

^a Neh. 2.10, 19.

^b Bible prayers (O.T.) Neh. 9.5; (Gen. 15.2; Hab. 3.1-16.)

^c Psa. 69.4-7.

his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

CHAPTER 5.

Opposition by greed and heartlessness: the resource of restitution.

AND there was a great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for *them*, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and *that upon* our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage *already*: neither is it in our power to *redeem them*; for other men have our lands and vineyards.

6 And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the

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rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have *redeemed* our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the *fear* of our God because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

Nehemiah's example of unselfishness.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the *fear* of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants

a Isa. 5. 7, 8.

b Ex. 14. 30, note; Lev. 25. 48.

c i. e. nations.

d Psa. 19. 9, note.

e One shekel = 2s. 9d., or 65 cts.

were gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the ^aheathen that *are* about us.

18 Now *that* which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

CHAPTER 6.

Opposition by craft: the resource of manly firmness.

NOW it came to pass, when ^bSanballat, and Tobiah, and ^cGeshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one* of the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein was written, It is reported among the ^aheathen, and ^dGashmu saith it, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying,

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There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their ^ehands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who is *there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

The wall is finished.

15 So the wall was finished in the twenty and fifth *day of the month* ^bElul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the ^aheathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 Moreover in those days the nobles of Judah sent many letters unto ^bTobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

a i.e. nations.

b Neh. 2.10, 19; 4.1,7.

c Called Gashmu, v.6.

d Called Geshem, v.2.

e Ezra 4.4.

f 2 Cor. 11.26, 1.c.

g Neh. 13.29.

h i.e. September.

i Neh. 2.10, note.

CHAPTER 7.

Jerusalem given in charge to Hanani and Hananiah.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be over against* his house.

4 Now the city was large and great: but the people were few therein, and the houses were not builded.

Register of the genealogy of the first remnant: the people.

5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up ^bat the first, and found written therein,

6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this*;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephathiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

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14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmayeth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

Register of the priests of the remnant.

39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

^a Psa. 19.9, note.

^b Cf. Ezra 2. 1-64.

^c Called Zorobabel, Mt. 1. 12, 13.

42 The children of Harim, a thousand and seventeen.

Register of the Levites of the remnant.

43 The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.

44 The singers: the children of Asaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

Register of the Nethinims of the remnant.

46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

Register of the children of Solomon's servants.

57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the

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children of Solomon's servants, were three hundred ninety and two.

61 And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

Register of the priests without pedigree.

63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the ^aTirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with ^bUrim and Thummim.

Total number of the remnant.

66 The whole congregation together was forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

Their substance and gifts.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand 'drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand 'drams of gold, and two thousand and two hundred pound of silver.

72 And that which the rest of the people gave was twenty thousand 'drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

a i.e. governor. Neh.8.9.

b See Ex.28.30, note.

c One dram = £1. 1s., or \$4.97; also vs.71,72.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the ^aseventh month came, the children of Israel were in their cities.

CHAPTER 8.

The law read and explained.

AND all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto ^bEzra the scribe to bring the ^cbook of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the ^dseventh month.

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were ^eattentive unto the book of the law.

4 And Ezra the ^fscribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with ^gtheir faces to the ground.

7 Also Jeshua, and Bani, and She-rebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, ^hcaused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused ⁱthem to understand the reading.

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9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send ^jportions unto them for whom nothing is prepared. for *this* day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, ^kbecause they had understood the words that were declared unto them.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

Feast of tabernacles restored.

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in ^lbooths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as ^mit is written.

16 So the people went forth, and brought ⁿthem, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: ^ofor since the days of Jeshua the son of Nun unto that day had ^pnot the children of

^a i.e. October; also Neh. 8. 2, 14.

^b Israel (*history*). vs. 1-8; Psa. 78. 1-72. (Gen. 12. 2, 3; Rom. 11. 26.)

^c Cf. 2 Chr. 34. 15, 16.

^d Cf. v. 2.

^e Deut. 33. 10; Mal. 2. 7.

^f Esth. 9. 19, 22; Rev. 11. 10.

^g vs. 7, 8, 13.

^h Lev. 23. 34-42.

ⁱ Lev. 23. 40.

^j Cf. Ezra 3. 4; 2 Chr. 8. 13.

¹ It is not meant that there had not been some formal observance of the feast of tabernacles (cf. 2 Chr. 8. 13; Ezra 3. 4), but that the people had not dwelt in booths since Joshua's days.

Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

CHAPTER 9.

The people fast and repent.

NOW in the twenty and fourth day of ^athis month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel ^bseparated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and ^cread in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

Confession of the priests and Levites.

4 Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sheremiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sheremiah, Hodijah, Shebaniah and Pethahiah, said, Stand up and ^abless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst ^cchoose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart ^ffaithful before thee, and madest a ^ecove-

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^a See Neh. 8.14.

^b Separation. Neh. 13.3. (Gen. 12.1; 2 Cor. 6. 14-17.)

^c Neh. 8.7,8.

^d Bible prayers (O.T.). Psa. 51. (Gen. 15.2; Hab. 3.1-16.)

^e Gen. 11.31; 12.1-3; 17.5.

^f Gen. 22.1-3; Jas. 2.21-23.

^g Gen. 15.18, note.

^h Josh. 23.14.

ⁱ Ex. 2.25; 3.7.

^j Ex. 7.-14.

^k Ex. 14.20-28.

^l Ex. 13.21.

^m Ex. 19.-24.

ⁿ Sabbath. vs. 13, 14; Mt. 12.1. (Gen. 2.3; Mt. 12.1.)

^o Ex. 16.14-17; John 6. 31, etc.

^p Num. 20.8; 1 Cor. 10.4.

^q Deut. 1.8.

^r Ex. 32.1-10.

nant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Gergashites, to give *it*, *I* say, to his seed, and hast ^hperformed thy words; for thou *art* righteous:

9 And didst ⁱsee the affliction of our fathers in Egypt, and hearest their cry by the Red sea;

10 And shewedst ^jsigns and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day.

11 And thou didst ^kdivide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou ^lleddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou ^mcamest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

14 And ⁿmadest known unto them thy holy ^osabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And ^ogavest them bread from heaven for their hunger, and broughtest forth ^pwater for them out of the rock for their thirst, and ^qpromisedst them that they should go in to possess the land which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, ^rwhen they had made

¹ This important passage fixes beyond all cavil the time when the sabbath, God's rest (Gen. 2. 1-3), was given to man. Cf. Ex. 20. 9-11. In Ex. 31. 13-17 the sabbath is invested with the character of a sign between Jehovah and Israel. See Mt. 12. 1, note.

them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven, and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

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28 But after they had rest, they did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set

^a Ex. 13.20-23; 1 Cor. 10.1.

^b Holy Spirit vs. 20, 30. Job 26.13. (Gen. 1.2; Mal. 2.15.)

^c Ex. 16.14-16; John 6. 22-60.

^d Deut. 29.5.

^e Josh. 1.2.

^f 1 Ki. 18.4; 19.10; Mt. 23.37; Acts 7.52.

^g Jud. 2.18.

^h 2 Ki. 17.13-18; 2 Chr. 36. 11-20.

ⁱ Deut. 28.48; Ezra 9.9.

over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

CHAPTER 10.

The covenant signers: the covenant.

NOW those that sealed were, Nehemiah, the ^bTirshatha, the son of Hachaliah, and Zidikijah, 2 Seraiah, Azariah, Jeremiah, 3 Pashur, Amariah, Malchijah, 4 Hattush, Shebaniah, Malluch, 5 Harim, Meremoth, Obadiah, 6 Daniel, Ginnethon, Baruch, 7 Meshullam, Abijah, Mijamin, 8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, 11 Micha, Rehob, Hashabiah, 12 Zaccur, Sherebiah, Shebaniah, 13 Hodijah, Bani, Beninu.

14 The chief of the people: Parosh,

Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileah, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the porters, the singers, the ^cNethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give

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our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a ^dshekel for the service of the house of our God;

33 For the ^eshewbread, and for the continual ^fmeat-offering, and for the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin-offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:

35 And to bring the ^gfirstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the ^hfirstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the ⁱtithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not ^kforsake the house of our God.

^a Neh.10.1.

^b Neh.7.65, ref.

^c Neh.3.26, ref.

^d One shekel = 2s. 9d., or 65 cts.

^e Ex.25.30, note.

^f Lit. meal.

^g See Ex.29.33, note.

^h Ex.23.19; 34.26; Deut. 26.1,2.

ⁱ Ex.13.1-15; Lev.27.26,27.

^j Lev.27.30; Mal.3.10.

^k Heb.10.25.

CHAPTER 11.

The dwellers at Jerusalem.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the ^holy city, and nine parts to dwell in *other* cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 Now these *are* the chief of the province that dwell in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the ^bNethinims, and the ^cchildren of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephathiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the

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son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdai, the son of *one* of the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

The dwellers in the other cities.

20 And the residue of Israel, of the priests, and the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the ^dNethinims dwelt in Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it* was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at ^eKirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moadah, and at Beth-phelet,

27 And at Hazar-shual, and at

a v.18; Mt.4.5;
5.35. Cf.Rev.
21.2.

b Neh.3.26,
ref.

c See 1 Ki.9.21.

d Neh.3.26,
ref.

e Josh.14.15.

Beer-sheba, and in the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and in their villages, at Lachish, and in the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba dwelt in Michmash, and Aija, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites were divisions in Judah, and in Benjamin.

CHAPTER 12.

The priests and Levites who went up with Zerubbabel.

NOW ^athese are the priests and the Levites that went up with ^bZerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah.

These were the chief of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, *which was over the thanksgiving*, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, were over against them in the watches.

Descent of the priests.

10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

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15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

The chief Levites.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, were ^awritten in the book of the chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, ^aaccording to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

The dedication of the walls.

27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had banished them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and puri-

^a Cf. Ezra 2. 1-61.

^b Called Zorobabel, Mt. 1.12, 13.

^c 1 Chr. 9. 14-22.

^d 1 Chr. 23.-25.

fied the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah.

35 And certain of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, ^awith the musical instruments of David the man of God, and Ezra the ^bscribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elieonai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy

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of Jerusalem was heard even afar off.

Restoration of the temple order.

44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For ^din the days of David and Asaph of old *there* were chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

CHAPTER 13.

The law, and separation.

ON that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they ^eseparated from Israel all the ^hmixed multitude.

Cleansing of the temple.

4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the *meat-offerings*, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

^a 1 Chr. 23.5.

^b v. 26.

^c 2 Sam. 5. 7-9.

^d 1 Chr. 25.1-7; 2 Chr. 29.30.

^e Deut. 23.3, 4.

^f Num. 22.-24.

^g Separation. John 15.18. 19. (Gen. 12. 1; 2 Cor. 6. 14-17.)

^h Ex. 12.38; 2 Cor. 6.14-18.

ⁱ Lit. *meal*.

6 But in all this *time* was not I at Jerusalem: ^afor in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

Nehemiah's second visit to Jerusalem.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for ^bTobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the ^cmeat-offering and the frankincense.

The order of God's house.

10 And I perceived that the portions of the Levites had ^dnot been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

Violation of the sabbath rest.

15 In those days saw I in Judah *some* treading wine presses on the ^esabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner* of burdens, which they brought into Jerusalem on the sabbath day: and I testified *against* them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the

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sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites *that* they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

Intermarriage with other races rebuked.

23 In those days also saw I Jews *that* had ^fmarried wives of Ashdod, of Ammon, and of Moab:

24 And their children spake *h* in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not ^gSolomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless ^heven him did outlandish women cause to sin.

27 Shall we then hearken unto

^a Neh. 5.14-16.

^b Neh. 2.10, note.

^c v. 5, ref.

^d Cf. Mal. 3. 7-10.

^e Ex. 20.10.

^f Neh. 12.30.

^g Ex. 34.16; Deut. 7.3,4.

^h 1 Ki. 11.1,2.

ⁱ 1 Ki. 11.4-8.

you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the ^asons of Joiada, the son of Eliashib the high priest, was son in law to ^bSanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, because they have defiled the

B.C. 434.

^a Neh. 12. 10.

^b Neh. 4. 1, 7;
6. 1, 2.

^c Mal. 2. 4, 11,
12.

priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

THE significance of the Book of Esther is that it testifies to the secret watch care of Jehovah over dispersed Israel. The name of God does not once occur, but in no other book of the Bible is His providence more conspicuous. A mere remnant returned to Jerusalem. The mass of the nation preferred the easy and lucrative life under the Persian rule. But God did not forsake them. What He here does for Judah, He is surely doing for all the covenant people. The book is in seven parts: I. The story of Vashti, 1. 1-22. II. Esther made queen, 2. 1-23. III. The conspiracy of Haman, 3. 1-15. IV. The courage of Esther brings deliverance, 4. 1-7. 10. V. The vengeance, 8. 1-9. 19. VI. The feast of Purim, 9. 20-32. VII. Epilogue, 10. 1-3.

The events recorded in Esther cover a period of 12 years (Ussher).

CHAPTER 1.

The story of Vashti.

NOW it came to pass in the days of ^aAhasuerus, (this is Ahasuerus which reigned, from ^bIndia even unto Ethiopia, ^cover an hundred and seven and twenty provinces:)

2 That in those days, when the king Ahasuerus ^dsat on the throne of his kingdom, which was in ^eShushan the palace,

3 In the third year of his reign, he ^fmade a feast unto all his princes and his servants: the power of Persia and Media, the nobles and princes of the provinces, ^gbeing before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, ^heven an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 Where were white, green, and blue, ⁱhangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave ^jthem drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they

B.C. 521.

should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women ^kin the royal house which ^lbelonged to king Ahasuerus.

10 On the seventh day, when the ^mheart of the king was merry with wine, he commanded Mehuman, Biztha, ⁿHarbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ^ochamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by ^phis chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the wise men, ^qwhich knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, ^rand Memucan, the ^sseven princes of Persia and Media, ^twhich saw the king's face, ^uand which sat the first in the kingdom:)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that ^vare in all the provinces of the king Ahasuerus.

^a Ezra 4.6, marg. ref.; Dan.9.1.

^b Esth.8.9.

^c Dan.6.1.

^d 1 Ki.1.46.

^e Neh.1.1.

^f Gen.40.20.

^g 2 Sam.13.28.

^h Esth.7.9.

ⁱ Or, eunuchs.

^j 1 Chr.12.32.

^k Ezra 7.14.

^l 2 Ki.25.19.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, ^ainto every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

CHAPTER 2.

Esther made queen.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and ^bwhat was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of ^cHegai the king's chamberlain, keeper of the women; and let their things for purification be given *them*:

4 And let the maiden which pleas-

B.C. 519.

eth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 ^dWho had been carried away from Jerusalem with the captivity which had been carried away with ^eJecooniah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that is, Esther, ^fhis uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were ^ggathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her ^hthings for purification, with such things as belonged to her, and seven maidens, *which were meet to be given her*, out of the king's house; and he ⁱpreferred her and her maids unto the best *place* of the house of the women.

10 ^jEsther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

^a Esth. 8.9.

^b Esth. 1.19,20.

^c Or, *Hegai*; v.8.

^d 2 Ki. 24.14, 15; 2 Chr. 36. 10,20; Jer. 24.1.

^e Or, *Jehoiachin*; 2 Ki. 24.6.

^f v.15.

^g v.3.

^h vs.3,12.

ⁱ Heb. *he changed her*.

^j v.20.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 Now when the turn of Esther, ^athe daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the ^btenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king ^cmade a great feast unto all his princes and his servants, even Esther's feast; and he made a ^drelease to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

Mordecai saves the king's life.

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ^eBigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, ^fwho told it unto Esther the queen; and Esther certified the king ^gthereof in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written ^hin the book of the chronicles before the king.

B.C. 515.

a v.7.

b i.e. January.

c Esth.1.3.

d Heb. rest.

e Or, Big-thana, Esth. 6.2.

f Esth.6.2.

g Esth.6.1.

h Num.24.7; 1 Sam.15.8.

i v.5.

j Psa.83.4.

k i.e. April; also v.12.

l i.e. March; also v.13.

[B.C. 510.

m One talent (silver) = £410, or \$1940.

n Esth.8.2,8.

o Or, oppressor. Esth.7.6.

CHAPTER 3.

The conspiracy of Haman.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the ^aAgagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai ^bbowed not, nor did ^chim reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman ^dsought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 In the ^efirst month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the ^ftwelfth month, that is, the month Adar.

8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand ^gtalents of silver to the hands of those that have the charge of the business, to bring it into the king's treasures.

10 And the king took ^hhis ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' ⁱenemy.

11 And the king said unto Haman,

The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province ^aaccording to the writing thereof, and to every people after their language; ^bin the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were ^csent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, ^deven upon the thirteenth day of the twelfth month, which is the month Adar, and ^eto take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but ^fthe city Shushan was perplexed.

CHAPTER 4.

Fasting among the Jews.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there* was great mourning among the Jews, and fasting, and weeping, and wailing; ^gand many lay in sackcloth and ashes.

4 So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, one of the king's chamberlains,

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whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of ^hthe sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king ⁱinto the inner court, who is not called, ^jthere is one law of his to put *him* to death, except such ^kto whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink ^lthree days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

a Esth. 1.22; 8.9.

b Esth. 8.8, 10; 1 Ki. 21.8.

c Esth. 8.10.

d Esth. 8.11.

e Esth. 8.15.

f 2 Sam. 1.11.

g Heb. sackcloth and ashes were laid under many. Isa. 58.5; Dan. 9.3.

h Esth. 3.9.

i Esth. 5.1.

j Dan. 2.9.

k Esth. 5.2; 8.4.

l Esth. 5.1.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

CHAPTER 5.

The courage of Esther.

NOW it came to pass on ^{the} third day, that Esther put on *her royal apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* ^{she} obtained favour in his sight: and ^{the} king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it* seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, ^{What} *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, ^{that} he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

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11 And Haman told them of the glory of his riches, and ^{the} multitude of his children, and all *the things* wherein the king had promoted him, and how he had ^{advanced} him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow ^{am} I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty ^{cubits} high, and to-morrow ^{speak} thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the ^{gallows} to be made.

CHAPTER 6.

Haman compelled to exalt Mordecai.

ON that night ^{could} not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of ^{Bigthana} and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 And the king said, Who *is* in the court? Now Haman was come into ^{the} outward court of the king's house, to ^{speak} unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king,

a Esth.4.16.

b Prov.21.1.

c Esth.4.11; 8.4.

d Esth.9.12.

e Esth.3.5.

f Esth.9.7-10.

g Esth.3.1.

h One cubit = about 18 in.

i Esth.7.9.

j Esth.7.10.

k Heb. *the king's sleep fled away.*

l Esth.2.21.

m Esth.5.1.

n Esth.5.14.

For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 And Mordecai came again to the king's gate. But Haman ^ahasted to his house mourning, ^band having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto ^cthe banquet that Esther had prepared.

CHAPTER 7.

Esther's banquet: Haman hanged.

SO the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day ^dat the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, even to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please

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^a 2 Chr. 26. 26.

^b 2 Sam. 15. 30; Jer. 14. 3, 4.

^c Esth. 5. 8.

^d Esth. 5. 6.

^e Esth. 3. 9; 4. 7.

^f Esth. 1. 6.

^g Esth. 5. 14; Psa. 7. 16; Prov. 11. 5, 6.

^h One cubit = about 18 in.

ⁱ Psa. 37. 35, 36; Dan. 6. 24.

^j Esth. 2. 7.

^k Esth. 3. 10.

the king, let my life be given me at my petition, and my people at my request:

4 For we are ^lsold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king arising from the banquet of wine in his wrath ^mwent into the palace garden; and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon ⁿthe bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, ^othe gallows fifty ^pcubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they ^qhanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAPTER 8.

The vengeance ordered.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told ^rwhat he was unto her.

2 And the king took off ^shis ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to

put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then ^athe king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:

6 For how can I endure to see ^bthe evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, ^cI have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, ^dmay no man reverse.

9 Then were the king's scribes called at that time in the ^ethird month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from ^fIndia unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 ^gAnd he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and

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^a Esth.4.11; 5.2.^b Esth.7.4; Neh.2.3.^c v.1; Prov. 13.22.^d Esth.1.19; Dan.6.8,12, 15.^e i.e. June.^f Esth.1.1.^g Esth.1.22; 3.12.^h Esth.3.12, 13; 1 Ki.21.8.ⁱ Esth.9.10, 15,16.^j Esth.3.13; 9.1.^k i.e. March; also vs.15,17, 19,21,22.^l Esth.3.15. Prov.29.2.^m Psa.97.11.ⁿ Esth.9.2; Gen.35.5; Ex.15.16; Deut.2.25; 11.25.^o Esth.3.13.

to take the spoil of them for a prey,

12 ^pUpon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the ^qtwelfth month, which is the month Adar.

13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had ^rlight, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; ^sfor the fear of the Jews fell upon them.

CHAPTER 9.

The vengeance executed.

NOW in the ^ttwelfth month, that is, the month Adar, on the thirteenth day of the same, ^uwhen the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces:

for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; ^abut on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? ^bnow what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also ^caccording unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan ^dgathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; ^ebut on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, ^fbut they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together ^gon the thirteenth day thereof, and on

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the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwell in the unwall'd towns, made the fourteenth day of the ^hmonth Adar ⁱa day of gladness and feasting, and a good day, and of ^jsending portions one to another.

The feast of Purim instituted.

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, ^kboth nigh and far,

21 To establish ^lthis among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was ^mturned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should ⁿreturn upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of ^othat which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such ^pas joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their ^qappointed time every year;

28 And ^rthat these days should be remembered and kept through-

a Sec Esth. 8.11.

b Esth.5.6; 7.2.

c Esth.8.11.

d v.2; Esth. 8.11.

e v.10.

f Sec Esth. 8.11.

g vs.11,15.

h i.e. March; also vs.15,17.

i Deut.16. 11,14.

j v.22; Neh. 8.10,12.

k Psa.30.11.

l Esth.7.10; Psa.7.16.

m Esth.8.17; Isa.56.3,6; Zech.2.11.

out every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, ^athe daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm ^bthis second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of ^cthe fastings and their cry.

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^a Esth.2.15.^b See v.20; Esth.8.10.^c Esth.4.3,16.^d i.e. coasts.^e Esth.8.15; 9.4.^f Neh.2.10; Psa.122.8,9.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER 10.

Mordecai prime minister.

AND the king Ahasuerus laid a tribute upon the land, and upon the ^disles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, ^ewhereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, ^fseeking the wealth of his people, and speaking peace to all his seed.

THE POETICAL BOOKS.

THE books classed as poetical are Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations. The term "poetical" is not to be taken as implying fancifulness or unreality, but as relating to form only. They are the books of the human experiences of the people of God under the various exercises of earthly life; but those experiences are, apart from the mere external setting, wrought in them by the Spirit, interpreted to us by the Spirit, and written by holy men of God as they were moved by the Spirit. While this is true of all these books, the Psalms included, the latter have also a prophetic character.

The Hebrew poetic form is peculiar, and demands a word of explanation. Rhythm is not achieved by repetition of similar sounds, as in rhymed verse; nor by rhythmic accent as in blank verse, but by repetition of ideas. This is called parallelism; e.g.

"The LORD also will be a refuge for the oppressed,
A refuge in times of trouble." (Psa. 9. 9.)

Parallelism is called *synonymous* when the thought is identical, as in the above instance; *antithetic* when the primary and the secondary ideas are in contrast; e.g.

"For the LORD knoweth the way of the righteous:
But the way of the ungodly shall perish" (Psa. 1. 6);

and *synthetic* when the thought is developed or enriched by the parallel; e.g.

"And thou shalt be secure, because there is hope;
Yea, thou shalt dig about thee, and thou shalt take
thy rest in safety." (Job 11. 18.)

Under this method the Poetical Books are epic, lyric, and dramatic, and supply examples of literary expression unmatched in uninspired literature.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b</i> Gospel. vs.	
1, 14, 15; Mk.	
8. 35. (Gen..	
12. 1-3; Rev.	
14. 6.)	

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

JOB is in form a dramatic poem. It is probably the oldest of the Bible books, and was certainly written before the giving of the law. It would have been impossible, in a discussion covering the whole field of sin, of the providential government of God, and of man's relation to Him, to avoid all reference to the law if the law had then been known. Job was a veritable personage (Ezk. 14. 20; James 5. 11), and the events are historical. The book sheds a remarkable light on the philosophic breadth and intellectual culture of the patriarchal age. The problem is, Why do the godly suffer?

Job is in seven parts: I. Prologue, 1. 1-2. 8. II. Job and his wife, 2. 9, 10. III. Job and his three friends, 2. 11-31. 40. IV. Job and Elihu, 32. 1-37. 24. V. Jehovah and Job, 38. 1-41. 34. VI. Job's final answer, 42. 1-6. VII. Epilogue, 42. 7-17.

The events recorded in Job cover a period of within 1 year.

CHAPTER 1.	B.C. 1520.	(4) <i>Satan's theory: Job was good because prosperous.</i>
<i>Part I. Prologue: (1) The character of Job.</i>		
T H <small>ERE</small> was a man in the land of ^a Uz, whose name was ^b Job; and that man was ^c perfect and upright, and one that ^d feared God, and eschewed evil.	^a See Jer. 25. 20. ^b Ezk. 14. 14; Jas. 5. 11.	6 Now there was a day when the ^f sons of God came to present themselves before the LORD, and ^g Satan came also among them.
(2) <i>The family and prosperity of Job.</i>	^c See 1 Ki. 8. 61.	7 And the LORD said unto ^h Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
2 And there were born unto him seven sons and three daughters.	^d Psa. 19. 9. note.	8 And the LORD said unto Satan, ⁱ Hast thou considered my servant Job, that ^j there is none like him in the earth, a ^k perfect and an upright man, one that ^l feareth God, and escheweth evil?
3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.	^e 1 Ki. 21. 10. 13. ^f This scene is in heaven. Cf. Job 2. 1-7.	9 Then Satan answered the LORD, and said, Doth Job ^m feare God for nought?
4 And his sons went and feasted in ⁿ their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.	^g Satan. vs. 7-9. 12; Job 2. 1-3. 6, 7. (Gen. 3. 1; Rev. 20. 10.)	10 Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.
(3) <i>The piety of Job and his household.</i>	^h Heb. the Adversary. 1 Chr. 21. 1; Rev. 12. 9. 10.	11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.
5 And it was so, when the days of ^o their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and ^p cursed God in their hearts. Thus did Job continually.	ⁱ Heb. hast thou set thy heart on. Job 2. 3. ^j Eccl. 9. 12.	12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. (5) <i>In the sieve of Satan: mystery of God's permissive will.</i> (See "Satan," Gen. 3. 1; Rev. 20. 10.) 13 And there was a day ^q when his

¹ A region at the south of Edom, and west of the Arabian desert, extending to Chaldea.

sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

CHAPTER 2.

(6) *Again in Satan's sieve: family, property, health gone.*

AGAIN ^bthere was a day when the sons of God came to present themselves before the LORD, and Satan ^ccame also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And ^dSatan answered the LORD, and

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said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there* is none like him in the earth, a ^eperfect and an upright man, one that ^ffeareth God, and escheweth evil? and still he ^gholdeth fast his integrity, although thou movedst me against him, to ^hdestroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 ⁱBut put forth thine hand now, and touch his ^jbone and his flesh, and he will curse thee to thy face.

6 ^kAnd the LORD said unto Satan, Behold, he is in thine hand; but save his life.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Part II. Job and his wife.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? ^lshall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Part III. Job and his three friends: scene, the ash heap outside an oriental village. (1) The friends arrive.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

a vs.4,13.

b Job 1.6.

c *Satan.* vs.2, 3,6,7; *Psa.* 109.6. (*Gen.* 3.1; *Rev.* 20. 10.)

d Job 1.7.

e See 1 Ki.8.51.

f *Psa.* 19.9, note.

g Job 27.5,6.

h *Heb.* to swallow him up. Job 9.17.

i Job 1.11.

j Job 19.20.

k Job 1.12.

l Job 1.21; *Jas.* 5.10,11.

CHAPTER 3.

(2) *Job's first discourse: he tells his misery and despair.*

AFTER this opened Job his mouth, and cursed his day.

2 And Job spake, and said,

3 ^aLet the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the ^bshadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 *As for that night*, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have none*; neither let it see the *dawning of the day*:

10 Because it shut not up the doors of my *mother's womb*, nor hid sorrow from mine eyes.

11 ^dWhy died I not from the womb? *why did I not give up* the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, ^ewhich built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver;

16 Or ^fas an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary be at rest.

18 *There* the prisoners rest together; ^gthey hear not the voice of the oppressor.

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19 The small and great are there; and the servant *is* free from his master.

20 ^hWherefore is light given to him that is in misery, and life unto the ⁱbitter *in soul*;

21 Which ^jlong for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and ^kwhom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAPTER 4.

(3) *First discourse of Eliphaz.*

THEN ^lEliphaz the Temanite answered and said,

2 *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upheld him that was falling, and thou ^mhast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is not this thy fear*, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the ⁿbreath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

a Job 10.18,19.

b Job 10.21,22.

c Heb. the eyelids of the morning. Job 41.18.

d Job 10.18.

e Job 15.28.

f Psa.58.8.

g Job 39.7.

h Jer.20.18.

i 1 Sam.1.10;

2 Ki.4.27;

Prov.31.6.

j Heb. wait.

Rev.9.6.

k Job 19.8;

Lam.3.7.

l Isa.35.3.

m i.e. by His

anger, as

Isa.30.33.

See Ex.15.

8; Job 1.19;

15.30; Isa.

11.4; 2 Thes.

2.8.

¹ Eliphaz is a religious dogmatist whose dogmatism rests upon a mysterious and remarkable experience (vs. 12-16). Did a spirit ever pass before *Job's* face? Did *Job's* hair of his flesh ever stand up? Then let him be meek while one so superior as Eliphaz declares the causes of his misfortunes. Eliphaz says many true things (as do the others), and often rises into eloquence, but he remains hard and cruel, a dogmatist who must be heard because of one remarkable experience.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was ^asecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image was before mine eyes, *there* was silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put on ^btrust in his servants; and his ^cangels he charged with folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening; they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

CHAPTER 5.

(First discourse of Eliphaz, continued.)

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 ^dI have seen the foolish taking root: but suddenly I cursed his habitation.

4 ^eHis children are far from safety, and they are crushed in the gate, ^fneither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is ^gborn unto trouble, as the sparks fly upward.

B.C. 1520.

^a Heb. by stealth.

^b Psa.2.12, note.

^c Heb.1.4, note.

^d Psa.37.35, 36; Jer.12.2,3.

^e Psa.119.155.

^f Psa.109.12.

^g Gen.3.17-19.

^h Job 28.26.

ⁱ Or, cannot perform anything.

^j 1 Cor.3.19.

^k Psa.35.10.

^l 1 Sam.2.8; Psa.107.42.

^m Psa.94.12; Prov.3.11, 12; Heb.12.5; Jos.1.12; Rev.3.19.

ⁿ Deut.32.39; 1 Sam.2.6; Isa.30.26; Hos.6.1.

^o Psa.34.19; 91.3; Prov.24.16; 1 Cor.10.13.

^p Psa.91.10.

^q Psa.33.19; 37.19.

^r Ex.14.30, note; Isa.59.20, note.

^s Psa.31.20.

^t Isa.11.9; 35.9; 65.25; Ezk.34.25.

^u Hos.2.18.

^v Or, that peace is thy tabernacle.

^w Psa.72.16.

^x Prov.9.11; 10.27.

^y Psa.111.2.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 ^hWho giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands ⁱcannot perform *their* enterprise.

13 He taketh the ^jwise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he ^ksaveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 ^lSo the poor hath hope, and iniquity stoppeth her mouth.

17 ^mBehold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he ⁿmaketh sore, and bindeth up: he woundeth, and his hands make whole.

19 ^oHe shall deliver thee in six troubles: yea, in ^pseven there shall no evil touch thee.

20 In ^qfamine he shall ^rredeem thee from death: and in war from the power of the sword.

21 ^sThou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: ^tneither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: ^uand the beasts of the field shall be at peace with thee.

24 And thou shalt know that ^vthy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring ^was the grass of the earth.

26 ^xThou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

27 Lo this, we have ^ysearched it, so it *is*; hear it, and know thou *it* for thy good.

CHAPTER 6.

(4) *Job's answer to Eliphaz: a touching appeal for pity.*

BUT Job answered and said,
2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: ^athe terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request: and that God would grant me the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort: yea, I would harden myself in sorrow: let him not spare; for I have not concealed ^bthe words of the Holy One.

11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

13 *Is* not my help in me? and *is* wisdom driven quite from me?

14 To him that is afflicted pity *should* be *shewed* from his friend; but he forsaketh the ^dfear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies ^eof Sheba waited for them.

20 They were confounded because

B.C. 1520.

a Psa.88.15,16.

b Inspiration. Job 32.18. (Ex.4.15; Rev.22.19)

c Heb. to him that melteth. Prov. 17.17.

d Psa.19.9, note.

e Psa.38.11; 41.9.

f Gen.25.15.

g 1 Ki.10.1; Psa.72.10; Ezk.27.22,23.

h Ex.14.30, note; Isa. 59.20, note.

i Job 17.10.

j Job 14.5,13, 14; Psa.39.4.

k Heb. gapeth after.

l Job 17.12; Deut.28.67.

m Isa.14.11.

n Job 9.25; 16.22; 17.11; Psa.90.5; 102.11; 103.15; 144.4; Isa.38.12; 40.6; Jas.4.14.

o Psa.78.39; 89.47.

they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which* are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for *it* is evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.

30 *Is* there iniquity in my tongue? cannot my taste discern perverse things?

CHAPTER 7.

(*Job's answer to Eliphaz, continued.*)

IS there not ^aan appointed time to man upon earth? *are* not his days also like the days of an hireling?

2 As a servant ^bearnestly desireth the shadow, and as an hireling looketh for *the reward* of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is ^cclothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are ^dswifter than a weaver's shuttle, and are spent without hope.

7 O remember that ^emy life is wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more: these eyes *are* upon me, and I *am* not.

9 As the cloud is consumed and vanisheth away: so he that goeth

down to the "grave shall come up no more.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou testest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather than my life.

16 I loathe it; I would not live always: let me alone; for my days are vanity.

17 ^bWhat is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?

18 And ^cthat thou shouldst visit him every morning, and try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

CHAPTER 8.

(5) *First discourse of Bildad: he thinks Job a hypocrite.*

THEN answered ¹Bildad the Shuhite, and said,

2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 ^cDoth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

B.C. 1520.

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For ^ewe are but of yesterday, and know nothing, because our days upon earth are a shadow:)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

13 So are the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

CHAPTER 9.

(6) *Job answers Bildad: he is a sinner, and knows not how to be justified—but not a hypocrite.*

THEN Job answered and said,
2 I know it is so of a truth: but how should man be just with God?

^a Heb. *Sheol*. See Hab. 2.5, note.

^b Psa. 8.4; 144.3; Heb. 2.6.

^c Job 34.12, 17; Gen. 18.25; Deut. 32.4; 2 Chr. 19.7; Dan. 9.14; Rom. 3.5.

^d Job 7.6; Gen. 47.9; 1 Chr. 29.15; Psa. 39.5; 102.11; 144.4.

^e Job 11.20; 18.14; 27.8; Psa. 112.10; Prov. 10.28.

^f Psa. 2.12, note.

^g Heb. *take the ungodly by the hand*.

^h Psa. 35.26; 109.29.

ⁱ Psa. 143.2; Rom. 3.20. Or, before God.

¹ Bildad is a religious dogmatist of the superficial kind, whose dogmatism rests upon tradition (e.g. 8. 8-10) and upon proverbial wisdom and approved pious

3 If he will contend with him, he cannot answer him one of a thousand.

4 ^aHe is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 ^bWhich shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 ^cWhich maketh ^dArcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 If God will not withdraw his anger, ^ethe proud helpers do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: if I say, I am ^fperfect, it shall also prove me perverse.

21 Though I were ^gperfect, yet would I not know my soul: I would despise my life.

B.C. 1520.

a Job 36.5.

b Isa. 2.19, 21; Hag. 2.6, 21; Heb. 12.26.

c Job 38.31; Gen. 1.16; Amos 5.8.

d Heb. Ash, Cesil, and Cimah.

e Job 26.12; Isa. 30.7.

f Job 2.3.

g See 1 Ki. 8.61.

h Eccl. 9.2, 3; Ezk. 7.1, 3.

i Job 7.6, 7.

j Or, ships of Ebeu.

k Job 7.13.

l Ex. 20.7.

m Jer. 2.22.

n Isa. 45.9; Jer. 49.19; Rom. 9.20.

o v. 19; 1 Sam. 2.25.

p 1 Sam. 16.7.

22 This is one thing, therefore I said it, ^hHe destroyeth the ⁱperfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not where, and who is he?

25 Now ^jmy days are swifter than a post: they flee away, they see no good.

26 They are passed away as the ^kswift ships: as the eagle that hasteth to the prey.

27 ^lIf I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;

28 I am afraid of all my sorrows, I know that ^mthou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

30 ⁿIf I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 ^oFor he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 ^pNeither is there any daysman betwixt us, that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him; but it is not so with me.

CHAPTER 10.

(Job's answer to Bildad, continued.)

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? ^qor seest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days,

phrases. These abound in all his discourses. His platitudes are true enough, but then every one knows them (Job 9. 1, 2; 13. 2), nor do they shed any light on such a problem as Job's.

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and *there is none that can deliver out of thine hand.*

8 ^aThine hands have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this is with thee.

14 If I sin, ^bthen thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* ^cto the land of darkness ^dand the shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAPTER 11.

(7) *Zophar's first discourse: he thinks Job both hypocrite and liar.*

THEN answered ¹Zophar the Naamathite, and said,

B.C. 1520.

^a Psa. 119. 73.

^b Psa. 139. 1.

^c Psa. 88. 12.

^d Psa. 23. 4.

^e Ezra 9. 13.

^f Eccl. 3. 11; Rom. 11. 33.

^g Heb. *the heights of heaven.*

^h Psa. 10. 11, 14; 35. 22; 94. 11.

ⁱ Lev. 26. 16; Deut. 28. 65.

^j Or, *a puff of breath.*

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, *My doctrine is pure, and I am clean in thine eyes.*

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that ^cGod exacteth of thee *less* than thine iniquity *deserveth.*

7 ^jCanst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as ^ghigh as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 ^hFor he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, and remember *it* as waters *that* pass away:

17 And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

20 But ⁱthe eyes of the wicked shall fail, and they shall not escape, and their hope *shall be* ^{as} the giving up of the ghost.

¹ Zophar is a religious dogmatist who assumes to know all about God; what God will do in any given case, why He will do it, and all His thoughts about it. Of all forms of dogmatism this is most irreverent, and least open to reason.

CHAPTER 12.

(8) *Job answers the three: he is familiar with their platitudes.*

AND Job answered and said,
2 No doubt but ye are the people, and wisdom shall die with you.

3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?

4 I am as one mocked of his neighbour, ^awho calleth upon God, and he answereth him: the just upright man is laughed to scorn.
5 ^bHe that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 ^cIn whose hand is the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient is wisdom; and in length of days understanding.

13 ^dWith him is wisdom and strength, he hath counsel and understanding.

14 Behold, ^ehe breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.

15 Behold, ^fhe withholdeth the waters, and they dry up: ^galso he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom: the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

B.C. 1520.

a Psa.91.15.

b Prov.14.2.

c Num.16.22;
Dan.5.23;
Acts 17.28.d i.e. with
God.

e Job 11.10.

f 1 Ki.8.35;
17.1.

g Gen.7.11.

h Psa.107.40;
Dan.2.21.i Dan.2.22;
Mt.10.26;
1 Cor.4.5.j Psa.23.4;
Prov.14.32.

21 ^hHe poureth contempt upon princes, and weakeneth the strength of the mighty.

22 ⁱHe discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

CHAPTER 13.

(*Job's answer, continued.*)

LO, mine eye hath seen all this, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers of lies, ye are all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 ^jThough he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also shall be my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 ^aWithdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 ^bWherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou putttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

CHAPTER 14.

(*Job's answer, continued.*)

MAN *that* is born of a woman *is* of few days, ^cand full of trouble.

2 ^dHe cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 Tura from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

B.C. 1520.

^a Psa.39.10.

^b Deut.32.20;
Psa.13.1;
44.24; 88.14;
Isa.8.17.

^c Job 5.7;
Ecc1.2.23.

^d Job 8.9;
Psa.90.
5.6,9;
102.11;
103.15;
144.4;
Isa.40.6;
Jas.1.10,11;
1 Pet.1.24.

^e Psa.102.26;
Isa.51.6;
65.17; 66.22;
Acts 3.21;
Rom.8.21;
2 Pet.3.
7,10,11;
Rev.20.11;
21.1.

^f Heb. *Sheol*.
See Hab.2.5,
note.

^g Job 10.6,14;
13.27; 31.4;
34.21;
Psa.56.8;
139.1-3;
Prov.5.21;
Jer.32.19.

^h Deut.32.34;
Hos.13.12.

ⁱ Lk.19.22.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: ^etill the heavens be no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the ^fgrave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 ^gFor now thou numberest my steps: dost thou not watch over my sin?

17 ^hMy transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAPTER 15.

(9) *Second discourse of Eliphaz: again rests upon superior experience (v.8) and tradition (v.10).*

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.

6 ⁱThine own mouth condemneth

thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which is not in us?

10 With us *are* both the gray-headed and very aged men, much elder than thy father.

11 Are the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at.

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no *trust* in his saints; yea, the heavens are not clean in his sight.

16 *How* much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare:

18 Which wise men have told from their fathers, and have not hid it:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 *A* dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is* it? he knoweth that *the* day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

B.C. 1520.

a Psa.2.12,
note.

b Job 4.19;
Psa.14.3;
53.3.

c Heb. A
sound of
fears.

d Job 18.12.

e Psa.17.10.

f Job 4.9.

g Psa.7.14;
Isa.59.4;
Hos.10.13.

h Or, trouble-
some.

i Psa.22.13;
35.21.

27 *Because* he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and *by* the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall* be desolate, and fire shall consume the tabernacles of bribery.

35 *They* conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAPTER 16.

(10) *Job's fourth answer: Eli-phaz has but heaped up words.*

THEN Job answered and said, 2 I have heard many such things: *miserable* comforters are ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your* grief.

6 Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which is* a witness *against* me: and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have *gaped* upon me

with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;

17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me: but mine eye poureth out tears unto God.

21 O that one might plead for a man with God, as a man pleadeth for his neighbour!

22 When a few years are come, then I shall go the way whence I shall not return.

CHAPTER 17.

(Job's fourth answer, continued.)

MY breath is corrupt, my days are extinct, the graves are ready for me.

2 Are there not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and aforetime I was as a tabret.

7 Mine eye also is dim by reason

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of sorrow, and all my members are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.

11 My days are past, my purposes are broken off, even the thoughts of my heart.

12 They change the night into day: the light is short because of darkness.

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when our rest together is in the dust.

CHAPTER 18.

(11) Bildad's second discourse: a string of oriental proverbs.

THEN answered Bildad the Shuhite, and said,

2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take him by the heel, and the robber shall prevail against him.

10 The snare is laid for him in the ground, and a trap for him in the way.

a Job 30.19; Psa.7.5.

b Rom.1.9.

c Job 31.35.

d Prov.6.1; 17.18; 22.26.

e Psa.24.4.

f Heb. Sheol.

g Prov.13.9; 20.20; 24.20.

h Job 21.17; Psa.18.28.

i Heb. hidden.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and ^adestruction shall be ready at his side.

13 It shall devour the strength of his skin: *even* the firstborn of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 ^bHis roots shall be dried up beneath, and above shall his branch be cut off.

17 His ^cremembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished ^dat his day, as they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place of *him* that knoweth not God.

CHAPTER 19.

(12) *Job's fifth answer: his sublime faith* (vs. 25-27).

THEN Job answered and said,
2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye ^emake yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there* is no judgment.

8 ^fHe hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 ^gHe hath stripped me of my glory, and taken the crown *from* my head.

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10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one* of his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 ^hHe hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; ⁱfor the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever.

25 For I know *that* my ^jredeemer liveth, and *that* he shall ^kstand at the latter *day* upon the earth:

26 And *though* after my skin worms destroy this *body*, yet ^lin my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there* is a judgment.

a Job 15.23.

b Job 29.19.

c Psa.34.16.

d Psa.37.13.

e Or, *harden yourselves against me.*

f Job 3.23; Psa.88.8.

g Psa.89.44.

h Psa.31.11; 38.11; 69.8; 88.8,18.

i Job 1.11; Psa.38.2.

j Heb. *goel, Redemp.* (Kuisman type). Isa. 59.20, note.

k Resurrection. vs.25-27; Gen.22.5; (Job 19.25; 1 Cor.15.52.)

l Psa.17.15; 1 Cor.13.12; 1 John 3.2.

CHAPTER 20.

(13) *Zophar's second discourse: tradition and proverb.*

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 That *the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?*

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away *as* a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall see *him* no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of *the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: according to *his substance shall* the restitution be, and he shall not rejoice *therein*.

19 Because he hath *oppressed and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

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20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 *It is* drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: *a* fire not blown shall consume him; *it* shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 *This is* the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAPTER 21.

(14) *Job's sixth answer: the prosperity of the wicked refuses the view that he is afflicted because a secret sinner.*

BUT Job answered and said, 2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man? and if *it were* so, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 *Wherefore* do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, *neither is* the rod of God upon them.

10 Their bull gendereth, and fail-

a Psa. 37. 35, 36.

b Psa. 73. 20; 90. 5.

c v. 18.

d Heb. *crushed.*

e Psa. 21. 9.

f Job 27. 13; 31. 2, 3.

g Job 12. 6; Psa. 17. 10, 14; 73. 3, 12; Jer. 12. 1; Hab. 1. 16.

h Psa. 73. 5.

eth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days ^ain wealth, and in a moment go down to the ^bgrave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 ^cWhat is the Almighty, that we should serve him? and ^dwhat profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: ^ethe counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and ^fhow oft cometh their destruction upon them! ^gGod distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his ^hiniquity for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and ⁱhe shall drink of the wrath of the Almighty.

21 For what pleasure ^jhath he in his house after him, when the number of his months is cut off in the midst?

22 ^kShall any teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices ^lwhich ye wrongfully imagine against me.

28 For ye say, Where is the house of the prince? and where are the ^mdwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to ⁿthe day of destruction? they shall be brought forth to the day of wrath.

B.C. 1520.

^a Or, in mirth.^b Heb. Sheol. See Hab. 2.5, note.^c Job 34.9; Ex. 5.2.^d Job 35.3; Mal. 3.14.^e Job 22.18; Psa. 1.1; Prov. 1.10.^f Lk. 12.46.^g Heb. steal-eth away.^h i.e. the punishment of his iniquity.ⁱ Psa. 75.8; Isa. 51.17; Jer. 25.15; Rev. 14.10; 19.15.^j Isa. 40.13; 45.9; Rom. 11.34; 1 Cor. 2.16.^k Heb. the tent of the tabernacles of the wicked.^l Day (of destruction). Isa. 34.1-9; (Job 21.30; Rev. 20.11-15.)^m Job 35.7; Psa. 16.2; Lk. 17.10.ⁿ Ex. 22.26, 27; Deut. 24.10.^o Job 31.17; Deut. 15.7; Isa. 58.7; Eek. 18.7; Mt. 25.42.^p Or, what.^q Psa. 139. 11, 12.

31 Who shall declare his way to his face? and who shall repay him ^rwhat he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as ^sthere are innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

CHAPTER 22.

(15) *Eliphaz' third discourse: the old theory—Job has sinned* (vs. 6, 7, 9).

THEN Eliphaz the Temanite answered and said,

2 ^tCan a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it gain to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 ^uIs not thy wickedness great? and thine iniquities infinite?

6 For thou hast ^vtaken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and ^wthou hast withholden bread from the hungry.

8 *But as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares ^xare round about thee, and sudden fear troubleth thee;

11 Or darkness, ^ythat thou canst not see; and abundance of waters cover thee.

12 *Is not* God in the height of heaven? and behold the height of the stars, how high they are!

13 And thou sayest, ^zHow doth God know? can he judge through the dark cloud?

14 ^{aa}Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, *There is lifting up*; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER 23.

(16) *Job's seventh answer: he longs for God.*

THEN Job answered and said, 2 Even to day is my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come even to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with

B.C. 1520.

a Psa.119.11.

b Job 8.5,6; 11.13,14.

c Prov.29.23; Jas.4.6; 1 Pet.5.5. Heb. *him that hath low eyes.*

d i.e. coast.

e Job 13.3; 16.21.

f Isa.27.4,8; 57.16.

g Job 9.11.

h Psa.139.1, 2,3.

i Psa.17.3; 66.10; Jas. 1.12.

j Acts 1.7.

his great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he is not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

13 But he is in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that* is appointed for me: and many such *things* are with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAPTER 24.

(*Job's seventh answer, continued.*)

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the landmarks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them and for *their* children.

6 They reap every one his corn in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and ^aembrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, and tread *their* winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The ^beye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death; if one know *them*, *they are* in the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: so *doth* the ^cgrave those *which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; ^dhe shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; ^eyet his eyes are upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not so now, who will make me a liar, and make my speech nothing worth?

B.C. 1520.

a Lam. 4.5.

b Prov. 7.9.

c Heb. Sheol. See Hab. 2.5, note.

d Prov. 10.7.

e Psa. 11.4; Prov. 15.3.

f Jas. 1.17.

g Job 4.17; 15.14; Psa. 130.3; 143.2.

h Psa. 22.6.

i Psa. 139.8. 11; Prov. 15. 11; Heb. 4. 13. Heb. Sheol.

j Job 38.8; Psa. 33.7; 104.9; Prov. 8.29; Jer. 5.22.

k Holy Spirit. Job 33.4. (Gen. 1.2; Mal. 2.15.)

CHAPTER 25.

(17) *Bildad's third discourse: sententious sayings.*

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his ^llight arise?

4 ^mHow then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* a worm? and the son of man, *which is* a ⁿworm?

CHAPTER 26.

(18) *Job's eighth answer: Bildad's view leads to despair. Job's faith in God.*

BUT Job answered and said,

2 How hast thou helped *him that is* without power? how savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and how hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 ^oHell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 ^pHe hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his ^qspirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways; but how little a portion is heard of

him? but the thunder of his power who can understand?

CHAPTER 27.

(*Job's eighth answer, continued.*)

MOREOVER Job continued his parable, and said,

2 As God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath ^avexed my soul;

3 All the while my breath *is* in me, and the ^bspirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, ^dbut the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 ^eTerrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him

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away, and he departeth: and as a storm hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

CHAPTER 28.

(*Job's eighth answer, continued.*)

SURELY there is a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the earth, and brass is molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods ^ffrom overflowing; and *the thing* that is hid bringeth he forth to light.

12 But ^gwhere shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me; and the sea saith, It *is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be* for jewels of fine gold.

18 No mention shall be made of

^a Heb. made my soul bitter.

^b Gen.2.7.

^c Mt.16.26; Lk.12.20.

^d Prov.28.8; Eccl.2.26.

^e Job 18.11.

^f Or, a mine.

^g Heb. from weeping.

^h v.20; Eccl.7.24.

ⁱ Prov.3.15.

coral, or of pearls: for the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 ^aWhence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 ^bDestruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, and seeth under the whole heaven;

25 ^cTo make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the ^dfear of the Lord, that is wisdom; and to depart from evil is understanding.

CHAPTER 29.

(*Job's eighth answer, continued. He answers the false charges of Eliphaz, Job 22. 6-9.*)

MOREOVER Job continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked *through* darkness;

4 As I was in the days of my youth, when ^ethe secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

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10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on ^frighteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAPTER 30.

(*Job's eighth answer, continued.*)

BUT now *they that* are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the

a v.12.

b v.14.

c Psa.135.7.

d Psa.19.9, note.

e Psa.25.14.

f Righteousness (garment). Psa. 132.9. (Gen. 3.21; Rev. 19.8.)

bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

9 *And now* am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not *to* spit in my face.

11 Because he hath *loosed* my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my right hand* rise the youth; *they* push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

16 *And now* my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me: with thy strong hand thou opposeth thyself against me.

22 Thou liftest me up to the wind; thou caust me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house *appointed* for all living.

24 Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction.

B.C. 1520.

a Job 17.6;
Psa.35.15;
69.12; Lam.
3.14,63.

b Num.12.14;
Deut.25.9;
Isa.50.6;
Mt.26.67;
27.30.

c See Job 12.
18.

d Job 19.12.

e Psa.42.4.

f Heb.9.27.

g Jer.8.15.

h Psa.38.6;
42.9; 43.2.

i Psa.102.6;
Mic.1.8.

j Psa.119.83;
Lam.4.8;
5.10.

k Psa.102.3.

l Heb. *Let
him weigh
me in bal-
ances of
justice.*

m Lev.26.16;
Deut.28.
30,38.

n 2 Sam.12.
11; Jer.8.10.

o Gen.38.24;
Lev.20.10;
Deut.22.22;
see v.28.

p Psa.44.21.

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 *When* I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 *I* went mourning without the sun: I stood up, *and* I cried in the congregation.

29 *I* am a brother to dragons, and a companion to owls.

30 *My* skin is black upon me, and *my* bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER 31.

(*Job's eighth answer*, continued.)

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God is *there* from above? and *what* inheritance of the Almighty from on high?

3 Is not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 *Let* me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind upon *another*, and let others bow down upon her.

11 For this is an heinous crime; yea, *it is* an iniquity *to be punished* by the judges.

12 For *it is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do *when*

God riseth up? and when he visiteth, what shall I answer him?

15 ^aDid not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not ^bblessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand ^cagainst the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For ^ddestruction *from* God was a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth was great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity to *be punished* by the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

B.C. 1520.

^a Job 34.19;
Prov. 14.31;
22.2; Mal.
2.10.

^b Deut. 24.13.

^c Job 22.9.

^d Isa. 13.6;
Joel 1.15.

^e Job 33.6.

^f 1 Ki. 21.19.

^g Job 33.9.

^h Gen. 22.21.

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 ^aOh that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it as a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, ^bor have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAPTER 32.

Part IV. Job and Elihu.

¹SO these three men ceased to answer Job, because he was righteous in his own eyes.

(1) Elihu's discourse.

2 Then was kindled the wrath of ²Elihu the son of Barachel the ³Buzite, of the kindred of Ram: against Job was his wrath kindled,

¹ Despite minor differences, Eliphaz, Bildad, and Zophar have one view of the problem of Job's afflictions. He is a hypocrite. Outwardly good, he is, they hold, really a bad man. Otherwise, according to their conception of God, Job's sufferings would be unjust. Job, though himself the sufferer, will not so accuse the justice of God, and his self-defence is complete. Before God he is guilty, helpless, and undone, and there is no daysman (9.). Later, his faith is rewarded by a revelation of a coming Redeemer, and of the resurrection (19.). But Eliphaz, Bildad, and Zophar are sinners also as before God, and yet they are not afflicted. Job refutes the theory of the three that he is a secret sinner as against the common moralities, but the real problem, Why are the righteous afflicted? remains. It is solved in the last chapter.

² Elihu has a far juster and more spiritual conception of the problem than Eliphaz, Bildad, and Zophar because he has an infinitely higher conception of God. The God of Eliphaz and the others, great though they perceive Him to be in His works,

because he justified ^ahimself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they were elder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ^bye are very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man: and the ^cinspiration of the Almighty giveth them understanding.

9 Great men are not ^dalways wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:

13 ^elest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more;)

17 I said, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me ^fconstraineth me.

19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

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20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man.

22 For I know not to give flattering titles; in so doing my maker would soon take me away.

CHAPTER 33.

(Elihu's discourse, continued.)

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The ^gSpirit of God ^hhath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me, stand up.

6 Behold, I am according to thy wish in God's stead; I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

9 ⁱI am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy,

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

^a Heb. his soul.^b Job 15.10.^c Job 35.11; 38.36; 1 Ki. 3.12; 4.29; Prov.2.6; Eccl.2.26; Dan.1.17; Mt.11.25; Jas.1.5.^d Jer.9.23; 1 Cor.1.29.^e Inspiration. Psa.68.11. (Ex.4.15; Rev.22.19.)^f Holy Spirit. Psa.51.11, 12. (Gen.1.2; Mal.2.15.)^g Gen.2.7.^h Job 9.17; 10.7; 11.4; 16.17; 23.10, 11; 27.5; 29.14; 31.1.

becomes in their thought petty and exacting in His relations with mankind. It is the fatal misconception of all religious externalists and moralizers. Their God is always a small God. Elihu's account of God is noble and true, and it is noteworthy that at the last Jehovah does not class him with Eliphaz, Bildad, and Zophar (cf. Job 42. 7); but he is still a dogmatist, and his eloquent discourse is marred by self-assertiveness (e.g. 32. 8, 9; 33. 3). Jehovah's judgment of Elihu is that he darkened counsel by words (38. 2); the very charge that Elihu had brought against Job (34. 35; 35. 16). Furthermore, the discourse of Jehovah is wholly free from the accusations of Job with which even Elihu's lofty discourse abounds.

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his purpose*, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 "So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a *ransom*.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and *if* any say, I have sinned, and perverted *that which was right*, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAPTER 34.

(*Elihu's discourse*, continued.)

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise men, and give ear unto me, ye that have knowledge.

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3 "For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is good*.

5 For Job hath said, "I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound *is* incurable without transgression.

7 What man *is* like Job, who drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: *far* be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his ways*.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, *if* he gather unto himself his spirit and his breath;

15 "All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear *this*: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? and to princes, *Ye are* ungodly?

19 *How much less* to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 "For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*; that he should enter into judgment with God.

^a Psa. 107. 18.

^b Or, an atonement.

^c 2 Sam. 12. 13; Prov. 28. 13; Lk. 15. 21; 1 John 1. 9.

^d Job 6. 30; 12. 11.

^e Job 33. 9.

^f Job 8. 3; 23; Gen. 18. 25; Deut. 32. 4; 2 Chr. 19. 7; Psa. 92. 15; Rom. 9. 14.

^g Psa. 104. 29.

^h Gen. 3. 19; Eccl. 12. 7.

ⁱ Job 31. 15.

^j Job 31. 4; 2 Chr. 16. 9; Psa. 34. 15; Prov. 5. 21; 15. 3; Jer. 16. 17; 32. 19.

24 ^aHe shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 ^bBecause they turned back from him, and would not consider any of his ways:

28 So that they ^ccause the cry of the poor to come unto him, ^dand he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend any more:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 My ^edesire *is that* Job may be tried unto the end because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAPTER 35.

(*Elihu's discourse*, continued.)

ELIHU spake moreover, and said, 2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For ^fthou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

4 I will answer thee, and ^gthy companions with thee.

5 ^hLook unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou

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against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, ⁱWhere *is* God my maker, ^jwho giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, yet judgment *is* before him; therefore trust thou in him.

15 But now, because *it is* not so, he hath visited in his anger; yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER 36.

(*Elihu's discourse*, continued.)

ELIHU also proceeded, and said, 2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not be false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not any: ^khe *is* mighty in strength *and* wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 *And if they be* bound in fetters, *and be* holden in cords of affliction;

9 Then he sheweth *them* their

^a Dan.2.21.

^b 1 Sam.15.11.

^c Job 35.9;
Jas.5.4.

^d Ex.22.23.

^e Or, My father, let Job be tried.

^f Job 21.15;
34.9.

^g Job 34.8.

^h Job 22.12.

ⁱ Isa.51.13.

^j Psa.42.8;
77.6; 149.5;
Acts 16.25.

^k Job 9.4; 12.
13,16; 37.23;
Psa.99.4.

^l Psa.107.10.

work, and their transgressions that they have exceeded.

10 ^aHe openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart ^bheap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait ^cinto a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for ^dthis hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we ^eknow *him* not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

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^a Job 33.16.^b Rom.2.5.^c Psa.18.19; 31.3; 118.5.^d Sec Heb.11.25.^e 1 Cor.13.12.^f Psa.147.8.^g Job 5.9; 9.10; 36.26; Rev.15.3.^h Psa.147.16, 17.ⁱ Psa.109.27.^j Psa.104.22.^k Job 38.29, 30; Psa.147.17, 18.^l Psa.148.8.^m Job 36.31; Ex.9.18,23; 1 Sam.12.18, 19; Ezra 10.9.ⁿ Psa.111.2.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With ^oclouds he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

CHAPTER 37.

(Elihu's discourse, continued.)

AT this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvelously with his voice; ^pgreat things doeth he, which we cannot comprehend.

6 ^qFor he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; ^rthat all men may know his work.

8 Then the beasts ^sgo into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 ^tBy the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

12 And it is turned round about by his counsels: ^uthat they may do whatsoever he commandeth them upon the face of the world in the earth.

13 ^vHe causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and ^wconsider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works

of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?

18 Hast thou with him *spread* out the sky, *which* is strong, and as a molten looking glass?

19 Teach us what we shall say unto him; *for* we cannot order our *speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, *how* we cannot find him out: *he* is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore *fear* him: he respecteth not any *that* are wise of heart.

CHAPTER 38.

Part V. Jehovah and Job.

THEN the LORD ¹answered Job ²out of the whirlwind, and said,

2 ³Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 ⁵Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the ⁸sons of God shouted for joy?

8 ⁹Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

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10 And brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall ¹²thy proud waves be stayed?

12 Hast thou ¹³commanded the morning since thy days; and caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 ¹⁷Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 ¹⁸Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and as for darkness, where *is* the place thereof,

20 That thou shouldst take it to the bound thereof, and that thou shouldst know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days is great?

22 ²³Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 ²⁴Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is*; on the wilderness, wherein *there* is no man;

27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

28 ²⁹Hath the rain a father? or who hath begotten the drops of dew?

a Gen.1.6;
Isa.44.24.

b 1 Tim.6.16.

c Mt.10.28.

d So Ex.19.16,
18; 1 Ki.19.
11; Ezk.1.4;
Nah.1.3.

e Job 34.35;
42.3.

f Psa.104.5;
Prov.8.29;
30.4.

g Heb.1.4,
note.

h Gen.1.9;
Psa.33.7;
104.9; Prov.
8.29; Jer.
5.22.

i Psa.89.9;
93.4.

j Psa.74.16;
148.5.

k Psa.77.19.

l Psa.9.13.

m Psa.147.16.

n Ex.9.18;
Josh.10.11;
Isa.30.30;
Ezk.13.11,
13; Rev.16.
21.

o Psa.147.8;
Jer.14.22.

¹ The words of Jehovah have the effect of bringing Job consciously into His presence (Job 42. 5). Hitherto the discussions have been about God, but He has been conceived of as absent. Now Job and the LORD are face to face. It is noteworthy that Job does not answer Elihu. Despite his harsh judgment he has spoken so truly about God that Job remains silent. Job 38. 1 might be paraphrased, "Then Jehovah answered for [or on behalf of] Job."

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of ^bPleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 ^dWilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, and abide in the covert to lie in wait?

41 ^eWho provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAPTER 39.

(*Jehovah and Job*, continued.)

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 ^fWhose house I have made the wilderness, and the ^gbarren land his dwellings.

7 He scorneth the multitude of

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the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 ^hWill the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather it *into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is ⁱhardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle ^jmount up at thy command, and make her nest on high?

28 She dwelleth and abideth on

^a Psa.147.16.

^b Or, *the seven stars.*
Job 9.9;
Amos 5.8.

^c Jer.31.35.

^d Psa.104.21;
145.15.

^e Psa.147.9;
Mt.6.26.

^f Job 24.5;
Jer.2.24;
Hos.8.9.

^g Heb. *salt places.*

^h Num.23.22;
Deut.33.17.

ⁱ Lam.4.3.

^j Jer.49.16;
Oba.4.

the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain *are*, there *is* she.

CHAPTER 40.

(*Jehovah and Job*, continued.)

MOREOVER the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 Then Job answered the LORD, and said,

4 "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer; yea, twice; but I will proceed no further.

6 Then ^aanswered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that* is proud, and abase him.

12 Look on every one *that* is proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 Behold now ^dbehemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are* as strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of

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God: he that made him can make his sword to approach *unto* him.

20 Surely the mountains 'bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.

CHAPTER 41.

(*Jehovah and Job*, continued.)

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is* so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him*? *whatsoever* *is* under the whole heaven *is* 'mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to *him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* scales *are* his pride, shut up together *as with* a close seal.

^a Job 42.6; Ezra 9.6; Psa.51.4.

^b Job 38.1.

^c Isa.2.12; Dan.4.37.

^d Or, *the elephant*, as some think.

^e Psa.104.14.

^f Rom.11.35.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his needings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things: he is a king over all the children of pride.

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^a Heb. sorrow rejoiceth.

^b Or, breast-plate.

^c Heb. sharp pieces of potsherd.

^d Or, who behave themselves without fear.

^e Zech. 8. 14, note.

^f Num. 23. 1.

^g Psa. 14. 7; 126. 1.

^h See Job 19. 13.

CHAPTER 42.

Part VI. Job's self-judgment.

THEN Job answered the LORD, and said,

2 I know that thou canst do every thing, and that no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor myself, and repent in dust and ashes.

Part VII. Epilogue: Job vindicated and honoured.

7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters,

¹ The problem, of which the book of Job is the profound discussion, finds here its solution. Brought into the presence of God, Job is revealed to himself. In no sense a hypocrite, but godly and possessing a faith which all his afflictions could not shake, Job was yet self-righteous and lacking in humility. Chapter 29 fully discloses this. But in the presence of God he anticipates, as it were, the experience of Paul (Phil. 3. 4-9), and the problem is solved. *The godly are afflicted that they may be brought to self-knowledge and self-judgment.* Such afflictions are not penal for their sins, but remedial and purifying. The book of Job affords a sublime illustration of the truth announced in 1 Cor. 11. 31, 32, and Heb. 12. 7-11. Best of all, such self-knowledge and self-judgment is the prelude to greater fruitfulness (vs. 7-17; John 15. 2). Cf. Josh. 5. 13, 14; Ezk. 1. 28; 2. 1-3; Dan. 10. 5-11; Rev. 1. 17-19.

and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed ^athe latter end of Job more than his beginning: for he had ^bfourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 ^cHe had also seven sons and three daughters.

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^a Job 8.7;
Jas.5.11.

^b Job 1.3.

^c Job 1.2.

^d Job 5.26;
Prov.3.16.

^e Gen.25.8.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this ^dlived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and ^efull of days.

THE simplest description of the five books of Psalms is that they were the inspired prayer-and-praise book of Israel. They are revelations of truth, not abstractly, but in the terms of human experience. The truth revealed is wrought into the emotions, desires, and sufferings of the people of God by the circumstances through which they pass. But those circumstances are such as to constitute an anticipation of analogous conditions through which Christ in His incarnation, and the Jewish remnant in the tribulation (Isa. 10. 21, *refs.*), should pass; so that many Psalms are prophetic of the sufferings, the faith, and the victory of both. Psalms 22. and 60. are examples. The former—the holy of holies of the Bible—reveals all that was in the mind of Christ when He uttered the desolate cry, "My God, My God, why hast Thou forsaken Me?" The latter is an anticipation of what will be in the heart of Israel when she shall turn to Jehovah again (Deut. 30. 1, 2). Other Psalms are directly prophetic of "the sufferings of Christ, and the glories which should follow" (Luke 24. 25-27, 44). Psa. 2. is a notable instance, presenting Jehovah's Anointed as rejected and crucified (vs. 1-3; Acts 4. 24-28), but afterward set as King in Zion.

The great themes of the Psalms are, Christ, Jehovah, the Law, Creation, the future of Israel, and the exercises of the renewed heart in suffering, in joy, in perplexity. The promises of the Psalms are primarily Jewish, and suited to a people under the law, but are spiritually true in Christian experience also, in the sense that they disclose the mind of God, and the exercises of His heart toward those who are perplexed, afflicted, or cast down.

The imprecatory Psalms are the cry of the oppressed in Israel for *justice*—a cry appropriate and right in the earthly people of God, and based upon a distinct promise in the Abrahamic Covenant (Gen. 15. 18, *refs.*); but a cry unsuited to the church, a heavenly people who have taken their place with a rejected and crucified Christ (Luke 9. 52-55).

The Psalms are in five books, each ending in a doxology: I. Psalms 1.-41. II. Psalms 42.-72. III. Psalms 73.-89. IV. Psalms 90.-106. V. Psalms 107.-150.

BOOK I.

PSALM 1.

Psalms of the two ways: introductory to entire Psalter.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so; but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

a Law (of Moses). Psa. 19.7,8. (Ex. 19.1; Gal.3.1-29.)

b Kingdom (O.T.). vs. 1-9; Psa.16.8-11. (Gen. 1.26; Zech. 12.8.)

c Sacrifice (prophetic). vs.1-3; Psa. 22.1-18. (Gen.4.4; Heb.10.18.)

d Mt.12.14; 26.3,4,47,57, 59-66; 27.1,2, 11-14; Mk.3.6; 11.18; Lk.6.11; John 5.16,18; 8.40,59; 10.

e Christ (First Advent). Psa. 16.10. (Gen. 3.15; Acta 1.9.)

6 For the LORD knoweth the way of the righteous; but the way of the ungodly shall perish.

PSALM 2.

Psalms of the King: (1) rejected; (2) established; (3) reigning over the nations.

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them

in his wrath, and vex them in his sore displeasure.

6 Yet have I set my ¹king upon my ^bholy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, ^dThou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 ^eThou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with ^ffear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that ^hput their ²trust in him.

PSALM 3.

A Psalm of David, when he fled from Absalom his son.

LORD, how are they increased that trouble me! many are they that rise up against me.

2 Many *there be* which say of my soul, *There is no help for him in God.* Selah.

3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my

voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing is upon thy people. Selah.

PSALM 4.

To the chief Musician on ³Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was in distress*; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your ^htrust in the LORD.

6 *There be many that say, Who*

^a *Tribulation (the great).* Jer.30.4-7. (Psa.2.5; Rev.7.14.)

^b Heb. qodesh.

^c *Sanctify, holy (O.T.).* Psa.20.2. (Gen.2.3; Zech.8.3.)

^d Acts 13.33; Heb.1.5; 5.5.

^e *Christ (Second Advent).* Psa.24.1-10. (Deut.30.3; Acts 1.9-11.)

^f *Day (of Jehovah).* v.9; Rev.6.15-17; (Isa.2.10-22; Rev.19.11-21.)

^g Psa.19.9, note.

^h *Faith.* Psa.28.7. (Gen.3.20; Heb.11.39.)

ⁱ Eph.4.26.

^j Psa.2.12, note.

¹ The second Psalm gives the order of the establishment of the kingdom. It is in six parts: (1) The rage of the Gentiles, the vain imagination of "the people" (Jews), and the antagonism of rulers against Jehovah's anointed (vs. 1-3). The inspired interpretation of this is in Acts 4. 25-28, which asserts its fulfilment in the crucifixion of Christ. (2) The derision of Jehovah (v. 4) that men should suppose it possible to set aside His covenant (2 Sam. 7. 8-17), and oath (Psa. 89. 34-37). (3) The vexation (v. 5) fulfilled, first in the destruction of Jerusalem, A.D. 70; and in the final dispersion of the Jews at that time; and to be fulfilled more completely in the tribulation (Mt. 24. 29) which immediately precedes the return of the King (Mt. 24. 30). (4) The establishment of the rejected King upon Zion (v. 6). (5) The subjection of the earth to the King's rule (vs. 7-9); and (6) the present appeal to the world-powers (vs. 10-12). See Psa. 8., next in order of the Messianic Psalms. (Note. Psalms 2.; 8.; 16.; 22.; 23.; 24.; 40.; 41.; 45.; 68.; 69.; 72.; 89.; 102.; 110.; 118., are classed as Messianic. It is not questioned that many other Psalms also refer to Christ.)

² Trust is the characteristic O. T. word for the N. T. "faith," "believe." It occurs 152 times in the O. T., and is the rendering of Heb. words signifying to take refuge (e.g. Ruth 2. 12); to lean on (e.g. Psa. 56. 3); to roll on (e.g. Psa. 22. 8); to stay upon (e.g. Job 35. 14).

³ Neginoth: stringed instruments mentioned in connection with Psalms 3.; 5.; 53.; 54.; 60.; 66.; 75., where it seems clear that the musical directions now appearing as titles of Psalms 4.; 6.; 54.; 55.; 61.; 67.; and 76., were anciently appended to the preceding Psalms.

will shew us *any* good? LORD, ^alift thou up the light of thy countenance upon us.

7 Thou hast put ^bgladness in my heart, more than in the time *that* their corn and their wine increased.

8 ^cI will both lay me down in peace, and sleep: for thou, LORD, ^donly makest me dwell in safety.

PSALM 5.

To the chief Musician upon ¹Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 ^eThe foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy ^ffear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

9 For *there is* no faithfulness in their mouth; their inward part is very wickedness; ^gtheir throat is an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their ^htrust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

^a Num. 6. 26; Psa. 80. 3, 7, 19; 119. 135.

^b Isa. 9. 3.

^c Job 11. 18, 19; Psa. 3. 5.

^d Lev. 25. 18, 19; 26. 5; Deut. 12. 10.

^e Hab. 1. 13.

^f Psa. 19. 9, note.

^g Rom. 3. 13.

^h Psa. 2. 12, note.

ⁱ *Stringed instruments.*

^j *The word means "the eighth"—in music an octave.*

^k Mt. 7. 23.

^l *Shiggaion = praise.*

^m Psa. 31. 15.

ⁿ Heb. not a deliverer.

^o 2 Sam. 16. 7, 8.

^p Psa. 94. 2.

PSALM 6.

To the chief Musician on ¹Neginoth upon ²Sheminith, A Psalm of David.

OLORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me from thy mercies' sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of ^hiniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM 7.

¹Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

OLORD my God, in thee do I put my ^htrust: ^msave me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.

3 O LORD my God, ^qif I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, ²lift up thyself because of the rage

¹ Nehiloth is not a musical instrument, but means "inheritance," and indicates the character of the Psalm. The righteous are the Lord's inheritance.

of mine enemies: and awake for me to the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, ^aaccording to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My ^bdefence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

PSALM 8.

To the chief Musician upon ¹Gittith,
A Psalm of David.

O LORD our Lord, how excellent is thy name in all the

earth! who hast set thy glory above the heavens.

² Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

³ When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

⁴ What is ^aman, that thou art mindful of him? and the son of man, that thou visitest him?

⁵ ^bFor thou hast made him a little lower than the ^cangels, and hast crowned him with glory and honour.

⁶ Thou madest him to have dominion over the works of thy hands; thou hast put *all things* under his feet:

⁷ All sheep and oxen, yea, and the beasts of the field;

⁸ The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

⁹ O LORD our Lord, how excellent is thy name in all the earth!

PSALM 9.

To the chief Musician upon ³Muthlabben, A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

² I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

³ When mine enemies are turned back, they shall fall and perish at thy presence.

⁴ For thou hast maintained my right and my cause; thou satest in the throne judging right.

⁵ Thou hast rebuked the ^dheathen,

¹ *Gittith* = "winepress," and so, of the harvest, in the sense of judgment (Isa. 63. 3; Rev. 19. 15). Psalm 7., to which the title of Psalm 8. properly belongs, is a Psalm of judgment.

² In Psa. 2. Christ was presented as Jehovah's Son and King, rejected and crucified but yet to reign in Zion. In Psa. 8., while His deity is fully recognized (v. 1; Psa. 110. with Mt. 22. 41-46), He is seen as Son of man (vs. 4-6) who, "made for a little [while] lower than the angels," is to have dominion over the redeemed creation (Heb. 2. 6-11). The authority here is racial and Adamic, rather than purely divine as in Psa. 2., or Davidic as in Psa. 89. That which the first man lost, the second man and "last Adam" more than regained. Heb. 2. 6-11, in connection with Psa. 8., and Rom. 8. 17-21, show that the "many sons" whom He is bringing to glory, are joint heirs with Him in both the royal right of Psa. 2. and the human right of Heb. 2. See Psa. 16., next in order of the Messianic Psalms.

³ *Muth-labben*, "death of the son," is not a musical instrument but the title of the Psalm. Possibly connected with 2 Sam. 12. 20.

thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 ^aBut the LORD shall endure for ever: he hath prepared his throne for judgment.

8 ^bAnd he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 ^cThe LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their ^dtrust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 ^eWhen he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the ^fhum-ble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: ^gI will rejoice in thy salvation.

15 The ^hheathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known by the judgment *which* he executeth: the wicked is snared in the work of his own hands. ⁱHiggaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the ^jheathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves to be *but* men. Selah.

PSALM 10.

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after* God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* never be in adversity.

7 His mouth is full of ^kcursing and deceit and fraud: under his tongue is mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes ^lare privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall ^mby his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, ⁿlift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; ^othou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16 The LORD *is* King for ever and ever: the ^pheathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

^a Psa.102.12, 26; Heb. 1.11.

^b Psa.96.13; 98.9; Acts 17.31.

^c Psa.32.7; 37.39; 46.1; 91.2.

^d Psa.2.12, note.

^e Gen.9.5.

^f Or, *afflicted*.

^g Psa.13.5; 20.5; 35.9.

^h i.e. *nations*.

ⁱ *Meditation*.

^j Rom.3.14.

^k Heb. *hide themselves*.

^l Or, *into his strong parts*.

^m Mic.5.9.

ⁿ Psa.68.5; Hos.14.3.

PSALM 11.

To the chief Musician, *A Psalm of David.*

IN the LORD put I my ^atrust: how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may ^bprivily shoot at the upright in heart.

3 ^cIf the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORD'S ^dthrone is in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD ^etrieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain ^fsnares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM 12.

To the chief Musician upon ^gShem-inith, *A Psalm of David.*

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* ^hthe tongue that speaketh proud things:

4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him* that ⁱpuffeth at him.

6 The words of the LORD are ^jpure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

^a Psa.2.12, note.

^b Heb. in darkness.

^c Psa.82.5.

^d Psa.2.4; Isa.66.1; Mt.5.34; 23.22; Acts 7.49; Rev. 4.2.

^e Gen.22.1; Jas.1.12.

^f Or, quick burning coals.

^g See Gen.43.34; 1 Sam. 9.23; Psa. 75.8.

^h See Psa.6, title.

ⁱ Psa.17.10; 1 Sam.2.3; Dan.7.8,25.

^j Or, would ensnare him.

^k Psa.18.30; 119.140; Prov.30.5.

^l v.3; Rom. 3.10.

^m Rom.3.11.

ⁿ Rom.3.12.

^o Jer.10.25; Amos 8.4; Mic.3.3.

^p Psa.53.6; Rom.11.25-27.

PSALM 13.

To the chief Musician, *A Psalm of David.*

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep* of death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have ^atrusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM 14.

To the chief Musician, *A Psalm of David.*

THE fool hath said in his heart, *There is no God.* ^bThey are corrupt, they have done abominable works, *there is none* that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did ^cunderstand, *and* seek God.

3 ^dThey are all gone aside, they are *all* together become filthy: *there is none* that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? ^ewho eat up my people as they eat bread, and call not upon the LORD.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

7 ^fOh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM 15.

A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM 16.

¹Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names unto my lips.

5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

a Psa.19.9, note.

b Psa.2.12, note.

c Kingdom (O. T.), vs.8-11; Psa.72.1-20. (Gen. 1.26; Zech. 12.8.)

d Resurrection. vs.9-11; Isa.26.19. (Job 19.25; 1 Cor. 15.52.)

e vs.8-11; Acts 2.25-28; 13.35.

f Christ (First Advent). Psa.22.1-18. (Gen.3.15; Acts 1.9.)

g Sheol. See Hab.2.5, note.

h i.e. earth.

PSALM 17.

A prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, that my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me, from my deadly enemies, who compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps; they have set their eyes bowing down to the earth;

12 Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

14 From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy

¹ Michtam, "a prayer," or "meditation." See Psa. 56.; 57.; 58.; 59.; 60.

² The 16th Psalm is a prediction of the resurrection of the King. As a prophet David understood that, not at His first advent, but at some time subsequent to His death and resurrection Messiah would assume the Davidic throne. See Acts 2. 25-31, with Lk. 1. 32, 33, and Acts 15. 13-17. See "Davidic Covenant," 2 Sam. 7. 14, refs.; "Kingdom (O. T.)," Zech. 12. 8. See Psa. 22., next in order of the Messianic Psalms.

face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM 18.

To the chief Musician, A *Psal'm* of David, the servant of the LORD, who spake unto the LORD the words of this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, ^bin whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 ^aThe sorrows of hell compassed me, and the floods of ^cungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 ^eThen the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke ^hout of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 ⁱHe bowed the heavens also, and came down: and darkness was under his feet.

10 ^jAnd he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; ^kthis pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 ^lAt the brightness *that* was before him his thick clouds passed, hail stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave ^mthis voice; hail stones and coals of fire.

14 ⁿYea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters

were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 ^oHe sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 ^pHe brought me forth also into a large place: he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from mine iniquity.

24 ^qTherefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 ^rFor thou wilt light my candle: the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 ^sAs for God, his way *is* perfect: ^tthe word of the LORD is tried: he *is* a buckler to all those that ^utrust in him.

31 For who *is* God save the LORD? or who *is* a rock save our God?

32 ^v*It is* God that girdeth me with strength, and maketh my way perfect.

33 ^wHe maketh my feet like hinds' feet, and ^xsetteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

a Psa.144.1.

b Heb.2.13.

c Rev.5.12.

d Psa.116.3.

e Heb. *Belial*.

f *Sheol*. See Hab.2.5, note.

g Mt.27.45-51.

h Heb. *by his*.

i Psa.144.5.

j Psa.99.1.

k Psa.97.2.

l Psa.97.3.

m Psa.29.3.

n Psa.144.6; Josh.10.10; Isa.30.30.

o Psa.144.7.

p Psa.31.8; 118.5.

q 1 Sam.26.23.

r Job 18.6; 29.3.

s Psa.12.6; 119.140; Prov.30.5.

t Psa.2.12, note.

u 2 Sam.2.18; Hab.3.19.

v Deut.32.13; 33.29.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was none to save them: even unto the LORD*, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.

47 *It is God that avengeth me, and subdueth the people under me.*

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

PSALM 19.

To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is no speech nor language, where their voice is not heard.*

4 *Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*

5 *Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.*

6 *His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.*

7 *The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*

8 *The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.*

9 *The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.*

10 *More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.*

11 *Moreover by them is thy servant warned: and in keeping of them there is great reward.*

12 *Who can understand his errors? cleanse thou me from secret faults.*

13 *Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.*

14 *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.*

PSALM 20.

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

2 Send thee help from the sanctuary, and strengthen thee out of Zion;

3 Remember all thy offerings, and accept thy burnt-sacrifice; Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

a Heb. caused to bow.

b Zech.10.5.

c i.e. nations.

d Isa.52.15; 55.5.

e Rom.15.9.

f Cited in Rom.10.18.

g Eccl.1.5.

h Law (of Moses). vs.7,8; Psa.37.31. (Ex.19.1; Gal.3.1-29.)

i Psa.12.6.

j Psa.119.72, 127; Prov.8.10,11,19.

k Lev.4.2.

l Psa.119.133; Rom.6.12,14.

m Psa.51.15.

n Heb. my rock.

o Heb. goel, Redemp. (Kinsman type). Isa. 59.20, note.

p Heb. set thee on an high place.

q Heb. qodesh (tr. "holy," v.6).

¹ The "fear of the Lord," a phrase of the O.T. piety, meaning *reverential trust*, with *hatred of evil*.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him ^afrom his ^bholy heaven with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: ^cbut we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

PSALM 21.

To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 ^dHe asked life of thee, and thou gavest it him, *even* length of days for ever and ever.

5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: ^ethou hast made him exceeding glad with thy countenance.

7 For the king ^ftrusteth in the LORD, and through the mercy of the most High he shall not be moved.

^a Heb. from the heaven of his holiness.

^b Sanctify, holy (O.T.). Psa. 89.20. (Gen. 2.3; Zech. 8.3.)

^c 2 Chr. 32.8.

^d Psa. 61.5,6.

^e Psa. 16.11; 45.7.

^f Psa. 2.12, note.

^g Mt. 27.46; Mk. 15.34.

^h Sacrifice (prophetic). vs. 1-18; Isa. 52.14. (Gen. 4.4; Heb. 10.18.)

ⁱ Christ (First Advent). vs. 1-18; Isa. 7.13,14. (Gen. 3.15; Acts 1.9.)

^j vs. 7,8,11-13; Psa. 109.25; Mt. 27.39-44.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able to perform.

12 Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine* arrows upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

PSALM 22.

To the chief Musician upon ¹Ajjeleth Shahaar, A Psalm of David.

M²Y ^aGod, ^bmy God, why hast thou forsaken ^cme? *why art thou* so far from helping me, and from the words of my roaring?

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they ^dtrusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man: a reproach of men, and ^edespised of the people.

7 ³All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

¹ Or, *Ay-ys-Jeth Shachar*, "hind of the morning," a title, not a musical instrument.

² Psalms 22., 23., and 24. form a trilogy. In Psalm 22. the *good* Shepherd gives His life for the sheep (John 10. 11); in Psalm 23. the *great* Shepherd, "brought again from the dead through the blood of the everlasting covenant" (Heb. 13. 20), tenderly cares for the sheep; in Psalm 24. the *chief* Shepherd appears as King of glory to own and reward the sheep (1 Pet. 5. 4).

³ Psalm 22. is a graphic picture of death by crucifixion. The bones (of the hands, arms, shoulders, and pelvis) out of joint (v. 14); the profuse perspiration caused by intense suffering (v. 14); the action of the heart affected (v. 14); strength exhausted, and extreme thirst (v. 15); the hands and feet pierced (v. 16); partial nudity with the hurt to modesty (v. 17), are all incidental to that mode of death. The accompanying circumstances are precisely those fulfilled in the crucifixion of Christ. The desolate cry of verse 1 (Mt. 27. 46); the periods of light and darkness of verse 2 (Mt. 27. 45); the contumely of verses 6-8, 12, 13 (Mt. 27. 39-43); the casting lots of verse 18 (Mt. 27. 35), all were literally fulfilled. When it is remembered that crucifixion was a Roman, not Jewish, form of execution, the proof of inspiration is irresistible.

8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

11 Be not far from me; for trouble is near; for there is none to help.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me unto the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in

a Mt.27.43.

b Psa.71.6.

c Or, keptest me in safety.

d Psa.68.30; Deut.32.14; Ezk.39.18; Amos 4.1.

e Job 16.10.

f Rev.22.15.

g Isa.53.7.

h Mt.27.35; Mk.15.24; Lk.23.34; John 19.23, 24.

i Heb.2.12.

j Psa.19.9, note.

k Isa.40.11; Jer.23.4; Ezk.34.11, 12, 23; John 10.11; 1 Pet.2.25; Rev.7.17.

l Phil.4.19.

m Ezk.34.14. Heb. pastures of tender grass.

n Heb. waters of quietness. Rev.7.17.

o Psa.5.8; 31.3; Prov. 8.20.

p Job 3.5, 10, 21, 22; 24.17; Psa.44.19.

q Psa.3.6; 27. 1; 118.6.

r Isa.43.2.

s Psa.104.15.

t Heb. makest fat. Psa. 92.10.

u 1 Cor.10.26.

the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD'S: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

PSALM 23.

A Psalm of David.

THE LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

PSALM 24.

A Psalm of David.

THE earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

¹ At verse 22 the Psalm breaks from crucifixion to resurrection; fulfilled in the "Go to my brethren," etc., of John 20. 17. The risen Christ declares to His brethren the name, "Father."

² Cf. v. 30. The kingdom is Jehovah's. In verse 30 Adonai is in view as ruling on behalf of Jehovah. See Psa. 110., with Mt. 22. 42-45. The great end and object of the rule of Adonai (Lord) is the restoration of the kingdom to Jehovah (LORD). See 1 Cor. 15. 23, 24. See "Names of Deity," Gen. 2. 4, note; Gen. 15. 2, note.

2 For he hath founded it upon the seas, and established it upon the floods.

3 ¹Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this ^aKing of glory? The LORD of hosts, he is the King of glory. Selah.

PSALM 25.

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I ^btrust in thee: let me not be ashamed, ^clet not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 ^dShew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, ^ethy tender mercies and thy lovingkindnesses; for they *have been* everfold.

7 Remember not ^fthe sins of my youth, nor my transgressions: ^gaccording to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright is the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

11 ^hFor thy name's sake, O LORD, pardon mine iniquity; ⁱfor it is great.

12 What man is he that ^jfeareth the LORD? him shall he teach in the way *that* he shall choose.

13 His soul ^kshall dwell at ease; and his seed shall inherit the earth.

14 ^lThe secret of the LORD is with them that fear him; and he will shew them his covenant.

15 Mine eyes are ever toward the LORD; for he shall ^mpluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my ⁿtrust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 ^oRedeem Israel, O God, out of all his troubles.

PSALM 26.

A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have ^ptrusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness is before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in inno-

^a Christ (Second Advent). Psa. 50.1-5. (Deut. 30.3; Acts 1.9-11.)

^b Psa. 2.12, note.

^c Psa. 13.4.

^d Ex. 33.13; Psa. 5.8; 27. 11; 85.11; 119.10; 143. 8,10.

^e Psa. 103.17; 106.1; 107.1; Isa. 63.15; Jer. 33.11.

^f Job 13.26; 20.11; Jer. 3.25.

^g Psa. 51.1.

^h Psa. 31.3; 79.9; 109.11; 143.11.

ⁱ See Rom. 5. 20.

^j Psa. 19.9, note.

^k Heb. shall lodge in goodness.

^l Prov. 3.32; see John 7. 17; 15.15.

^m Heb. bring forth.

ⁿ Ex. 14.30, note; Isa. 59. 20, note.

¹ The order is: (1) the declaration of title, "The earth is the LORD'S" (vs. 1, 2). (2) Who shall rule the earth? (vs. 3-6). It is a question of *worthiness*, and no one is worthy but the Lamb. Cf. Dan. 7. 13, 14; Rev. 5. 3-10; Mt. 25. 31. (3) The King of glory takes the throne of earth (vs. 7-10). See Psa. 40., next in order of the Messianic Psalms.

gency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands is mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: ^aredeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

PSALM 27.

A Psalm of David.

THE LORD is ^bmy light and my salvation; whom shall I fear? ^cthe LORD is the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 ^dThough an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will I be* confident.

4 ^eOne *thing* have I desired of the LORD, that will I seek after; that I may ^fdwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 ^gFor in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; ^hhe shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when I cry* with my voice, and answer me.

8 ⁱWhen thou *saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 ^jHide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my

^a Ex. 14. 30.
note; Isa. 59.
20, note.

^b Psa. 84. 11;
Isa. 60. 19,
20; Mic. 7. 8.

^c Psa. 62. 2, 6;
118. 14, 21;
Isa. 12. 2.

^d Psa. 3. 6.

^e Psa. 26. 8.

^f Psa. 65. 4;
Lk. 2. 37.

^g Psa. 31. 20;
83. 3; 91. 1;
Isa. 4. 6.

^h Psa. 40. 2.

ⁱ Or, *My heart said unto thee, Let my face seek thy face.*

^j Psa. 69. 17;
143. 7.

^k Heb. *will gather me.*
Isa. 40. 11.

^l Psa. 25. 4;
86. 11; 119.
33.

^m Heb. *those which observe me.*

ⁿ Psa. 35. 11;
1 Sam. 22. 9;
2 Sam. 16.
7, 8.

^o Psa. 31. 24;
62. 1, 5; 130.
5; Isa. 25. 9;
Hab. 2. 3.

^p Psa. 138. 2.

^q 2 Tim. 4. 14;
Rev. 18. 6.

^r Faith. Psa.
32. 10. (Gen.
3. 20; Heb.
11. 39.)

mother forsake me, then the LORD ^kwill take me up.

11 ^lTeach me thy way, O LORD, and lead me in a plain path, because of ^mmine enemies.

12 Deliver me not over unto the will of mine enemies: ⁿfor false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.

14 ^oWait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSALM 28.

A Psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands ^ptoward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

4 ^qGive them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart ^rtrusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD is their strength; and he is the saving strength of his anointed.

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

PSALM 29.

A Psalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory

due unto his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. a Gen.6.17; Job 38.8,25.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. b Psa.10.16.

7 The voice of the LORD divideth the flames of fire. c Psa.28.8.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. d Psa.6.2; 103.3.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. e Heb. Sheol. See Hab.2. 5, note.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever. f Psa.97.12; 1 Chr.16.4.

11 The LORD will give strength unto his people; the LORD will bless his people with peace. g Psa.103.9; Isa.26.20; 54.7,8; 2 Cor.4.17.

12 The LORD will give strength unto his people; the LORD will bless his people with peace. h Heb. in the evening.

13 The LORD will give strength unto his people; the LORD will bless his people with peace. i Heb. singing.

14 The LORD will give strength unto his people; the LORD will bless his people with peace. j Heb. settled strength for my mountain.

15 The LORD will give strength unto his people; the LORD will bless his people with peace. k 2 Sam.6.14; Isa.61.3; Jer.31.4.

16 The LORD will give strength unto his people; the LORD will bless his people with peace. l i.e. my tongue, or my soul. See Gen.49.6; Psa.16.9; 57.8.

17 The LORD will give strength unto his people; the LORD will bless his people with peace. m Psa.2.12, note.

18 The LORD will give strength unto his people; the LORD will bless his people with peace. n Lk.23.46.

19 The LORD will give strength unto his people; the LORD will bless his people with peace. o Ex.14.30, note; Isa.59, 20, note.

20 The LORD will give strength unto his people; the LORD will bless his people with peace. p Psa.4.1; 18.19.

21 The LORD will give strength unto his people; the LORD will bless his people with peace. q Job 19.13; Psa.38.11; 88.8,18.

22 The LORD will give strength unto his people; the LORD will bless his people with peace.

23 The LORD will give strength unto his people; the LORD will bless his people with peace.

24 The LORD will give strength unto his people; the LORD will bless his people with peace.

25 The LORD will give strength unto his people; the LORD will bless his people with peace.

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM 31.

To the chief Musician, A Psalm of David.

IN thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

3 For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou art my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity; and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou art my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the *h*grave.

18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that *o*fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 *Thou* shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM 32.

A Psalm of David, *Maschil*.

BLESSED *is* he whose transgression *is* forgiven, whose sin *is* covered.

2 Blessed *is* the man unto whom the LORD *im*puteth not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou *for*gavest the iniquity of my sin. Selah.

6 For this shall every one that *is* godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that *tr*usteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye *that are* upright in heart.

PSALM 33.

REJOICE in the LORD, O ye righteous: for praise *is* comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: *the* earth is full of the goodness of the LORD.

6 *By* the word of the LORD were the heavens made; *and* all the host of them *by* the breath of his mouth.

7 *He* gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth *o*fear the LORD: let all the inhabitants of the world stand in awe of him.

9 *For* he spake, and it was *done*; he commanded, and it stood fast.

10 *The* LORD bringeth the counsel of the *he*athen to nought; he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

12 Blessed *is* the nation whose God *is* the LORD; *and* the people

a Psa.19.9, note.

b Psa.27.5; 32.7.

c *Maschil*, "instruction."

d *Imputation* vs.1.2; Lk.22.37. (Lev.25.50; Jas.2.23.)

e *Forgiveness*. Psa.99.8. (Lev.4.20; Mt.26.28.)

f *Faith*. Psa.37.3.5. (Gen.3.20; Heb.11.39.)

g Psa.32.11; 97.12.

h Psa.119.64.

i Gen.1.6.7; Heb.11.3; 2 Pet.3.5.

j Gen.2.1.

k Job 26.13.

l Gen.1.9; Job 26.10; 38.8.

m Gen.1.3; Psa.148.5.

n Isa.8.10; 19.3.

o i.e. nations.

p Heb. *Sheol*. See Hab. 2. 5, note.

whom he hath ^achosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 Behold, the eye of the LORD *is* upon them that ^bfear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoice in him, because we have ^ctrusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM 34.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 ^dI sought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*, and saved him out of all his troubles.

7 ^eThe angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD *is* good: blessed *is* the man *that* ^ftrusteth in him.

9 O ^gfear the LORD, ye his saints: for *there* *is* no want to them that ^hfear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*.

^a Election (corporate). Psa. 105.43. (Deut. 7.6; 1 Pet. 1.2.)

^b Psa. 19.9, note.

^c Psa. 2.12, note.

^d Mt. 7.7; Lk. 11.9.

^e Heb. 1.4, note.

^f vs. 12-16; 1 Pet. 3. 10-12.

^g Ex. 12.46; John 19.36.

^h Ex. 14.30, note; Isa. 59.20, note.

ⁱ Isa. 42.13.

^j v. 26; Psa. 40.14, 15; 70.2, 3.

^k Psa. 129.5.

^l 1 Thes. 5.3.

11 Come, ye children, hearken unto me: I will teach you the ^bfear of the LORD.

12 What man *is* he *that* ^cdesireth life, and loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are* open unto their cry.

16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The* righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

20 ^eHe keepeth all his bones: not one of them *is* broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.

22 The LORD ^hredeemeth the soul of his servants: and none of them that ⁱtrust in him shall be desolate.

PSALM 35.

A Psalm of David.

PLEAD *my* cause, O LORD, with them that strive with me: fight against them that fight against me.

2 ^jTake hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the* way against them that persecute me: say unto my soul, I *am* thy salvation.

4 ^kLet them be confounded and put to shame that seek after my soul: let them be ^lturned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and let the ^mangel of the LORD chase *them*.

6 Let their way be dark and slippery: and let the ⁿangel of the LORD persecute them.

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let ^odestruction come upon him at unawares; and let his net that

he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 ^aAll my bones shall say, LORD, ^bwho is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 ^cFalse witnesses did rise up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good to the spoiling of my soul.

13 But as for me, ^dwhen they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I ^ebehaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17 Lord, how long wilt thou ^flook on? rescue my soul from their destructions, ^gmy darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: ^hneither let them wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against ⁱthem that are quiet in the land.

21 Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

22 ^jThis thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

23 Stir up thyself, and awake to my judgment, ^keven unto my cause, my God and my Lord.

24 Judge me, O LORD my God, ^laccording to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it:

^a Psa.51.8.

^b Ex.15.11; Psa.71.19.

^c Heb. witness of wrong.

^d Job 30.25; Psa.69.10,11.

^e Mt.10.13; Lk.10.6.

^f Heb. walked.

^g Hab.1.13.

^h Heb. my only one. Psa.22.20.

ⁱ Psa.69.4; 109.3; 119.161; Lam.3.52; John 15.25.

^j 2 Thes.1.6.

^k Rev.16.5-7; 18.20.

^l Rom.3.18.

^m Psa.2.12, note.

ⁿ Heb. watered. Psa.65.4.

^o Jer.2.13; John 4.10,14.

^p Heb. draw out at length.

let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 ^kLet them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

PSALM 36.

To the chief Musician, A *Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way *that is not good*; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; and thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.

7 How excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM 37.

A Psalm of David.

FRET ^anot thyself because of evil-doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 ^bTrust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4 ^cDelight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 ^dCommit thy way unto the LORD; trust also in him; and he shall bring it to pass.

6 ^eAnd he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 ^fRest in the LORD, and wait patiently for him: ^gfret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: ^hfret not thyself in any wise to do evil.

9 For evildoers shall be cut off; but those that wait upon the LORD, they shall inherit the earth.

10 For ⁱyet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 ^jBut the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, ^kand to slay such as be of upright conversation.

15 ^lTheir sword shall enter into their own heart, and their bows shall be broken.

16 ^mA little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken; but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright; and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

^a v.7; Psa. 73.3; Prov. 23.17; 24.19.

^b Faith. Psa. 84.12. (Gen. 3.20; Heb. 11.39.)

^c Isa.58.14.

^d Heb. roll thy way upon the Lord.

^e Job 11.17; Mic.7.9.

^f Heb. be silent to the Lord. Psa. 62.1.

^g vs.1.8; Jer. 12.1.

^h Psa.73.3; Eph.4.26.

ⁱ Heb.10.36, 37.

^j Mt.5.5.

^k 1 Sam.17. 50,51.

^l Prov.15.16; 16.8; 1 Tim. 6.6.

^m Heb. the preciousness of lambs.

ⁿ Law (of Moses). Psa. 40.8. (Ex.19. 1; Gal.3. 1-29.)

^o v.9; Psa. 27.14; Prov. 20.22.

^p Or, a green tree that groweth in his own soil.

^q See 1 Ki.8.61.

^r Psa.2.12, note

20 But the wicked shall perish, and the enemies of the LORD shall be as ^sthe fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 ^tFor such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 ^uHe is ever merciful, and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 ^vThe law of his God is in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 ^wWait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like ^xa green bay tree.

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

PSALM 38.

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease; and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore; *and* my kinsmen stand afar off.

12 They also that seek after my life lay snares for *me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.

16 For I said, *Hear me*, lest otherwise they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I am ready to halt, and my sorrow *is* continually before me.

18 For I will declare my iniquity; I will be sorry for my sin.

19 But mine enemies are lively, *and* they are strong: and they that hate me wrongfully are multiplied.

a Heb. peace, or health.

b Lk. 23.49.

c 2 Sam. 16. 7,8.

d Or, answer.

e Psa. 51.3.

f 2 Cor. 7.9,10.

g See 1 Pet. 3. 14; 1 John 3. 12.

h Psa. 35.22.

i Heb. a bridle, or muzzle for my mouth.

j Jer. 20.9.

k Psa. 90.12; 119.84.

l Or, what time I have here.

m Heb. an image. 1 Cor. 7.31; Jas. 4.14.

n Psa. 38.15.

o Job 9.34; 13.21.

p Lev. 25.23; 1 Chr. 29.15; Psa. 119.19; 2 Cor. 5.6; Heb. 11.13; 1 Pet. 1.17; 2.11.

20 They also that render evil for good are mine adversaries; *because* I follow *the thing that* good is.

21 Forsake me not, O LORD: O my God, *be* not far from me.

22 Make haste to help me, O Lord my salvation.

PSALM 39.

To the chief Musician, *even* to Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bride, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.

3 My heart was hot within me, while I was musing *the* fire burned: *then* spake I with my tongue.

4 LORD, *make* me to know mine end, and the measure of my days, what it is; *that* I may know how frail I am.

5 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state *is* altogether vanity. Selah.

6 Surely every man walketh in *van* vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? *my* hope *is* in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: *for* I am a stranger with thee, *and* a sojourner, as all my fathers were.

13 Spare me, that I may recover strength, before I go hence, and be no more.

¹ Jeduthun, a Levite, chief singer and instructor. See 1 Chr. 9. 16; 16. 38, 41, 42; 25. 1, 3, 6; 2 Chr. 5. 12; 35. 15; Neh. 11. 17. He is mentioned in Psalms 39., 62., 77. Jeduthun was first called Ethan.

PSALM 40.

To the chief Musician, A Psalm of David.

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and ^bfear, and shall trust in the LORD.

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 ^dSacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me.

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 ^eI have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

^a Heb. a pit of noise.

^b Psa. 19.9, note.

^c Psa. 2.12, note.

^d vs. 6-8; Heb. 10.5-7.

^e vs. 7, 8; Mt. 26.39; John 4.34; 6.38; Heb. 10.7.

^f Law of Moses. Psa. 78.9, 10. (Ex. 19.1; Gal. 3. 1-29.)

^g Acts 20. 20, 27.

^h 1 Pet. 5.7.

ⁱ Prov. 14.21; or, the weak, or sick.

^j Psa. 6.2; 147.3; 2 Chr. 30.20.

^k Heb. a thing of Belial.

^l Psa. 55.12-14; Mt. 26.14-16, 21-25, 47-50; Mk. 14.10, 11, 18-21, 43-45; Lk. 22. 3-5, 21-23, 47, 48; John 13. 18, 21-30; 18. 3; Acts 1.16.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I am poor and needy; yet the LORD thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

PSALM 41.

To the chief Musician, A Psalm of David.

BLESSED is he that considereth the poor: the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 ^kAn evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9 ²Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

¹ The 40th Psalm speaks of Messiah, Jehovah's Servant, obedient unto death. The Psalm begins with the joy of Christ in resurrection (vs. 1, 2). He has been in the horrible pit of the grave, but has been brought up. Verses 3-5 are His resurrection testimony, His "new song." Verses 6 and 7 are retrospective. When sacrifice and offering had become abominable because of the wickedness of the people (Isa. 1. 10-15), then the obedient Servant came to make the pure offering (vs. 7-17; Heb. 10. 5-17). See Psalm 41., next in order of the Messianic Psalms.

² Psalm 41. is the Psalm of the betrayal of the Son of man, as Jesus Himself taught (John 13. 18, 19). See Psa. 45., next in order of the Messianic Psalms.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may require them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

a Psa.34.15;
Job 36.7.

b Psa.106.48.

12 And as for me, thou upholdest me in mine integrity, and ^asettest me before thy face for ever.

13 ^bBlessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

BOOK II.

PSALM 42.

To the chief Musician, ^aMaschil, for the sons of Korah.

AS the hart panteth after the water brooks, so panteth my soul after thee, O God.

2 ^aMy soul thirsteth for God, ^bfor the living God: when shall I come and appear before God?

3 ^cMy tears have been my meat day and night, while ^dthey continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou ^ecast down, O my soul? and why art thou disquieted in me? ^fhope thou in God: for I shall yet ^gpraise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill ^hMizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 ⁱYet the LORD will ^jcommand his lovingkindness in the daytime, and ^kin the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me; ^lwhile they say daily unto me, Where *is* thy God?

11 ^mWhy art thou cast down, O my soul? and why art thou disquieted within me? ⁿhope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

c *Maschil*,
"instruction."

d Psa.63.1;
84.2; John 7.
37.

e 1 Thes.1.9.

f Psa.80.5;
102.9.

g v.10; Psa.
79.10; 115.2.

h Heb. *bowed*
down.

i Lam.3.24.

j Or, *give*
thanks.

k Or, *the little*
hill. Psa.
133.3.

l Psa.133.3;
Lev.25.21;
Deut.28.8.

m Psa.32.7;
63.6; 149.5;
Job 35.10.

n v.3; Joel
2.17; Mic.
7.10.

o v.5; Psa.
43.5.

p Heb. *the*
gladness of
my joy.

q Psa.42.5,11.

r Psa.78.3;
Ex.12.26,27.

s i.e. *nations*.

t Deut.8.17;
Jesh.24.12.

u Deut.4.37;
7.7,8.

v Dan.8.4.

w Psa.2.12,
note.

PSALM 43.

JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my ^aexceeding joy: yea, upon the harp will I praise thee, O God my God.

5 ^bWhy art thou cast down, O my soul? and why art thou disquieted within me? ^chope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM 44.

To the chief Musician for the sons of Korah, ^aMaschil.

WE have heard with our ears, O God, ^bour fathers have told us, *what* work thou didst in their days, in the times of old.

2 ^cHow thou didst drive out the ^dheathen with thy hand, and plantedst them; ^ehow thou didst afflict the people, and cast them out.

3 ^fFor they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, ^gbecause thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee ^hwill we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not ⁱtrust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 ^aIn God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 ^bThou hast given us like sheep appointed for meat; and hast scattered us among the ^cheathen.

12 Thou sellest thy people ^dfor nought, and dost not increase *thy wealth* by their price.

13 ^eThou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a byword among the ^fheathen, a shaking of the head among the people.

15 My confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 ^gShall not God search this out? for he knoweth the secrets of the heart.

22 Yea, ^hfor thy sake are we

killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 ⁱFor our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise ^jfor our help, and ^kredeem us for thy mercies' sake.

PSALM 45.

To the chief Musician upon ^lShoshannim, for the sons of Korah, Maschil, A Song of loves.

MY heart is inditing a good matter: I speak of the things which I have made touching the ^mking: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men: ⁿgrace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy thigh*, O most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 ^oThy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with ^pthe oil of gladness above thy fellows.

8 ^qAll thy garments *smell* of myrrh, and aloes, and cassia, out

1 *Shoshannim*, "lilies," and so, the spring; the Shoshannim Psalms were probably connected with the Passover season, and hence reminders of redemption out of bondage, and of the origins of Israel.

2 This great Psalm of the King, with Psalms 46.—47., obviously looks forward to the advent in glory. The reference in Heb. 1. 8, 9 is not so much to the anointing as an event (Mt. 3. 16, 17) as to the permanent state of the King. Cf. Isa. 11. 1, 2. The divisions are: (1) The supreme beauty of the King (vs. 1, 2); (2) the coming of the King in glory (vs. 3-5. Cf. Rev. 19. 11-21); (3) the deity of the King and the character of His reign (vs. 6, 7; Heb. 1. 8, 9; Isa. 11. 1-5); (4) as associated with Him in earthly rule, the queen is presented (vs. 9-13), and in that relation the King is not called Elohim (Gen. 1. 1, note), as in verse 6, but Adonai, the husband name of Deity (Gen. 15. 2, note); (5) the virgin companions of the queen, who would seem to be the Jewish remnant (Rom. 11. 5, note; Rev. 14. 1-4), are next seen (vs. 14, 15); and (6) the Psalm closes with a reference to the earthly fame of the King (vs. 16, 17). See Ps. 68., next in order of the Messianic Psalms.

of the ivory palaces, whereby they have made thee glad.

9 ^a Kings' daughters were among thy honourable women: ^b upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; ^c forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: ^d for he is thy Lord; and worship thou him.

12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat ^e thy favour.

13 ^f The king's daughter is all glorious within: her clothing is of wrought gold.

14 ^g She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 ^h I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM 46.

To the chief Musician for the sons of Korah, A Song upon ¹Alamoth.

GOD is our ^a refuge and strength, ^b a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the ^c midst of the sea;

3 *Though* the waters thereof roar and be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 ^d There is a river, the streams whereof shall make glad ^e the city of God, the holy *place* of the tabernacles of the most High.

5 God is ^f in the midst of her; she shall not be moved: God shall help her, and *that* right early.

6 The ^g heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 ^h The LORD of hosts is with us;

^a Song 6.8.

^b See 1 Ki.2.19.

^c See Deut.21.13.

^d Psa.95.6; Isa.54.5.

^e Heb. *thy face*.

^f Rev.19.7,8.

^g Song 1.4.

^h Mal.1.11.

ⁱ Psa.62.7,8; 91.2; 142.5.

^j Deut.4.7; Psa.145.18.

^k Heb. *the heart of the seas*.

^l See Ezk.47.1-12.

^m Psa.48.1,8; Isa.60.14.

ⁿ Deut.23.14; Isa.12.6; Ezk.43.7; Hos.11.9; Joel 2.27; Zeph.3.15; Zech.2.5,10, 11; 8.3.

^o i.e. *nations*.

^p v.11; Num. 14.9; 2 Chr. 13.12.

^q Heb. *an high place for us*. Psa. 9.9.

^r Isa.2.4.

^s Psa.76.3.

^t Ezk.39.9.

^u Psa.76.12; Deut.7.21; Neh.1.5.

^v Mal.1.14.

^w Psa.18.47.

^x 1 Pet.1.4.

^y Psa.68.24,25.

^z Zech.14.9.

^a Rom.4.11, 12.

^b Psa.89.18.

^c Psa.46.4; 87.3.

the God of Jacob is ^a our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 ^b He maketh wars to cease unto the end of the earth; ^c he breaketh the bow, and cutteth the spear in sunder; ^d he burneth the chariot in the fire.

10 Be still, and know that I am God: I will be exalted among the ^e heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

PSALM 47.

To the chief Musician, A Psalm for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high ^a is terrible; ^b he is a great King over all the earth.

3 ^c He shall subdue the people under us, and the nations under our feet.

4 He shall choose ^d our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 ^e God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For ^f God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the ^g heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, ^h even the people of the God of Abraham: ⁱ for the shields of the earth belong unto God: he is greatly exalted.

PSALM 48.

A Song and Psalm for the sons of Korah.

GREAT is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, is mount Zion,

¹ *Alamoth*, "soprano," from *almah*, a virgin. Some have thought the *alamoth*, "virgins," were a temple choir, singing antiphonally to the *sheminith*, or male choir. See Psa. 6., title, note. But *contra*, see 1 Chr. 15. 20.

on the sides of the north, ^athe city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, *and* so they marvelled; they were troubled, *and* hastened away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 ^bThou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen ^cin the city of the LORD of hosts, in the city of our God: ^dGod will establish it for ever. Selah.

9 We have thought of thy loving-kindness. O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Ju-dah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 ^eMark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14 For this God is our God for ever and ever: ^fhe will be our guide *even* unto death.

PSALM 49.

To the chief Musician, A Psalm for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the ^gworld:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall* be of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that ^htrust in their wealth, and boast themselves in the multitude of their riches;

7 None of *them* can by any means ⁱredeem his brother, nor give to God a ransom for him:

8 (For the ^jredemption of their soul is precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* not see corruption.

10 For he seeth *that* wise men

^a Mt.5.35.

^b Ezk.27.26.

^c vs.1,2.

^d Isa.2.2;
Mic.4.1.

^e Heb. set
your heart
to her
bulwarks.

^f Isa.58.11.

^g i.e. earth.

^h Psa.2.12,
note.

ⁱ Ex.14.30,
note: Isa.59.
20, note.

^j Heb. Sheol.
See Hab.2.5,
note.

^k Christ
(Second Ad-
vent). Psa.
96.10-13.
(Deut.30.3;
Acts 1.9-11.)

^l Judgments
(the seven).
vs.3,4,22;
Ezk.20.33-
44. (2 Sam.
7.14; Rev.
22.12.)

^m Lev.10.2;
Num.16.35;
Dan.7.10.

ⁿ Psa.97.6.

^o Ex.20.2.

die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, *that* their houses *shall* continue for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way is their folly: yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the ^jgrave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will ⁱredeem my soul from the power of the ^jgrave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall never see light.

20 Man *that* is in honour, and understandeth not, is like the beasts *that* perish.

PSALM 50.

A Psalm of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall ^kcome, and shall not keep silence: ^la fire shall ^mdeavour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the ⁿheavens shall declare his righteousness: for God is judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: ^oI am God, *even* thy God.

8 I will not reprove thee for thy

sacrifices or thy burnt-offerings, to have been continually before me.

9 I will ^atake no bullock out of thy house, nor he goats out of thy folds.

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee: ^bfor the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 ^cOffer unto God thanksgiving; and pay thy vows unto the most High:

15 And ^dcall upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and ^ecastest my words behind thee.

18 When thou sawest a thief, then thou ^fconsentedst with him, and hast been ^gpartaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; ^hthou thoughtest that I was altogether *such an one* as thyself: ⁱbut I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that for-

a vs.9-16.

b Psa.24.1;
Ex.19.5;
Deut.10.14;
Job 41.11;
1 Cor.10.26.

c Hos.14.2;
Heb.13.15.

d Psa.91.15;
107.6,13;
Job 22.27;
Zech.13.9.

e Neh.9.26.

f Rom.1.32.

g 1 Tim.5.22.

h See Rom.2.4.

i Psa.90.8.

j vs.3,4.

k Bible prayers (O.T.). Isa. 37.15. (Gen. 15.2; Hab. 3.1-16.)

l Rom.3.4.

m Psa.58.3;
Job 14.4;
John 3.6;
Rom.5.12;
Eph.2.3.

n Job 14.4.

o Heb. warm me.

p Lev.14.4,6,
49; Num.19.
18; Heb.9.19.

q Isa.1.18.

r Mt.5.4.

s Acts 15.9;
Eph.2.10.

get God, lest I ^jtear you in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth his conversation *aright* will I shew the salvation of God.

PSALM 51.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

1 **H**AVE ^kmercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be ^ljustified when thou speakest, and be clear when thou judgest.

5 ^mBehold, I was shapen in iniquity; and ⁿin sin did my mother ^oconceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 ^pPurge me with ^qhyssop, and I shall be clean: wash me, and I shall be ^rwhiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken ^smay rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 ^tCreate in me a clean heart, O

¹ This Psalm must ever be, in its successive steps, the mould of the experience of a sinning saint who comes back to full communion and service. The steps are: (1) sin thoroughly judged before God (vs. 1-6); (2) forgiveness and cleansing through the blood (v. 7, f.c.); (3) cleansing (v. 7, l.c. to 10. Cf. John 13. 4-10; Eph. 5. 26; 1 John 1. 9); (4) Spirit-filled for joy and power (vs. 11, 12); (5) service (v. 13); (6) worship (vs. 14-17); (7) the restored saint in fellowship with God, not about self, but about the blessing of Zion. Personally, it was David's pathway to restored communion after his sin with Bathsheba. Dispensationally, it will be the pathway of returning Israel (Deut. 30. 1-10, refs.).

² Hyssop was the little shrub (1 Ki. 4. 33) with which the blood and water of purification were applied (Lev. 14. 1-7; Num. 19. 1-19).

Cleansing in Scripture is twofold: (1) Of a sinner from the guilt of sin; the blood ("hyssop") aspect; (2) of a saint from the defilement of sin—the water ("wash me") aspect. Under grace the sinner is purged by blood when he believes (Mt. 26. 28; Heb. 1. 3; 9. 12; 10. 14). Both aspects of cleansing, by blood and by water, are brought out in John 13. 10, and Eph. 5. 25, 26: "He that is bathed needeth not save to wash his feet"; "Christ loved the church and gave Himself for it [redemption by blood, "hyssop," the "bath"] that He might sanctify and cleanse it with the washing of water by the word": answering to the "wash me" of verse 7.

God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM 52.

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O thou deceitful tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, this is the man that made

not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

PSALM 53.

To the chief Musician upon Mahalath, Maschil, A Psalm of David.

THE fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

5 There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

6 Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM 54.

To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God is mine helper: the

a Holy Spirit. vs. 11, 12; Psa. 139: 7. (Gen. 1: 2; Mal. 2: 15.)

b 2 Cor. 3: 17.

c Psa. 34: 18; Isa. 57: 15; 66: 2.

d Psa. 4: 5; Mal. 3: 3.

e Maschil, "instruction."

f Heb. beat thee down.

g Psa. 2: 12, note.

h Mahalath, apparently a temple choir.

i Psa. 10: 4; 14: 1.

j Rom. 3: 10.

k 2 Chr. 15: 2; 19: 3.

l Lev. 26: 17, 36; Prov. 28: 1.

m Psa. 14: 7.

n Neginoth, stringed instruments.

o Or. Ziphites. Cf. 1 Sam. 23: 19.

¹No believer of this dispensation, aware of the promise of His abiding (John 14. 16), should pray, "take not Thy Holy Spirit from me" (Eph. 4. 30); but, while Christian position is not found here, Christian experience in essence is.

Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.

7 For he hath delivered me out of all trouble: ^aand mine eye hath seen his desire upon mine enemies.

PSALM 55.

To the chief Musician on ^aNeginoth, ^bMaschil, A Psalm of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

7 Lo, then would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.

12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

13 But it was thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, and walked unto the house of God in company.

15 Let death seize upon them,

and let them go down quick into hell: for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as "be at peace with him: he hath broken his covenant.

21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

PSALM 56.

To the chief Musician upon ^aJonath-elem-rechokim, ^bMichtam of David, when the Philistines took him in Gath.

BE merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in thine anger cast down the people, O God.

^a Heb. those that observe me.

^b Psa.59.10; 92.11.

^c i.e. stringed instruments.

^d i.e. instruction.

^e Heb. covered me.

^f Psa.41.9.

^g Psa.35.26; 38.16.

^h Psa.41.9; Jer.9.4.

ⁱ Or, the grave.

^j 2 Chr.32.7,8.

^k Deut.33.27.

^l Acts 12.1.

^m Psa.7.4.

ⁿ Heb. he hath profaned.

^o Psa.28.3; 57.4; 62.4; 64.3; Prov. 5.3,4; 12.18.

^p Psa.37.5; Mt.6.25; Lk.12.22; 1 Pet.5.7.

^q Psa.37.24.

^r Meaning, "the cry of the dove of distant terebinth trees."

^s Michtam, a prayer.

^t Psa.57.1.

^u Psa.2.12, note.

^v Psa.118.6; Isa.31.3; Heb.13.6.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for *God is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 *For* thou hast delivered my soul from death: *wilt not thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM 57.

To the chief Musician, *Al-taschith*, *Michtam* of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul *trusteth* in thee: *yea*, in the shadow of thy wings will I make my refuge, *until these* calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 *He* shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; *let thy glory be* above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let thy glory be* above all the earth.

a Mal.3.16.

b Rom.8.31.

c Psa.116.8.

d *Al-taschith*,
destroy not.e *Michtam*, a
prayer.f Psa.2.12,
note.g Psa.17.8;
63.7.

h Isa.26.20.

i Psa.144.5,7.

j Psa.112.10;
Josh.7.5.k Heb. as liv-
ing as
wrath:

l Psa.68.23.

m 1 Sam.24.11.

n i.e. nations.

PSALM 58.

To the chief Musician, *Al-taschith*, *Michtam* of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

4 Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 *Let* them melt away as waters *which* run continually: *when* he bendeth *his bow* to shoot his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let every one of *them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, *both* living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: *he* shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

PSALM 59.

To the chief Musician, *Al-taschith*, *Michtam* of David; when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; *not for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the *heathen*: be not merci-

ful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips: for who, say *they*, doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: for God is *my* defence.

10 The God of my mercy shall prevent me: God shall let *me* see *my* desire upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 For the sin of their mouth and the words of their lips let them even be taken in their pride; and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return: and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

PSALM 60.

To the chief Musician upon *Shushan-eduth*, *Michtam* of David, to teach; *when* he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasse is mine; Ephraim also is the strength of mine head; Judah is my law-giver;

8 Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city? who will lead me into Edom?

10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

11 Give us help from trouble: for vain is the help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM 61.

To the chief Musician upon *Neginah*, A Psalm of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

6 Thou wilt prolong the king's life: and his years as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

a i.e. nations.

b Heb. *my high place*.

c Psa. 54.7; 92.11; 112.8.

d Psa. 7.9.

e Psa. 83.18.

f *Shushan-eduth*, the lily of speech.

g *Michtam*, a prayer.

h 2 Sam. 8.

i Psa. 71.20.

j Isa. 51.17, 22; Jer. 25.15.

k Psa. 19.9, note.

l Vs. 5-12 are identical with Psa. 108. 6-13.

m Josh. 1.6.

n Gen. 12.6.

o Josh. 13.27.

p See Deut. 33.17.

q Gen. 49.10.

r 2 Sam. 8.2.

s 2 Sam. 8.14; Psa. 108.9.

t 2 Sam. 8.1.

u Psa. 118.8; 146.3.

v Heb. *salvation*.

w Or, *Neginoth*, stringed instruments.

x Psa. 2.12, note.

PSALM 62.

To the chief Musician, to ^aJeduthun, A Psalm of David.

TRULY my soul ^bwaiteth upon God: from him *cometh* my salvation.

2 He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and* as a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 ^aTrust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree are vanity, *and* men of high degree are a lie: to be laid in the balance, they are altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon *them*.

11 God hath spoken once; twice have I heard this; that power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

PSALM 63.

A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: *my* soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

3 ^aBecause thy lovingkindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When ^bI remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 They shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64.

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, *and* bend *their bows* to shoot their arrows, *even* bitter words:

4 That they may shoot in secret at the *perfect*: suddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

6 They search out iniquities; ^bthey accomplish a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.

7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 ^bThe righteous shall be glad in the LORD, and shall ^atrust in him; and all the upright in heart shall glory.

^a See Psa.39, title, note.

^b Heb. *is silent*. Psa.65.1.

^c Heb. *high place*.

^d Psa.2.12, note.

^e Psa.42.4; 1 Sam.1.15; Lam.2.19.

^f Psa.42.2; 84.2; 143.6.

^g Psa.30.5.

^h Psa.42.8; 119.55; 149.5.

ⁱ See 1 Ki.8.61.

^j Or, we are consumed by that which they have thoroughly searched.

^k Psa.32.11; 58.10; 68.3.

PSALM 65.

To the chief Musician, A Psalm and Song of David.

PRAISE waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, "unto thee shall all flesh come.

3 Iniquities prevail against me: as for our transgressions, thou shalt "purge them away.

4 Blessed is *the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou "visitest the earth, and waterest it: thou greatly enrichest it "with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: "thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM 66.

To the chief Musician, A Song or Psalm.

MAKE a joyful noise unto God, all ye lands:

2 Sing forth the honour of his

name: make his praise glorious.

3 Say unto God, How "terrible *art thou* in thy works! "through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 "He turned the sea into dry *land*: "they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which "holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: "thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*.

13 "I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatnings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come and hear, all ye that "fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 "If I regard iniquity in my heart, the Lord will not hear *me*:

19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

a Isa.66.23.

b Psa.51.2; 79.9; Isa.6.7; Heb.9.14; 1 John 1.7.9.

c Psa.36.8.

d Deut.11.12.

e Psa.46.4.

f Heb. *thou* dissolvest it.

g Psa.65.5.

h Psa.18.44.

i Ex.14.21.

j Josh.3.14,16.

k Heb. *put-* *teth*.

l Zech.13.9; 1 Pet.1.6,7.

m Psa.100.4; 116.14,17-19.

n Psa.19.9, note.

o Job 27.9; Prov.15.29; 28.9; Isa.1.15; John 9.31; Jas.4.3.

PSALM 67.

To the chief Musician on ^eNeginoth,
A Psalm or Song.

GOD be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy; ^bfor thou shalt judge the people righteously, and ^cgovern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 ^dThen shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall ^efear him.

PSALM 68.

To the chief Musician, A Psalm
or Song of David.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, so drive *them* away: ^aas wax melteth before the fire, so let the wicked perish at the presence of God.

3 But ^elet the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name; ^bextol him that rideth upon the heavens ⁱby his name JAH, and rejoice before him.

5 ^jA father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 ^kGod setteth the solitary in families: ^hhe bringeth out those which are bound with chains; but the rebellious dwell in a dry *land*.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of

^a *Neginoth*, stringed instruments.

^b Psa. 96. 10, 13; 98. 9.

^c Heb. *lead*.

^d Lev. 26. 4; Psa. 85. 12; Ezk. 34. 27.

^e Psa. 19. 9, *note*.

^f Psa. 97. 5; Mic. 1. 4.

^g Psa. 32. 11; 58. 10; 64. 10.

^h v. 33; Deut. 33. 26.

ⁱ Ex. 6. 3.

^j Psa. 10. 14, 18; 146. 9.

^k 1 Sam. 2. 5; Psa. 113. 9.

^l Psa. 107. 10, 14; 146. 7; Acts 12. 7.

^m Deut. 26. 5, 9; Psa. 74. 19.

ⁿ *Inspiration*. Isa. 6. 5-9. (Ex. 4. 15; Rev. 22. 19.)

^o Heb. 1. 4, *note*.

^p Eph. 4. 8.

^q Acts 2. 4, 33; 10. 44-46; 1 Cor. 12. 4-11; Eph. 4. 7-12.

^r Deut. 30. 1-9.

God: *even* Sinai itself was *moved* at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: ^mthou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the ⁿword: great was the company of those that published *it*.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be* as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was *white* as snow in Salomon.

15 The hill of God *is* as the hill of Bashan; an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, *even* thousands of ^oangels: the Lord *is* among them, as *in* Sinai, in the holy *place*.

18 Thou hast ascended on high, thou hast led captivity ^pcaptive: thou hast received ^qgifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and unto God the Lord *belong* the issues from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring ^ragain from Bashan, I will bring *my people* again from the depths of the sea:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

¹ The entire Psalm is pervaded by the joy of Israel in the kingdom, but a stricter order of events begins with verse 18. This is quoted (Eph. 4. 7-16) of Christ's ascension ministry. Verses 21-23 refer to the regathering of Israel, and the destruction of the Beast and his armies. (See "Beast," Dan. 7. 8; Rev. 19. 20; "Armageddon," Rev. 16. 16; Rev. 19. 17-19, *note*.) Verses 24-35 are descriptive of full and universal kingdom blessing. (See "Kingdom" (O.T.), Gen. 1. 26; Zech. 12. 8.) See Psalm 69., next in order of the Messianic Psalms.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers were before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the Lord, *from* the fountain of Israel.

27 There is *little* Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel is he that giveth strength and power unto *his* people. Blessed be God.

PSALM 69.

To the chief Musician upon 'Sho-shannim, *A Psalm* of David.

SAVE *me*, O God; for the waters are come in unto *my* soul.

2 I sink in deep mire, where *there* is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 *They* that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 *I* am become a stranger unto my brethren, and an alien unto my mother's children.

9 *For* the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the drunkards.

13 But as for me, my prayer is unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

a Or, ye that are of the fountain of Israel.

b 1 Sam. 9. 21.

c See Psa. 45. title, note.

d Psa. 35. 19; John 15. 25.

e John 7. 3-5.

f John 2. 17.

g Rom. 15. 3.

¹ The N.T. quotations from, and references to, this Psalm indicate in what way it adumbrates Christ. It is the Psalm of His humiliation and rejection (vs. 4, 7, 8, 10-12). Verses 14-20 may well describe the exercises of His holy soul in Gethsemane (Mt. 26. 36-45); while verse 21 is a direct reference to the cross (Mt. 27. 34, 48; John 19. 28). The imprecatory verses (22-28) are connected (Rom. 11. 9, 10) with the present judicial blindness of Israel, verse 25 having special reference to Judas (Acts 1. 20), who is thus made typical of his generation, which shared his guilt. See Psalm 72., next in order of the Messianic Psalms.

18 Draw nigh unto my soul, and ^aredeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was none*; and for comforters, but I found none.

21 They gave me also gall for my meat; ^band in my thirst they gave me vinegar to drink.

22 ^cLet their table become a snare before them: and *that which should have been for their welfare, let it become a trap.*

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be ^ddesolate; and let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them ^ebe blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 ^f*This* also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 ^gThe humble shall see *this*, and be glad: and ^hyour heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that ⁱmoveth therein.

35 ^jFor God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

^a Heb. *goel*, *Redemp.* (*Kinsman type*). Isa. 59.20, *note*.

^b Mt. 27.34, 48.

^c Rom. 11.9, 10.

^d Mt. 23.38; Acts 1.20.

^e Ex. 32.32; Phil. 4.3; Rev. 3.5; 13.8.

^f Psa. 50.13, 14, 23.

^g Psa. 34.2.

^h Psa. 22.26.

ⁱ Heb. *creepeth*.

^j Psa. 51.18; Isa. 44.26.

^k Heb. *to my help*.

^l Psa. 40.15.

^m Psa. 40.17.

ⁿ Psa. 141.1.

^o Psa. 2.12, *note*.

^p Heb. *be thou to me for a rock of habitation*.

^q Isa. 8.18; Zech. 3.8; 1 Cor. 4.9.

^r Psa. 22.11, 19; 35.22; 38.21, 22.

PSALM 70.

To the chief Musician, A *Psalm* of David, to bring to remembrance.

MAKE haste, O God, to deliver me; make haste ^ato help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 ^bLet them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 ^cBut I *am* poor and needy: ^dmake haste unto me. O God; thou *art* my help and my deliverer; O LORD, make no tarrying.

PSALM 71.

IN thee, O LORD, do I put my ^etrust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 ^fBe thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O LORD GOD: *thou art* my ^gtrust from my youth.

6 By thee have I been holden up from the womb: thou *art* he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 ^hI am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is none* to deliver *him*.

12 ⁱO God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 ^aNow also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 ^bThy righteousness also, O God, is very high, who hast done great things: O God, who *is* like unto thee!

20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast ^credeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM 72.

A Psalm for Solomon.

¹**G**IVE the ^dking thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of

the needy, and shall break in pieces the oppressor.

5 They shall ^efear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the ^fisles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth, the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall ^gredeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: ^hand *they* of the city shall flourish like grass of the earth.

17 ⁱHis name ^jshall endure for ever: ^khis name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: ^land let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ^mended.

^a Heb. unto old age and grey hairs.

^b Psa.57.10.

^c Ex.14.30, note; Isa.59.20, note.

^d Kingdom (O.T.), vs.1-20; Psa.89.3,4,21,28-36. (Gen.1.26; Zech.12.8.)

^e Psa.19.9, note.

^f i.e. coasts.

^g Heb. goel, Redeem. (Kinsman type). Isa. 59.20, note.

^h 1 Ki.4.20.

ⁱ Psa.89.36.

^j Heb. shall be.

^k Heb. shall be as a son to continue his father's name for ever.

^l Num.14.21; Zech.14.9.

^m Lit. to be ended, i.e. in complete answer. 2 Sam. 23.1-4.

¹ The Psalm as a whole forms a complete vision of Messiah's kingdom so far as the O.T. revelation extended. All David's prayers will find their fruition in the kingdom (v. 20; 2 Sam. 23. 1-4). Verse 1 refers to the investiture of the King's Son with the kingdom, of which investiture the formal description is given in Dan. 7. 13, 14; Rev. 5. 5-10. Verses 2-7, 12-14 give the character of the kingdom. (Cf. Isa. 11. 3-9.) The emphatic word is righteousness. The Sermon on the

BOOK III.

PSALM 73.

A Psalm of Asaph.

TRULY God is good to Israel,
even to such as are of a clean
heart.

2 But as for me, my feet were
almost gone; my steps had well
nigh slipped.

3 For I was envious at the foolish,
when I saw the prosperity of the
wicked.

4 For *there are* no bands in their
death; but their strength is firm.

5 They are not in trouble as
other men; neither are they
plagued ^alike *other* men.

6 Therefore pride compasseth
them about as a chain; violence
covereth them as a garment.

7 Their eyes stand out with fat-
ness: they have more than heart
could wish.

8 They are corrupt, and speak
wickedly *concerning* oppression:
^bthey speak loftily.

9 They set their mouth ^cagainst
the heavens, and their tongue
walketh through the earth.

10 Therefore his people return
hither: and waters of a full *cup* are
wrung out to them.

11 And they say, ^dHow doth God
know? and is there knowledge in
the most High?

12 Behold, these are the ungodly,
who prosper ^ein the world; they
increase *in* riches.

13 Verily ^fI have cleansed my
heart *in* vain, and washed my
hands in innocence.

14 For all the day long have I
been plagued, and chastened every
morning.

15 If I say, I will speak thus;
behold, I should offend ^gagainst the
generation of thy children.

16 When I thought to know this,
it was too painful for me;

17 Until I went into the sanctuary
of God; ^hthen understood I their
end.

18 Surely thou didst set them in

^a Heb. *with*.

^b 2 Pet. 2.18;
Jude 16.

^c Rev. 13.6.

^d Job 22.13;
Psa. 10.11;
94.7.

^e Or, *contin-
ually*.

^f Mal. 3.14.

^g Psa. 2.12,
note.

^h *Maschil,
instruction*.

ⁱ Heb. *goel,
Redemp.
(Kinsman
type)*, Isa.
59.20, *note*.

^j Lam. 2.7.

^k Dan. 6.27.

slippery places: thou castedst them
down into destruction.

19 How are they *brought* into
desolation, as in a moment! they
are utterly consumed with ter-
rors.

20 As a dream when *one* awaketh;
so, O Lord, when thou awakest,
thou shalt despise their image.

21 Thus my heart was grieved,
and I was pricked in my reins.

22 So foolish was I, and ignorant:
I was as a beast before thee.

23 Nevertheless I *am* continually
with thee: thou hast holden *me*
by my right hand.

24 Thou shalt guide me with thy
counsel, and afterward receive me
to glory.

25 Whom have I in heaven *but
thee?* and *there* is none upon
earth *that* I desire beside thee.

26 My flesh and my heart faileth:
but God is the strength of my
heart, and my portion for ever.

27 For, lo, they that are far from
thee shall perish: thou hast de-
stroyed all them that go a whoring
from thee.

28 *But it is* good for me to draw
near to God: I have put my ⁱtrust
in the Lord GOD, that I may declare
all thy works.

PSALM 74.

^hMaschil of Asaph.

O GOD, why hast thou cast us
off for ever? *why* doth thine
anger smoke against the sheep of
thy pasture?

2 Remember thy congregation,
which thou hast purchased of old;
the rod of thine inheritance, *which*
thou hast ^jredeemed; this mount
Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the per-
petual desolations; *even* all *that*
the enemy hath done wickedly in
the sanctuary.

4 ^jThine enemies roar in the midst
of thy congregations; ^kthey set up
their ensigns *for* signs.

Mount describes the kingdom righteousness. Verses 8-11 speak of the universality of the kingdom. Verse 16 hints at the means by which universal blessing is to be brought in. Converted Israel will be the "handful of corn" (Amos 9. 9) as the King Himself in death and resurrection will be the single grain, the "corn of wheat" (John 12. 24). "To the Jew first" is the order alike of Church and kingdom (Rom. 1. 16; Acts 13. 46; 15. 16, 17). It is through restored Israel that the kingdom is to be extended over the earth (Zech. 8. 13, 20-23). See Psa. 89., the next in order of the Messianic Psalms.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 ^aThey have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is no* ^bmore any prophet: neither is *there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For ^cGod is my King of old, working salvation in the midst of the earth.

13 Thou didst ^ddivide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

15 ^eThou didst cleave the fountain and the flood: ^fthou driedst up mighty rivers.

16 The day is thine, the night also is thine: ^gthou hast prepared the light and the sun.

17 Thou hast ^hset all the borders of the earth: ⁱthou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul ^jof thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

20 ^kHave respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee ^lincreaseth continually.

^a Heb. *they have sent thy sanctuary into the fire.*

^b 1 Sam. 3.1; Amos 8.11.

^c Psa. 44.4.

^d Heb. *break.*

^e Ex. 17.5, 6; Num. 20.11; Psa. 105.41; Isa. 48.21.

^f Josh. 3.13.

^g Gen. 1.14.

^h Acts 17.26.

ⁱ Gen. 8.22.

^j Song 2.14.

^k Gen. 17.7, 8; Lev. 26.44, 45.

^l Heb. *ascendeth.* Jon. 1.2.

^m *Al-taschith, destroy not.*

ⁿ Zech. 1.21.

^o Psa. 60.3; Job 21.20; Jer. 25.15; Rev. 14.10; 16.19.

^p Psa. 101.8; Jer. 48.25.

^q Psa. 89.17; 148.14.

^r *Neginoth, stringed instruments.*

^s Psa. 48.1.

^t Ex. 15.1, 21; Ezk. 39.20; Nah. 2.13; Zech. 12.4.

PSALM 75.

To the chief Musician, ^mAl-taschith, A Psalm or Song of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, ⁿLift not up the horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For ^oin the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 ^pAll the horns of the wicked also will I cut off; ^qbut the horns of the righteous shall be exalted.

PSALM 76.

To the chief Musician on ^rNeginoth, A Psalm or Song of Asaph.

^sIN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious and excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 ^tAt thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou *art* angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment.

to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

PSALM 77.

To the chief Musician, to ^aJeduthun, A Psalm of Asaph.

I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot sleep.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

14 Thou art the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm ^bredeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM 78.

^cMaschil of Asaph.

GIVE ear, O my people, to my law: incline your ears to the words of my ^dmouth.

2 I will open my mouth in a ^eparable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 ^fFor he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, ^gthat they should make them known to their children:

6 That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation ^hthat set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being* armed, and carrying bows, turned back in the day of battle.

10 ⁱThey kept not the covenant of God, and refused to walk in his ^jlaw;

11 And forgot his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 In the daytime also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wil-

^a See Psa.39, title, note.

^b Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

^c *Maschil*, instruction.

^d *Israel* (history), vs.1. 72; Psa.106. 1.46. (Gen. 12.2,3; Rom.11.26.)

^e Mt.13.35.

^f Psa.147.19.

^g Deut.4.9; 6.7; 11.19.

^h Heb. *that prepared not their heart.*

ⁱ 2 Ki.17.15.

^j Law (of Moses), vs. 9,10; Psa. 119.1-176. (Ex.19.1; Gal.3.1-29.)

derness, and gave *them* drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most High in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven; and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. But while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God was their rock, and the high God their redeemer.

a Temptation. vs. 18,41,56; Psa.95.9. (Gen.3.1; Jas.1.2.)

b Psa.2.12, note.

c John 6.31.

d Heb.1.4, note.

e Num.11.31.

f Num.11.20.

g Num.11.33.

h Hos.5.15.

i Ex.15.13; Deut.7.8; Isa.41.14; 44.6; 63.9.

j Ezk.33.31.

k Num.14.18, 20.

l Psa.103.14, 16.

m Job 7.7,16; Jas.4.14.

n Num.14.22; Deut.6.16.

o i.e. nations.

p Psa.136.21; Josh.13.7; 19.51.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they steadfast in his covenant.

38 But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, nor the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

46 He gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and their sycomore trees with frost.

48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51 And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the

tribes of Israel to dwell in their tents.

56 ^aYet they tempted and provoked the most high God, and kept not his testimonies:

57 But ^bturned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their ^chigh places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 ^dSo that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 ^eHe gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and ^ftheir maidens were not given to marriage.

64 Their priests fell ^gby the sword; and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion ^hwhich he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

70 ⁱHe chose David also his servant, and took him from the sheepfolds:

71 From following the ewes great with young he brought him ^jto feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the ^kintegrity of his heart; and guided them by the skilfulness of his hands.

PSALM 79.

A Psalm of Asaph.

O GOD, the ^lheathen are come into thine inheritance; thy holy temple have they defiled; ^mthey have laid Jerusalem on heaps.

2 The dead bodies of thy servants

have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there* was none to bury *them*.

4 ⁿWe are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the ^oheathen that have ^pnot known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, ^qfor thy name's sake.

10 Wherefore should the ^rheathen say, Where is their God? let him be known among the ^sheathen in our sight *by* the revenging of the blood of thy servants *which* is shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

13 So ^twe thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

PSALM 80.

To the chief Musician upon ^uSho-shannim-Eduth, A Psalm of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; ^vthou that dwellest between the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

3 Turn us again, O God, and ^wcause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 ^xThou feedest them with the

^a Jud.2.11,12.

^b v.41; Ezk. 20.27,28; Hos.7.16.

^c Deut.12.2,4; 1 Ki.11.7; 12.31.

^d 1 Sam.4.11; Jer.7.12,14; 26.6,9.

^e 1 Sam.4.10.

^f Jer.7.34; 16.9; 25.10.

^g Psa.87.2.

^h 1 Sam.16. 11,12; 2 Sam. 7.8.

ⁱ 2 Sam.5.2; 1 Chr.11.2.

^j 1 Ki.9.4.

^k i.e. nations.

^l 2 Ki.25.9,10; 2 Chr.36.19; Mic.3.12.

^m Psa.44.13; 80.6.

ⁿ Isa.45.4,5; 2 Thes.1.8.

^o Jer.14.7,21.

^p Psa.74.1; 95.7; 100.3.

^q See Psa.45, title, note.

^r Ex.25.20,22; 1 Sam.4.4; 2 Sam.6.2; Psa.99.1.

^s Psa.4.6; 67.1; Num. 6.25.

^t Psa.42.3; 102.9; Isa. 30.20.

bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a ^avine out of Egypt: thou hast cast out the ^bheathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 She set out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong ^dfor thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM 81.

To the chief Musician upon ^aGittith,
A Psalm of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For *this was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out

through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 ^aThou calledst in trouble, and I delivered thee; ^bI answered thee in the secret place of thunder: I ^cproved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall ^dno strange god be in thee; neither shalt thou worship any strange god.

10 ^eI am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 ^fSo I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

13 ^gOh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

PSALM 82.

A Psalm of Asaph.

GOD ^astandeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, ^bYe are gods; and all of you are children of the most High.

^a Isa. 5.1, 7;
Jer. 2.21;
Ezk. 15.6;
17.6; 19.10.

^b i. e. nations.

^c Isa. 63.15.

^d Isa. 49.5.

^e See Psa. 8,
title, note.

^f Lev. 23.24;
Num. 10.10.

^g Ex. 2.23;
14.10; Psa.
50.15.

^h Ex. 19.19.

ⁱ Ex. 17.6, 7;
Num. 20.13.

^j Deut. 32.12;
Isa. 43.12.

^k Ex. 20.2.

^l Acts 7.42;
14.16; Rom.
1.24, 26.

^m Deut. 5.29;
10.12, 13;
32.29; Isa.
48.18.

ⁿ 2 Chr. 19.6;
Ecc. 5.8.

^o John 10.34.

7 But ye shall die like men, and fall like one of the princes.

8 ^aArise, O God, judge the earth: ^bfor thou shalt inherit all nations.

PSALM 83.

A Song or Psalm of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, ^cthine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and ^dlet us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one ^econsent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: they have ^fholpen the children of Lot. Selah.

9 Do unto them as *unto* the ^gMidianites; as to ^hSisera, as to Jabin, at the brook of Kison:

10 *Which* perished at En-dor: they became as dung for the earth.

11 Make their nobles like ⁱOreb, and like Zeeb: yea, all their princes as ^jZebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose ^kname alone is JEHOVAH, art the most high over all the earth.

a Mic.7.2,7.

b Psa.2.8;
Rev.11.15.

c Psa.2.1;
Acts 4.25.

d See Esth.3.
6,9; Jer.11.
19, 31.36.

e Heb. heart.

f Heb. they
have been
an arm to
the children
of Lot.

g Num.31.7;
Jud.7.22.

h Jud.4.15,24;
5.21.

i Jud.7.25.

j Jud.8,12,21.

k Ex.6.3.

l See Psa.8,
title, note.

m Psa.27.4.

n Psa.42.1,2;
63.1; 73.26;
119.20.

o Or, weeping.
Not a
literal valley,
but any place
of tears. Cf.
Psa.23.4.

p Gen.15.1.

q Heb. I would
choose
rather to
sit at the
threshold.

r Psa.34.9,10.

s Faith. Psa.
125.1. (Gen.
3.20; Heb.
11.39.)

t Psa.14.7;
Ezra 1.11;
2.1; Jer.30.
18; 31.23;
Ezk.39.25;
Joel 3.1.

PSALM 84.

To the chief Musician upon ¹Gittith,
A Psalm for the sons of Korah.

HOW ^mamiable are thy tabernacles, O LORD of hosts!

2 ⁿMy soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of *them*.

6 *Who* passing through the valley of ^oBaca make it a well; the rain also filleth the pools.

7 They go from strength to strength, every one of *them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, ^pO God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand. ^qI had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield: the LORD will give grace and glory: ^rno good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed is the man that ^strusteth in thee.

PSALM 85.

To the chief Musician, A Psalm for the sons of Korah.

LORD, thou hast been favourable ^tunto thy land: thou hast ^ubrought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that ^afear him; that glory may dwell in our land.

10 Mercy and truth are met together; ^brighteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is good*; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.

PSALM 86.

A Prayer of David.

BOW down thine ear, O LORD, hear me: for I am poor and needy.

2 Preserve my soul; for I am holy: O thou my God, save thy servant that ^ctrusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.

4 Rejoice the soul of thy servant: ^dfor unto thee, O LORD, do I lift up my soul.

5 ^eFor thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 ^fAmong the gods *there is none* like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: thou *art* God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to ^gfear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest ^hhell.

14 O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.

15 ⁱBut thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

PSALM 87.

A Psalm or Song for the sons of Korah.

HIS foundation is in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of ^jRahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he ^kwriteth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there*: all my springs *are* in thee.

PSALM 88.

A Song or Psalm for the sons of Korah, to the chief Musician upon ^lMahalath Leannoth, ^mMaschil of Heman the Ezrahite.

OLORD God of my salvation, I have ⁿcried day and night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles:

^a Psa. 19.9, note.

^b Psa. 72.3; Isa. 32.17; Lk. 2.14.

^c Psa. 2.12, note.

^d Psa. 25.1; 143.8.

^e v. 15; Psa. 130.7; 145.9; Joel 2.13.

^f Ex. 15.11; Psa. 89.6.

^g Heb. *Sheol*. See Hab. 2.5, note.

^h v. 5; Psa. 103.8; 111.4; 130.4,7; 145.8; Ex. 34.6; Num. 14.18; Neh. 9.17; Joel 2.13.

ⁱ Psa. 89.10; Isa. 51.9.

^j Ezk. 13.9.

^k Or, *M'hah-Lath*, meaning dancing with glad noises.

^l *Maschil*, instruction.

^m Lk. 18.7

and my life draweth nigh unto the ^agrave.

4 ^bI am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and ^cthou hast afflicted me with all thy waves, Selah.

8 ^eThou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: ^fI am shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: ^gLORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the ^hdead arise and praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD: and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? ⁱwhy hidest thou thy face from me?

15 I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 ^j Lover and friend hast thou put far from me, and mine acquaintance into darkness.

PSALM 89.

^kMaschil of Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a ^lcovenant with my chosen. I have ^msworn unto David my servant,

^a Heb. *Sheol*. See Hab. 2.5, note.

^b Psa.28.1.

^c Psa.31.12.

^d Psa.42.7.

^e Psa.31.11; 142.4; Job 19.13,19.

^f Lam.3.7.

^g Psa.86.3.

^h Eccl.9.10, note.

ⁱ Mt.27.46; Mk.15.34.

^j Psa.31.11; 38.11; Job 19.13.

^k *Maschil*, instruction.

^l *Kingdom* (O.T.). vs. 3,4,20,21,28-36; Isa.1.25, 26. (Gen.1.26; Zech.12.8.)

^m 2 Sam.7.11; 1 Chr.17.10. See Jer.30.9; Ezk.34.23; Hos.3.5.

ⁿ v.1; Lk.1.32,33.

^o Psa.40.5; 71.19; 86.8; 113.5.

^p Psa.35.10; 71.19; Ex.15.11; 1 Sam.2.2.

^q Psa.65.7; 93.3,4; 107.29.

^r Psa.87.4; Ex.14.26-28; Isa.30.7; 51.9.

^s Or, *Egypt*.

^t Josh.19.22.

^u Josh.12.1.

^v Heb. *an arm with might*.

^w Psa.98.6; Num.10.10; 23.21.

^x v.24; Psa.75.10; 92.10; 132.17.

^y v.3; 1 Ki.11.34.

^z Acts 13.22.

^a Heb. *godesh*.

^b *Sanctify*, holy (O.T.). Jer.1.5. (Gen.2.3; Zech.6.3.)

4 Thy seed will I establish for ever, and build up thy throne ^{to}to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 ^oFor who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who is a strong LORD ^{like}like unto thee? or to thy faithfulness round about thee?

9 ^oThou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 ^oThou hast broken ^oRahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens are thine, the earth also is thine; as for the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: ^oTabor and ^oHermon shall rejoice in thy name.

13 Thou hast a ^omighty arm: strong is thy hand, and high is thy right hand.

14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that know the ^ojoyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For *thou art* the glory of their strength: ^oand in thy favour our horn shall be exalted.

18 For the LORD is our defence; and the Holy One of Israel is our king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* ^ochosen out of the people.

20 I have found David my ^oservant; with my ^oholy ^ooil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon

him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

27 Also I will make him *my* first-born, higher ¹than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make to *endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38 But thou hast cast off and ab-

horred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man is *he that* liveth, and shall not see death? shall he deliver his soul from the hand of the "grave"? Selah.

49 Lord, where are thy former lovingkindnesses, *which* thou swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants; *how I* do bear in my bosom *the reproach* of all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 ^bBlessed be the LORD for evermore. Amen, and Amen.

^a Heb. *Sheol*. See Hab. 2.5, note.

^b Psa. 41.13.

¹ The eighty-ninth Psalm is at once the confirmation and exposition of the Davidic Covenant (2 Sam. 7. 9-14). That the covenant itself looks far beyond David and Solomon is sure from verse 27. "Higher than the kings of the earth" can only refer to Immanuel (Isa. 7. 13-15; 9. 6, 7; Mic. 5. 2). The Psalm is in four parts: (1) The covenant, though springing from the lovingkindness of Jehovah, yet rests upon His oath (vs. 1-4). (2) Jehovah is glorified for His power and goodness in connection with the covenant (vs. 5-18). (3) The response of Jehovah (vs. 19-37). This is in two parts: (a), it confirms the covenant (vs. 19-29), but, (b), warns that disobedience in the royal posterity of David will be punished with chastening (vs. 30-32). Historically this chastening began in the division of the Davidic kingdom (1 Ki. 11. 26-36; 12. 16-20) and culminated in the captivity and that subordination of Israel to the Gentiles which still continues. See "Gentiles, times of" (Lk. 21. 24; Rev. 16. 14). (4) The plea of the Remnant (Isa. 1. 9; Rom. 11. 5) who urge the severity and long continuance of the chastening (vs. 38-52). See Psa. 102., next in order of the Messianic Psalms.

BOOK IV.

PSALM 90.

A Prayer of Moses the man of God.

LORD, ^athou hast been our dwelling place in all generations.

2 ^bBefore the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, ^cReturn, ye children of men.

4 ^dFor a thousand years in thy sight are *but* as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning ^ethey are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 ^fThou hast set our iniquities before thee, ^gour secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

10 The days of our years are threescore years and ten; and if by reason of strength *they be* fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 ^hSo teach us to number our days, that we may apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it ⁱrepent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, and the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 ^jAnd let the beauty of the

^a Deut.33.27;
Ezk.11.16.

^b Prov.8.25,26.

^c Gen.3.19;
Ecc.12.7.

^d 2 Pet.3.8.

^e Psa.103.15;
Isa.40.6.

^f Psa.50.21;
Jer.16.17.

^g Psa.19.12.

^h Psa.39.4.

ⁱ Zech.8.14,
note.

^j Psa.27.4.

^k Isa.26.12.

^l Psa.27.5;
31.20; 32.7.

^m Psa.2.12,
note.

ⁿ Psa.124.7.

^o Psa.17.8;
57.1; 61.4.

^p Psa.112.7;
121.7; Job
5.19; Prov.
3.23,24;
Isa.43.2.

^q Psa.37.34;
Mal.1.5.

^r Psa.71.3;
90.1.

^s Prov.12.21.

^t Psa.34.7;
71.3; Mt.4.6;
Lk.4.10,11;
Heb.1.14.

^u Heb.1.4,
note.

^v Mt.4.6;
Lk.4.10,11.

^w Or, *asp*.

^x Psa.9.10.

^y Psa.50.15.

^z Isa.43.2.

LORD our God be upon us: and ^kestablish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM 91.

HE ^lthat dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I ^mtrust.

3 Surely ⁿhe shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 ^oHe shall cover thee with his feathers, and under his wings shalt thou ^mtrust: his truth *shall be thy* shield and buckler.

5 ^pThou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only ^qwith thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, *which is* my refuge, *even* the most High, ^rthy habitation;

10 ^sThere shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 ^tFor he shall give his ^uangels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, ^vlest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and ^wadder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath ^xknown my name.

15 ^yHe shall call upon me, and I will answer him: ^z*I will be* with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

PSALM 92.

A Psalm or Song for the sabbath day.

IT is a *good thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

² *To shew forth thy lovingkindness in the morning, and thy faithfulness every night,*

³ Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

⁴ For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

⁵ O LORD, how great are thy works! and thy thoughts are very deep.

⁶ A brutish man knoweth not; neither doth a fool understand this.

⁷ When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

⁸ But thou, LORD, art most high for evermore.

⁹ For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

¹⁰ But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

¹¹ Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

¹² The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

¹³ Those that be planted in the house of the LORD shall flourish in the courts of our God.

¹⁴ They shall still bring forth fruit in old age; they shall be fat and flourishing;

¹⁵ To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.

PSALM 93.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved.

² Thy throne is established of old: thou art from everlasting.

³ The floods have lifted up, O LORD, the floods have lifted up

their voice; the floods lift up their waves.

⁴ The LORD on high is mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

⁵ Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

PSALM 94.

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

² Lift up thyself, thou judge of the earth: render a reward to the proud.

³ LORD, how long shall the wicked, how long shall the wicked triumph?

⁴ How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

⁵ They break in pieces thy people, O LORD, and afflict thine heritage.

⁶ They slay the widow and the stranger, and murder the fatherless.

⁷ Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

⁸ Understand, ye brutish among the people; and ye fools, when will ye be wise?

⁹ He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

¹⁰ He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

¹¹ The LORD knoweth the thoughts of man, that they are vanity.

¹² Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

¹³ That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

¹⁴ For the LORD will not cast off his people, neither will he forsake his inheritance.

¹⁵ But judgment shall return unto righteousness: and all the upright in heart shall follow it.

¹⁶ Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

¹⁷ Unless the LORD had been my help, my soul had almost dwelt in silence.

¹⁸ When I said, My foot slippeth; thy mercy, O LORD, held me up.

a Psa.147.1.

b Psa.89.1.

c Heb. in the nights.

d Psa.40.5; 139.17.

e Isa.28.29; Rom.11.33,34.

f Psa.37.1,2, 35.38; Job 12.6; 21.7; Jer.12.1,2; Mal.3.15.

g Psa.89.17,24.

h Psa.23.5.

i Psa.54.7; 59.10; 112.8.

j Psa.52.8; Isa.65.22; Hos.14.5,6.

k Heb. green.

l Rom.9.14.

m Psa.96.10.

n Heb. God of revenges.

o Heb. shine forth.

p Psa.31.18; Jude 15.

q Ex.4.11; Prov.20.12.

r i.e. nations.

s 1 Cor.3.20.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

PSALM 95.

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD is a great God, and a great King above all gods.

4 In his hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. "To day if ye will hear his voice,

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers ^btempted me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom I ^cswore in my wrath that they should not enter into my rest.

PSALM 96.

O SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the ^dheathen, his wonders among all people.

4 For the LORD is great, and

greatly to be praised: he is to be ^efared above all gods.

5 For ^fall the gods of the nations are idols: ^gbut the LORD made the heavens.

6 Honour and majesty are before him: strength and beauty are in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory ^hdue unto his name: bring an offering, and come into his courts.

9 O worship the LORD ⁱin the beauty of holiness: fear before him, all the earth.

10 Say among the ^jheathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he ^kcometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM 97.

THE LORD reigneth; let the earth rejoice; let the multitude of ^lisles be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: ^mworship him, all ye gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, art high above all the earth: ⁿthou art exalted far above all gods.

10 Ye that love the LORD, hate

^a vs.7-11; Heb.3.7-11.

^b Temptation. Psa. 106.14. (Gen.3.1; Jas.1.2.)

^c Heb.4.3.

^d i.e. nations.

^e Psa.19.9, note.

^f See Jer.10. 11,12.

^g Psa.115.15; Isa.42.5.

^h Heb. of his name.

ⁱ Or, in the glorious sanctuary.

^j Psa.93.1; 97.1; Rev. 11.15; 19.6.

^k Christ (Second Advent). Psa. 110.1. (Deut.30.3; Acts 1.9-11.)

^l i.e. coasts.

^m Heb.1.6.

ⁿ Psa.95.3; 96.4; Ex.18. 11.

evil: *he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.*

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

PSALM 98.

A Psalm.

O *SING* unto the LORD a new song; for *he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.*

2 *The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.*

3 He hath remembered his mercy and his truth toward the house of Israel: *all the ends of the earth have seen the salvation of our God.*

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together.

9 Before the LORD; *for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.*

PSALM 99.

THE LORD reigneth; let the people tremble: *he sitteth between the cherubims; let the earth be moved.*

2 The LORD *is* great in Zion; and he *is* high above all the people.

3 Let them praise *thy* great and terrible name; *for it is holy.*

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; *for he is holy.*

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called

upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that *for*gavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

PSALM 100.

A Psalm of praise.

MAKE a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD *he is* God: *kit is he that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

4 *Enter* into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

PSALM 101.

A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it shall not cleave to me.*

4 A froward heart shall depart from me: I will not know a wicked person.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes *shall* be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

8 I will *heavily* destroy all the

a Psa.31.23;
37.28; 145.20;
Prov.2.8.

b Psa.33.3;
96.1; Isa.42.
10.

c Ex.15.11;
Psa.77.14;
86.10; 105.5;
136.4; 139.14.

d Isa.52.10;
Lk.2.30,31.

e i.e. nations.

f Isa.49.6;
52.10; Lk.2.
30,31; 3.6;
Acts 13.47;
28.28.

g Psa.96.10,13.

h Psa.80.1;
Ex.25.22.

i Deut.28.58;
Rev.15.4.

j Forgiveness. Psa.
103.12.
(Lev.4.20;
Mt.26.28.)

k Psa.119.73;
139.13; 149.2.
Eph.2.10.

l Psa.95.7;
Ezk.34.30,31.

m Psa.66.13;
116.17-19.

n Heb. to generation and generation.

o See 1 Ki.8.
61; also v.6.

p Psa.75.10;
Jer.21.12.

wicked of the land; that I may cut off all wicked doers ^afrom the city of the LORD.

PSALM 102.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR ¹my prayer, O LORD, and let my cry come unto thee.

2 ^bHide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My days are like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the ^cheathen shall ^dfear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 ^eHe will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people

which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 ^fTo hear the groaning of the prisoner; to loose ^gthose that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 Of old hast thou laid the ^hfoundation of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but ⁱthou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.

27 ^jBut thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM 103.

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, *ble*ss his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who ^kforgiveth all thine iniquities; who ^lhealeth all thy diseases;

4 Who ^mredeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good *things*; ⁿso that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

^a Psa.48.2,8.

^b Psa.27.9; 69.17.

^c i.e. nations.

^d Psa.19.9, note.

^e Neh.1.6,11; 2.8.

^f Psa.79.11.

^g Heb. the children of death.

^h vs.25-27; Heb.1.10-12.

ⁱ Isa.34.4; 51.6; 65.17; 66.22; Rom.8.20; 2 Pet.3.7, 10-12.

^j Mal.3.6; Heb.13.8; Jas.1.17.

^k Psa.130.8; Isa.33.24; Mt.9.2,6; Mk.2.5,10, 11; Lk.7.47.

^l Ex.15.26; Psa.147.3; Jer.17.14.

^m Heb. goel, Redemp. (Kinsman type). Isa. 59.20, note.

ⁿ Isa.40.31.

¹ The reference of verses 25-27 to Christ (Heb. 1. 10-12) assures us that in the preceding verses of Psalm 102. we have, prophetically, the exercises of His holy soul in the days of His humiliation and rejection. See Psa. 110., next in order of the Messianic Psalms.

8 ^aThe LORD is merciful and gracious, slow to anger, and plentiful in mercy.

9 ^bHe will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSALM 104.

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot:

who walketh upon the wings of the wind:

4 Who maketh his angels spirits; his ministers a flaming fire:

5 Who laid the foundations of the earth, that it should not be removed for ever.

6 Thou coverdest it with the deep as with a garment; the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: as for the stork, the fir trees are her house.

18 The high hills are a refuge for the wild goats; and the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

^a Psa. 86. 15; Ex. 34. 6, 7; Num. 14. 18; Deut. 5. 10; Neh. 9. 17; Jer. 32. 18.

^b Psa. 30. 5; Isa. 57. 16; Jer. 3. 5; Mic. 7. 18.

^c Also v. 13; Psa. 19. 9, note.

^d Forgiveness. Jer. 31. 34. (Lev. 4. 20; Mt. 26. 28.)

^e Heb. 1. 4, note.

^f Heb. 1. 7.

^g Psa. 33. 7; Job 26. 10; Jer. 5. 22.

^h Gen. 9. 11, 15.

ⁱ Psa. 147. 8.

^j Jud. 9. 13; Psa. 23. 5; Prov. 31. 6.

^k Num. 24. 6.

^l Gen. 1. 14.

^m Job 38. 12.

ⁿ Isa. 45. 7.

^o Job 38. 39; Joel 1. 20.

¹ Three Hebrew words are trans. forgive, forgiven: *kaphar*, to cover; *nasa*, to lift away; *salach*, to send away (cf. Lev. 16. 21, 22), the fundamental O.T. idea of forgiveness being not the remission of penalty, but the separation of the sinner from his sin. Psa. 103. 12 expresses this.

23 Man goeth forth unto ^ohis work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.

27 ^bThese wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 ^cThou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it ^dtrembleth: he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM 105.

O ^eGIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: ^fseek his face evermore.

5 ^gRemember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 *He is* the LORD our God: ^hhis judgments are in all the earth.

8 He hath ⁱremembered his cove-

nant for ever, the word *which* he commanded to a thousand generations.

9 ^jWhich *covenant* he made with Abraham, and his oath unto Isaac; 10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

11 Saying, ^kUnto thee will I give the land of Canaan, the ^llot of your inheritance:

12 ^mWhen they were *but* a few men in number; yea, very few, and ⁿstrangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 ^oHe suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, *even* Joseph, *who* was sold for a servant:

18 Whose feet they hurt with fetters: he was laid in iron:

19 Until the time that his word came: the word of the LORD tried him.

20 The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he ^rincreased his people greatly; and made them stronger than their enemies.

25 ^sHe turned their heart to hate his people, to deal subtilly with his servants.

26 ^tHe sent Moses his servant; and Aaron whom he had chosen.

27 ^uThey shewed his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 ^vHe turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 Hespake, and there came divers

^u Gen.3.19.

^b Psa.136.25;
145.15; 147.9.

^v Isa.32.15;
Ezk.37.9.

^d Hab.3.10.

^e 1 Chr.16.8-36;
Isa.12.4.

^f Psa.27.8.

^g Psa.77.11.

^h Isa.26.9.

ⁱ Lk.1.72.

^j Gen.17.2;
22.16; 26.3;
28.13; 35.11;
Lk.1.73;
Heb.6.17.

^k Gen.13.15;
15.18.

^l Heb. the cord.

^m Gen.34.30;
Deut.7.7;
26.5.

ⁿ Heb.11.9.

^o Gen.35.5.

^p Ex.1.7.

^q Ex.1.8.

^r Ex.3.10;
4.12,14;
Num.16.5;
17.5.

^s Ex.7.-12.;

^t Psa.78.43.

^u Ex.7.20;

^v Psa.78.44.

sorts of flies, *and* lice in all their coasts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the firstborn in their land, the chief of all their strength.

37 He brought them forth also with silver and gold: and *there* was not one feeble *person* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He spread a cloud for a covering; and fire to give light in the night.

40 *The people* asked, and he brought quails, and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, *and* Abraham his servant.

43 And he brought forth his people with joy, *and* his chosen with gladness:

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

PSALM 106.

PRAISE ye the LORD. O give thanks unto the LORD; for he is good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? who can shew forth all his praise?

3 Blessed are they that keep judgment, *and* he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour *that thou bearest* unto thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fa-

thers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *hewen* at the Red sea.

8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they sang *hi* praise.

13 They soon forgot his works; they waited not for his counsel:

14 But lusted exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request; but sent leanness into their soul.

16 They envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised the pleasant land, they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

a Ex.12.35.

b Ex.13.21; Neh.9.12.

c Election (corporate). Psa.106.5. (Deut.7.6; 1 Pet.1.2.)

d i.e. nations.

e Israel (history). vs. 1-45; Isa.1. 24.26. (Gen. 12.2.3; Rom. 11.26.)

f Election (corporate). Isa.43.20. (Deut.7.6; 1 Pet.1.2.)

g Lev.26.40; 1 Ki.8.47; Dan.9.5.

h Ex.14.11,12.

i Ezk.20.14.

j Ex.9.16.

k Ex.14.21; Psa.18.15; Nah.1.4.

l Isa.63.11-14.

m Ex.14.30.

n Heb. goel, Redemp. (Kinsman type). Isa. 59.20, note.

o Temptation. Isa.7.12. (Gen.3.1; Jas.1.2.)

b Isa.10.16.

q Num.16.3.

r Num.16.31, 32; Deut. 11.6.

s Ex.32.4.

t Jer.2.11; Rom.1.23.

u Heb.3.18.

v Num.14.2,27.

w Psa.95.11; Num.14.26; Ezk.20.15; Heb.3.11,18.

27 ^aTo overthrow their seed also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions; and the plague brake in upon them.

30 ^bThen stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And that was counted unto him ^cfor righteousness unto all generations for evermore.

32 ^dThey angered *him* also at the waters of strife, ^eso that it went ill with Moses for their sakes:

33 ^fBecause they provoked his spirit, so that he spake unadvisedly with his lips.

34 ^gThey did not destroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the ^hheathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto ⁱdevils,

38 And shed innocent blood, ^jeven the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

^a Psa.44.11;
Lev.26.33;
Ezk.20.23.

^b Num.25.7,8.

^c Num.25.
11-13.

^d Psa.81.7;
Num.20.3,13.

^e Num.20.12;
Deut.1.37;
3.26.

^f Num.20.10.

^g Deut.7.2,16;
Jud.2.2.

^h i.e. nations.

ⁱ Lit. *spoilers,*
destroyers.

^j Jud.2.16;
Neh.9.27.

^k Zech.8.14,
note.

^l Ezra 9.9;
Jer.42.12.

^m 1 Chr.16.
35,36.

ⁿ Psa.41.13.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the ^hheathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 ^jMany times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:

45 And he remembered for them his covenant, and ^krepented according to the multitude of his mercies.

46 ^lHe made them also to be pitied of all those that carried them captives.

47 ^mSave us, O LORD our God, and gather us from among the ^hheathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 ⁿBlessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

BOOK V.

PSALM 107.

O GIVE thanks unto the LORD, for *he is good*: for his mercy *endureth* for ever.

2 Let the ^aredeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

3 And ^bgathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 ^cThey wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 ^dThen they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth ^eby the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD for his goodness, and for his

^o Heb. *goel,*
Redemptor.
(*Kinsman*
type). Isa.
59.20, *note.*

^p Psa.106.47;
Isa.43.5,6;
Jer.29.14;
31.8,10;
Ezk.39.27,28.

^q v.40; Deut.
32.10.

^r vs.13,19,28;
Psa.50.15;
Hos.5.15.

^s Ezra 8.21.

^t Psa.34.10;
Lk.1.53.

^u Lk.1.79.

^v Lam.3.42.

^w Psa.68.6;
146.7; Acts
12.7; 16.26.

wonderful works to the children of men!

9 ^fFor he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 ^gSuch as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

11 ^hBecause they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake ⁱtheir bands in sunder.

15 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates

of brass, and cut the bars of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.

20 ^aHe sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 ^bAnd let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are ^cat their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 ^dHe maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 ^eHe turneth rivers into a wilderness, and the watersprings into dry ground;

34 ^fA fruitful land into barrenness, for the wickedness of them that dwell therein.

35 ^gHe turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant

vineyards, which may yield fruits of increase.

38 ^hHe blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.

40 ⁱHe poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is no way.*

41 ^jYet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice; and all iniquity shall stop her mouth.

43 ^kWhoso is wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

PSALM 108.

A Song or Psalm of David.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 ^lThat thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; ^mJudah is my lawgiver;

9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain is the help of man.

^a 2 Ki. 20.4,5; Psa. 147.15, 18; Mt. 8.8.

^b Lev. 7.12; Psa. 50.14; 116.17; Heb. 13.15.

^c Heb. maketh to stand; Jon. 1.4.

^d Heb. all their wisdom is swallowed up.

^e Psa. 89.9; Mt. 8.26.

^f 1 Ki. 17.1,7.

^g Gen. 13.10; 14.3; 19.25.

^h Psa. 114.8; Isa. 41.18.

ⁱ Gen. 12.2; 17.16,20.

^j Job 12.21,24.

^k 1 Sam. 2.8; Psa. 113.7,8.

^l Psa. 64.9; Jer. 9.12; Hos. 14.9.

^m Vs. 6-13 are identical with Psa. 60.5-12.

ⁿ Gen. 49.10.

13 ^aThrough God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM 109.

To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise;

2 For the mouth¹ of the wicked and the mouth of the deceitful are ^bopened against me: they have spoken against me with a ^clying tongue.

3 They compassed me about also with words of hatred; and fought against me ^dwithout a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let ^eSatan stand at his right hand.

7 When he shall be judged, let him be condemned: and let his prayer become sin.

8 Let his days be few; ^fand let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it

come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let this be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: *when* they looked upon me they ^gshaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that *this is* thy hand; *that* thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

PSALM 110.

A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right ^hhand, ⁱuntil I make thine enemies thy ^jfootstool.

2 The LORD shall send the rod of thy strength ^kout of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall* be willing in the day of thy power, in the beau-

^a Psa.60.12.

^b Heb. have opened themselves.

^c Psa.27.12; Mt.26.59-62; Lk.23.1-5.

^d Psa.35.7; 69.4; John 15.25.

^e Satan. Isa. 14.12-14. (Gen.3.1; Rev.20.10.)

^f Acts 1.20.

^g Mt.27.39.

^h See Mt.22.44; Mk.12.36; Lk.20.42,43; Acts 2.34,35; Heb.1.13; 10.12,13.

ⁱ Christ (Second Advent); Isa. 9.7. (Deut. 30.3; Acts 1.9-11.)

^j 1 Cor.15.25.

^k Rom.11.26, 27.

¹ The importance of Psalm 110. is attested by the remarkable prominence given to it in the New Testament. (1) It affirms the deity of Jesus, thus answering those who deny the full divine meaning of His N.T. title of "Lord" (v. 1; Mt. 22. 41-45;

ties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of ^bMelchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way; therefore shall he lift up the head.

PSALM 111.

PRAISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the LORD are great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious; and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are sure.

8 They stand fast for ever and ever, and are done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

10 The fear of the LORD is the

^a Zech. 8. 14, note.

^b See Heb. 5. 6; 6. 20; 7. 21.

^c i. e. nations; also Psa. 111. 6.

^d Psa. 19. 9, note.

^e Ex. 14. 30, note; Isa. 59. 20, note.

^f Psa. 112. 1; also Psa. 19. 9, note.

^g Psa. 128. 1.

^h Psa. 25. 13; 37. 26; 102. 28.

ⁱ Psa. 97. 11; Job 11. 17.

^j Psa. 37. 26; Lk. 6. 35.

^k Eph. 5. 15; Col. 4. 5.

^l Prov. 10. 7.

^m Psa. 2. 12, note.

ⁿ 2 Cor. 9. 9.

^o Dan. 2. 20.

^p Isa. 59. 19; Mal. 1. 11.

beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

PSALM 112.

PRAISE ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALM 113.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From the rising of the sun unto

Mk. 12. 35-37; Lk. 20. 41-44; Acts 2. 34, 35; Heb. 1. 13; 10. 12, 13). (2) This Psalm announces the eternal priesthood of Messiah—one of the most important statements of Scripture (v. 4; Gen. 14. 18, note; Heb. 5. 6, note; 7. 1-28; 1 Tim. 2. 5, 6; John 14. 6). (3) Historically, the Psalm begins with the ascension of Christ (v. 1; John 20. 17; Acts 7. 56; Rev. 3. 21). (4) Prophetically, the Psalm looks on (a) to the time when Christ will appear as the Rod of Jehovah's strength, the Deliverer out of Zion (Rom. 11. 25-27), and the conversion of Israel (v. 3; Joel 2. 27; Zech. 13. 9. See Deut. 30. 1-9, note); and (b) to the judgment upon the Gentile powers which precedes the setting up of the kingdom (vs. 5, 6; Joel 3. 9-17; Zech. 14. 1-4; Rev. 19. 11-21). See "Armageddon" (Rev. 16. 14; 19. 17, note); "Israel" (Gen. 12. 2, 3; Rom. 11. 26, note); "Kingdom" (Zech. 12. 8, note; 1 Cor. 15. 28, note). See Psa. 2., note, first, and Psa. 118., last in order of the Messianic Psalms.

the going down of the same the LORD's name *is* to be praised.

4 The LORD *is* high above all nations, *and* ^ahis glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high,

6 ^bWho humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 ^cHe raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 ^dThat he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep house, *and* to be a joyful mother of children. Praise ye the LORD.

PSALM 114.

WHEN Israel went out of Egypt, the house of Jacob ^efrom a people of strange language;

2 ^fJudah was his sanctuary, *and* Israel his dominion.

3 ^gThe sea saw *it*, and fled: ^hJordan was driven back.

4 The mountains skipped like rams, *and* the little hills like lambs.

5 ⁱWhat *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 ^jWhich turned the rock *into* a standing water, the flint into a fountain of waters.

PSALM 115.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the ^kheathen say, Where *is* now their God?

3 ^mBut our God *is* in the heavens: he hath done whatsoever he hath pleased.

4 Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they

walk not; neither speak they through their throat.

8 They that make them *are* like unto them; so *is* every one that trusteth in them.

9 O Israel, ⁿtrust thou in the LORD: he *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that ^ofear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

13 ^pHe will bless them that fear the LORD, *both* small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.

17 The ^qdead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM 116.

I LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 ^rThe sorrows of death compassed me, and the pains of ^shell ^t'gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and ^u'righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 ^vReturn unto thy rest, O my soul; ^wfor the LORD hath dealt bountifully with thee.

8 ^xFor thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

^a Psa.8.1.

^b Psa.11.4;
138.6; Isa.
57.15.

^c 1 Sam.2.8;
Psa.107.41.

^d Job 36.7.

^e Psa.81.5.

^f Ex.6.7; 19.6;
25.8; 29.45,
46; Deut.
27.9.

^g Psa.77.16;
Ex.14.21.

^h Josh.3.13,16.

ⁱ Hab.3.8.

^j Psa.107.35;
Ex.17.6;
Num.20.11.

^k See Isa.48.
11; Ezk.
36.32.

^l i. e. nations.

^m Psa.135.6;
1 Chr.16.26;
Dan.4.35.

ⁿ Also v.11;
Psa.2.12,
note.

^o Also v.13;
Psa.19.9,
note.

^p Psa.128.1,4.

^q Eccl.9.5,
note.

^r Psa.18.4-6.

^s Heb. Sheol.
See Hab.2.5,
note.

^t Heb. found
me.

^u Psa.119.137;
145.17;
Ezra 9.15;
Neh.9.8.

^v Jer.6.16;
Mt.11.29.

^w Psa.13.6;
119.17.

^x Psa.56.13.

10 I believed, "therefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM 117.

O PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

PSALM 118.

O GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the LORD say, that his mercy endureth for ever.

5 I called upon the LORD in distress: the LORD answered me, and set me in a large place.

6 The LORD is on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man.

9 It is better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 The LORD is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 My God, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head stone of the corner.

23 This is the LORD'S doing; it is marvellous in our eyes.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

a 2 Cor.4.13.

b Psa.72.14.

c Psa.50.14;
107.22; Lev.
7.12.

d Rom.15.11.

e Psa.19.9,
note.

f Heb.13.6.

g Psa.2.12,
note.

h Psa.88:17.

i Deut.1.44.

j Ex.15.2;
Isa.12.2.

k Psa.6.5;
Hab.1.12.

l 2 Cor.6.9.

m Psa.24.7.

n Isa.35.8;
Rev.21.27;
22.14,15.

o Christ
(as Stone).
Isa.8.14.
(Ex.17.6;
1 Pet.2.8.)

p Heb. This is
from the
Lord.

q Mt.21.9;
23.39; Mk.
11.9; Lk.13.
35; 19.38;
John 12.13.

¹ See "Christ (as Stone)," Ex. 17. 6; 1 Pet. 2. 8, note. Psa. 118. looks beyond the rejection of the Stone (Christ) to His final exaltation in the kingdom (v. 22). See Psa. 2., first of the Messianic Psalms.

29 ¹O give thanks unto the LORD; for *he* is good: for his mercy endureth for ever.

PSALM 119.

N ALEPH.

BLESSED are the undefiled in the way, who walk ^ain the law of the LORD.

2 Blessed are they that keep his testimonies, *and that* seek him with the whole heart.

3 ^bThey also do no iniquity: they walk in his ways.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

J BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 ^cWith my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much* as in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

J GIMEL.

17 ^dDeal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 ^eI am a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 ^fRemove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and speak* against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also are my delight *and* my counsellors.

J DALETH.

25 ^gMy soul cleaveth unto the dust: ^hquicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: ⁱso shall I talk of thy wondrous works.

28 My soul ^jmelteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of

^a Law (of Moses). vs. 1-176; Isa. 1. 10-14. (Ex. 19. 1; Gal. 3. 1-29.)

^b 1 John 3. 9; 5. 18.

^c 2 Chr. 15. 15.

^d Psa. 116. 7.

^e Psa. 39. 12; Gen. 47. 9; 1 Chr. 29. 15; 2 Cor. 5. 6; Heb. 11. 13.

^f Psa. 39. 8.

^g Psa. 44. 25.

^h v. 40; Psa. 143. 11.

ⁱ Psa. 145. 5, 6.

^j Heb. *drop-path*.

¹ The Messianic Psalms: Summary. That the Psalms contain a testimony to Christ our Lord Himself affirmed (Lk. 24. 44, etc.); and the N.T. quotations from the Psalter point unerringly to those Psalms which have the Messianic character. A close spiritual and prophetic character as surely identifies others. Christ is seen in the Psalms (1) in two general characters, as *suffering* (e.g. Psa. 22.), and as entering into His kingdom *glory* (e.g. Psa. 2.; 24. Cf. Lk. 24. 25-27).

(2) Christ is seen in His *person* (a) as Son of God (Psa. 2. 7), and very God (Psa. 45. 6, 7; 102. 25; 110. 1); (b) as Son of man (Psa. 8. 4-6); (c) as Son of David (Psa. 89. 3, 4, 27, 29).

(3) Christ is seen in His *offices* (a) as Prophet (Psa. 22. 22, 25; 40. 9, 10); (b) as Priest (Psa. 110. 4); and (c) as King (e.g. Psa. 2., 24.).

(4) Christ is seen in His varied work. As Priest He offers Himself in sacrifice (Psa. 22.; 40. 6, with Heb. 10. 5-12), and in resurrection, as the Priest-Shepherd, ever living to make intercession (Psa. 23., with Heb. 7. 21-25; 13. 20). As Prophet He proclaims the name of Jehovah as Father (Psa. 22. 22, with John 20. 17). As King He fulfils the Davidic Covenant (Psa. 89.) and restores alike the dominion of man over creation (Psa. 8. 4-8; Rom. 8. 17-21); and of the Father over all (1 Cor. 15. 25-28).

(5) The Messianic Psalms give, also, the inner thoughts, the exercises of soul, of Christ in His earthly experiences. (See, e.g., Psa. 16. 8-11; 22. 1-21; 40. 1-17.)

lying; and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

¶ HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.

34 ^bGive me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

38 Stablish thy word unto thy servant, who is devoted to thy fear.

39 Turn away my reproach which I fear: for thy judgments are good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

¶ VAU.

41 Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

¶ ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This is my comfort in my

affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: yet have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

¶ CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

¶ TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou art good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

70 Their heart is as fat as grease; but I delight in thy law.

71 It is good for me that I have been afflicted; that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

^a 1 Ki.4.29; Isa.60.5; 2 Cor.6.11.

^b v.73; Prov. 2.6; Jas.1.5.

^c Ezk.33.31; Mk.7.21,22; Lk.12.15; 1 Tim.6.10; Heb.13.5.

^d Psa.19.9, note.

^e Psa.2.12, note.

^f Psa.138.1; Mt.10.18,19; Acts 26.1,2.

^g Rom.15.4.

^h Jer.20.7.

ⁱ Ezra 9.3.

^j Psa.16.5; Jer.10.16; Lam.3.24.

^k Heb. face. Job 11.19.

^l Lk.15.17,18.

^m Also v.74. Psa.19.9, note.

JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: *for* thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

92 Unless thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy pre-

cepts: for with them thou hast quickened me.

94 I am thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment is exceeding broad.

MEM.

97 O how love I thy law! it is my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99 I have more understanding than all my teachers: *for* thy testimonies are my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 Thy word is a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the freewill-offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul is continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes always, even unto the end.

SAMECH.

113 I hate vain thoughts: but thy law do I love.

114 Thou art my hiding place and my shield: I hope in thy word.

a Heb.12.10.

b vs.24,47,174.

c Psa.73.26;
84.2.

d Job 30.30.

e Rev.6.10.

f Psa.35.19;
38.19.

g Psa.89.2;
Mt.24.34,35;
1 Pet.1.25.

h Heb. stand-
eth.

i Rom.3.10-19.

j Psa.1.2.

k 2 Tim.3.15.

l Prov.1.15.

m Psa.19.10;
Prov.8.11.

n Prov.6.23.

o Neh.10.29.

p Hos.14.2;
Heb.13.15.

q Deut.33.4.

r Psa.32.7;
91.1.

115 ^aDepart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: ^band let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth ^clike dross: therefore I love thy testimonies.

120 ^dMy flesh trembleth for fear of thee; and I am afraid of thy judgments.

Y AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 ^eBe surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and ^fteach me thy statutes.

125 I ^gam thy servant; give me understanding, that I may know thy testimonies.

126 ^hIt is time for thee, LORD, to work: for they have made void thy law.

127 ⁱTherefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all ^jthy precepts concerning all things to be right; and I hate every false way.

D PE.

129 Thy testimonies ^kare wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; ^lit giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 ^mLook thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 ⁿDeliver me from the oppression of man: so will I keep thy precepts.

^a Psa.6.8;
139.19; Mt.
7.23.

^b Psa.25.2;
Rom.5.5;
9.33; 10.11.

^c Ezk.22.18.

^d Hab.3.16.

^e Heb.7.22.

^f v.12.

^g v.72; Psa.
19.10; Prov.
8.11.

^h Psa.19.7;
Prov.1.4.

ⁱ Psa.106.4.

^j Psa.51.1.

^k Lk.1.74.

^l Psa.4.6.

^m Jer.9.1;
14.17. See
Ezk.9.4.

ⁿ Heb. *righteousness*.

^o *faithfulness*.

^p Heb. *tried, or refined*.

^q v.151; Psa.
19.9; John
17.17.

^r Psa.5.3;
88.13; 130.6.

^s Psa.63.1.6.

^t Psa.145.18.

^u Lk.21.33.

^v Lam.5.1.

^w Heb. *goel, Redeem. (Kinsman type)*. Isa. 59.20, note.

135 ^aMake thy face to shine upon thy servant; and teach me thy statutes.

136 ^bRivers of waters run down mine eyes, because they keep not thy law.

Y TZADDI.

137 ^cRighteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies ^dthat thou hast commanded *are* righteous and very faithful.

139 My zeal hath consumed me, because mine enemies have forgotten thy words.

140 Thy word ^eis very *pure*: therefore thy servant loveth it.

141 I ^fam small and despised: yet do not I forget thy precepts.

142 Thy righteousness ^gis an everlasting righteousness, and *thy law is* the truth.

143 Trouble and anguish have taken hold on me: yet ^hthy commandments *are* my delights.

144 The righteousness of thy testimonies ⁱis everlasting: give me understanding, and I shall live.

D KOPH.

145 I cried with ^jmy whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 ^kI prevented the dawning of the morning, and cried: I hoped in thy word.

148 ^lMine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 ^mThou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old ⁿthat thou hast founded them for ever.

Y RESH.

153 ^aConsider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and ^bdeliver me: quicken me according to thy word.

155 Salvation ^cis far from the wicked: for they seek not thy statutes.

156 Great ^dare thy tender mercies,

O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not *decline* from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, **O LORD**, according to thy lovingkindness.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

♫ SCHIN.

161 *b*Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 *Great* peace have they which love thy law: *and* nothing shall offend them.

166 **LORD**, *I* have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

♫ TAU.

169 Let my cry come near before thee, **O LORD**: *give* me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for *I* have chosen thy precepts.

174 I have longed for thy salvation, **O LORD**; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 *I* have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

a v.51;
Psa.44.18.

b v.23;
1 Sam.24.11,
14; 26.18.

c Prov.3.2;
Isa.32.17.

d Heb. *they shall have no stumbling block.*

e v.174;
Gen.49.18.

f v.144.

g Josh.24.22;
Prov.1.29;
Lk.10.42.

h Isa.53.6;
Lk.15.4;
1 Pet.2.25.

i Gen.10.2;
Ezk.27.13.

j Gen.25.13;
Jer.49.28,29.

k Or, *Shall I lift up mine eyes to the hills?*

whence should my help come? My help cometh from the LORD.

l See Jer.3.23.

m 1 Sam.2.9;
Prov.3.23,26.

n Psa.127.1;
Isa.27.3.

o Isa.25.4.

p Psa.16.8;
109.31.

q Psa.91.5;
Isa.49.10;
Rev.7.16.

r Psa.41.2;
97.10; 145.20.

s Deut.28.6;
Prov.2.8;
3.6.

t Isa.2.3;
Zech.8.21.

u See 2 Sam. 5.9.

v Ex.23.17;
Deut.16.16.

PSALM 120.

A Song of *1*degrees.

IN my distress I cried unto the **LORD**, and he heard me.

2 Deliver my soul, **O LORD**, from lying lips, *and* from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in *Me*sech, *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* for peace: but when I speak, they *are* for war.

PSALM 121.

A Song of *1*degrees.

I^k**WILL** lift up mine eyes unto the hills, from whence cometh my help.

2 *My* help *cometh* from the **LORD**, which made heaven and earth.

3 *He* will not suffer thy foot to be moved: *he* that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The **LORD** *is* thy keeper: the **LORD** *is* *thy* shade *upon* thy right hand.

6 *The* sun shall not smite thee by day, nor the moon by night.

7 The **LORD** shall preserve thee from all evil: he shall *preserve* thy soul.

8 The **LORD** shall *preserve* thy going out and thy coming in from this time forth, and even for evermore.

PSALM 122.

A Song of *1*degrees of David.

I WAS glad when they said unto me, *Let* us go into the house of the **LORD**.

2 Our feet shall stand within thy gates, **O** Jerusalem.

3 Jerusalem is builded as a city that is *compact* together:

4 *When* the tribes go up, the tribes of the **LORD**, unto the testimony of Israel, to give thanks unto the name of the **LORD**.

¹ Literally, "of ascents." Perhaps chanted by the people as they went up to Jerusalem to the feasts. See, e.g. Psa. 122. 1, 2.

5 ^aFor there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God I will seek thy good.

PSALM 123.

A Song of ^bdegrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

PSALM 124.

A Song of ^bdegrees of David.

IF it had not been the LORD who was on our side, now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made heaven and earth.

PSALM 125.

A Song of ^bdegrees.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

PSALM 126.

A Song of ^bdegrees.

WHEN the LORD turned again the captivity of Zion, ^hwe were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in ^kjoy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM 127.

A Song of ^bdegrees for Solomon.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

^a Deut.17.8;
2 Chr.19.8.

^b See Psa.120,
title, note.

^c Psa.56.1,2;
57.3; Prov.
1.12.

^d Psa.91.3;
Prov.6.5.

^e Faith. Jon.
3.5. (Gen.
3.20; Heb.
11.39.)

^f Or, the scap-
pule. Cf. Prov.
22.8; Isa.14.5.

^g Psa.53.6; 85.
1; Hos.6.11.

^h Joel 3.1;
Acts 12.9.

ⁱ i.e. nations.

^j See Jer.31.9.

^k Or, singing.

^l Psa.121.1,
3.5.

^m Gen.3.17,19.

ⁿ Gen.33.5;
48.4; Josh.
24.3,4.

^o Deut.28.4.

PSALM 128.

A Song of ^adegrees.

BLESSED is every one that ^bfeareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be ^cas a fruitful vine by the sides of thine house: thy children ^dlike olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, ^ethou shalt see thy children's children, and peace upon Israel.

PSALM 129.

A Song of ^adegrees.

MANY a time have they afflicted me ^ffrom my youth, many Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be ^gas the grass upon the housetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.

PSALM 130.

A Song of ^adegrees.

OUT of the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be ^hfeared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

^a See Psa.120, be titled, *note*.

^b Psa.19,9, *note*.

^c Ezk.19.10.

^d Psa.52.8; 144.12.

^e Gen.50.23; Job 42.16.

^f See Ezk.23.3; Hos.2.15; 11.1.

^g Psa.37.2.

^h Psa.63.6; 119.147.

ⁱ Psa.86.5,15; Isa.55.7.

^j Ex.14.30, *note*; Isa.59.20, *note*.

^k Acts 7.46.

^l Psa.122.1,2.

^m *Righteousness (garment)*; Isa.11.5; (Gen.3.21; Rev.19.8.)

ⁿ Psa.89.3,4, 33; 110.4.

^o 2 Sam.7.12; 1 Ki.8.25; 2 Chr.6.16; Lk.1.69; Acts 2.30.

6 ^hMy soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than they that watch for the morning.*

7 Let Israel hope in the LORD: for with the LORD ⁱthere is mercy, and with him is plenteous ^jredemption.

8 And he shall redeem Israel from all his iniquities.

PSALM 131.

A Song of ^adegrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the LORD from henceforth and for ever.

PSALM 132.

A Song of ^adegrees.

LORD, remember David, and all his afflictions:

2 How he sware unto the LORD, and vowed unto the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, or slumber to mine eyelids.

5 ^kUntil I find out a place for the LORD, an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephrathah: we found it in the fields of the wood.

7 ^lWe will go into his tabernacles: we will worship at his footstool.

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with ^mrighteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 ⁿThe LORD hath sworn in truth unto David; he will not turn from it; ^oOf the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 ^oFor the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 ^bThis *is* my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 ^cI will also clothe her priests with salvation: ^dand her saints shall shout aloud for joy.

17 ^eThere will I make the horn of David to bud: ^fI have ordained a lamp for mine anointed.

18 His enemies will ^gI clothe with shame: but upon himself shall his crown flourish.

PSALM 133.

A Song of ^hdegrees of David.

BEHOLD, how good and how pleasant *it is* ⁱfor brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 ^jAs the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for ^kthere the LORD commanded the blessing, *even* life for evermore.

PSALM 134.

A Song of ^ldegrees.

BEHOLD, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM 135.

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, ^min the courts of the house of our God,

3 Praise the LORD; ⁿfor the LORD is good: sing praises unto his name; for *it is* pleasant.

4 ^oFor the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 ^pFor I know that the LORD is great, and *that our* Lord *is* above all gods.

6 ^qWhatsoever the LORD pleased,

^a Psa.48.1,2.

^b Psa.68.16.

^c v.9; Psa. 149.4; 2 Chr. 6.41.

^d 1 Sam.4.5.

^e Ezk.29.21; Lk.1.69.

^f See 1 Ki.11.36; 15.4; 2 Chr.21.7.

^g Psa.35.26; 109.29.

^h See Psa.120, title, *note*.

ⁱ Gen.13.8; Heb.13.1.

^j Deut.4.48.

^k Lev.25.21; Deut.28.8; Psa.42.8.

^l Psa.92.13; 96.8; 116.19.

^m Psa.119.68.

ⁿ Ex.19.5; Deut.7.6,7; 10.15.

^o Psa.95.3.

^p Psa.115.3.

^q Job 28.25,26; 38.24; Zech. 10.1.

^r Job 38.22.

^s Psa.78.51; 136.10; Ex.12.12,29.

^t Ex.7.-14.

^u Josh.12.7.

^v Psa.78.55; 136.21,22.

^w Psa.102.12; Ex.3.15.

^x Zech.8.14, *note*.

^y i.e. nations.

^z Psa.19.9, *note*.

^a 1 Chr.16.34,41; 2 Chr. 20.21.

^b Deut.10.17.

^c Gen.1.1,6; Prov.3.19; Jer.51.15.

that did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; ^zhe maketh lightnings for the rain; he bringeth the wind out of ^zhis treasuries.

8 ^zWho smote the firstborn of Egypt, both of man and beast.

9 ^zWho sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, ^zand all the kingdoms of Canaan:

12 ^zAnd gave their land for an heritage, an heritage unto Israel his people.

13 ^zThy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will ^zrepent himself concerning his servants.

15 The idols of the ^zheathen are silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: so is every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that ^zfear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM 136.

O GIVE thanks unto the LORD; for *he is* good: ^afor his mercy *endureth* for ever.

2 O give thanks unto ^bthe God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 ^cTo him that by wisdom made

the heavens: for his mercy *endureth* for ever.

6 ^aTo him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 ^bTo him that made great lights: for his mercy *endureth* for ever:

8 ^cThe sun to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 ^dTo him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

11 ^eAnd brought out Israel from among them: for his mercy *endureth* for ever:

12 ^fWith a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

13 ^gTo him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 ^hBut overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 ⁱTo him which smote great kings: for his mercy *endureth* for ever:

18 ^jAnd slew famous kings: for his mercy *endureth* for ever:

19 ^kSihon king of the Amorites: for his mercy *endureth* for ever:

20 ^lAnd Og the king of Bashan: for his mercy *endureth* for ever:

21 ^mAnd gave their land for an heritage: for his mercy *endureth* for ever:

22 ⁿEven an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 ^oWho remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath ^predeemed us from our enemies: for his mercy *endureth* for ever.

25 ^qWho giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM 137.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

^a Gen.1.9;
Psa.24.2;
Jer.10.12.

^b Gen.1.14.

^c Gen.1.16.

^d Psa.135.8;
Ex.12.29.

^e Ex.12.51;
13.3,17.

^f Ex.6.6.

^g Psa.78.13;
Ex.14.21,22.

^h Psa.135.9;
Ex.14.27.

ⁱ Psa.135.10,
11.

^j Deut.29.7.

^k Num.21.21.

^l Num.21.33.

^m Psa.135.12;
Jost.12.1.

ⁿ Psa.113.7;
Gen.8.1;
Deut.32.36.

^o Ex.14.30,
note; Isa.
59.20, note.

^p Psa.104.27;
145.15; 147.9.

^q Heb. the words of a song.

^r Ezk.3.26.

^s Jer.49.7;
Lam.4.22;
Ezk.25.12;
Oba.10;
Gen.36.1,
note.

^t Isa.13.1,6;
47.1; Jer.25.
12; 50.2.

^u Psa.102.15,
22.

^v Prov.3.34;
Jas.4.6;
1 Pet.5.5.

^w Psa.23.3,4.

^x Psa.57.2;
Phil.1.6.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us ^aa song; and they that wasted us *required* of us mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD'S song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my ^btongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of ^cEdom in the day of Jerusalem; who said, *Rase it, rase it, even* to the foundation thereof.

8 O daughter of Babylon, ^dwho art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

PSALM 138.

A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 ^aAll the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet ^bhath he respect unto the lowly: but the proud he knoweth afar off.

7 ^cThough I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 ^dThe LORD will perfect *that* which concerneth me: thy mercy, O LORD, *endureth* for ever: for-sake not the works of thine own hands.

PSALM 139.

To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known me.

2 ^aThou knowest my downsit-
ing and mine uprising, thou ^bunder-
standest my thought afar off.

3 Thou compassedst my path and
my lying down, and art acquainted
with all my ways.

4 For *there* is not a word in my
tongue, *but*, lo, O LORD, 'thou
knowest it altogether.

5 Thou hast beset me behind and
before, and laid thine hand upon
me.

6 *Such knowledge is too wonder-
ful for me; it is high, I cannot
attain unto it.*

7 *Whither shall I go from thy
'spirit? or whither shall I flee from
thy presence?*

8 If I ascend up into heaven, thou
art there; if I make my bed in ^hhell,
behold, thou *art* there.

9 *If I take the wings of the morn-
ing, and dwell in the uttermost
parts of the sea;*

10 Even there shall thy hand lead
me, and thy right hand shall hold
me.

11 If I say, Surely the darkness
shall cover me; even the night shall
be light about me.

12 Yea, ^hthe darkness hideth not
from thee; but the night shineth as
the day: the darkness and the light
are both alike to thee.

13 For thou hast possessed my
reins: thou hast covered me in my
mother's womb.

14 I will praise thee; for I am
fearfully *and* wonderfully made:
marvellous are thy works; and *that*
my soul knoweth right well.

15 *My substance was not hid
from thee, when I was made in
secret, and curiously wrought in
the lowest parts of the earth.*

16 Thine eyes did see my sub-
stance, yet being imperfect; and in
thy book all my *members* were
written, *which* in continuance were
fashioned, when as *yet there* was
none of them.

17 *How precious also are thy
thoughts unto me, O God! how
great is the sum of them!*

18 *If I should count them, they
are more in number than the sand:
when I awake, I am still with thee.*

19 *Surely thou wilt slay the*

^a 2 Ki.19.27.

^b Mt.9.4;
John 2.24,25.

^c Heb.4.13.

^d Psa.40.5;
131.1; Job
42.3.

^e Jer.23.24;
Jon.1.3.

^f Holy Spirit.
Isa.4.4.
(Gen.1.2;
Mai.2.15.)

^g Heb. Sheol.
See Hab.2.5,
note.

^h Job 26.6;
34.22; Dan.
2.22; Heb.4.
13.

ⁱ Job 10.8,9;
Ecc.11.5.

^j Psa.40.5.

^k Isa.11.4.

^l Jude 15.

^m Psa.26.2;
Job 31.6.

ⁿ Psa.5.8;
143.10.

^o Heb. man
of violences.

^p Psa.58.4;
Rom.3.13.

^q Psa.35.7;
57.6; 119;
110; 141.9;
Jer.18.22.

^r Deut.32.27.

^s Psa.9.4;
1 Ki.8.45.

wicked, O God: depart from me
therefore, ye bloody men.

20 For they ^sspeak against thee
wickedly, *and* thine enemies take
thy name in vain.

21 Do not I hate them, O LORD,
that hate thee? and am not I
grieved with those that rise up
against thee?

22 I hate them with perfect ha-
tred: I count them mine enemies.

23 ^mSearch me, O God, and know
my heart: try me, and know my
thoughts:

24 And see if *there be any*
wicked way in me, *and* lead me in
the way everlasting.

PSALM 140.

To the chief Musician, A Psalm
of David.

DELIVER me, O LORD, from the
evil man; ^opreserve me from
the violent man;

2 Which imagine mischiefs in
their heart; continually are they
gathered together *for* war.

3 They have sharpened their
tongues like a serpent; adders'
poison is under their ^hlips. Selah.

4 Keep me, O LORD, from the
hands of the wicked; preserve
me from the violent man; who
have purposed to overthrow my
goings.

5 ^oThe proud have hid a snare for
me, and cords; they have spread a
net by the wayside; they have set
gins for me. Selah.

6 I said unto the LORD, Thou *art*
my God: hear the voice of my sup-
plications, O LORD.

7 O God the Lord, the strength
of my salvation, thou hast covered
my head in the day of battle.

8 Grant not, O LORD, the desires
of the wicked: further not his
wicked device; ^olest they exalt
themselves. Selah.

9 *As for* the head of those that
compass me about, let the mis-
chief of their own lips cover
them.

10 Let burning coals fall upon
them: let them be cast into the
fire; into deep pits, that they rise
not up again.

11 Let not an evil speaker be
established in the earth: evil shall
hunt the violent man to overthrow
him.

12 I know ^sthat the LORD will
maintain the cause of the afflicted,
and the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM 141.

A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee ^aas incense; and ^bthe lifting up of my hands as the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of thy dainties.

5 ^cLet the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 ^dOur bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 ^eBut mine eyes are unto thee, O GOD the Lord: in thee is my ^ftrust; leave not my soul ^gdestitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal ^hescape.

PSALM 142.

ⁱMaschil of David; A Prayer when he was in the cave.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 ^jWhen my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld, but *there* was no man that would know me: refuge failed me; ^kno man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

6 Attend unto my cry; for I am

brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: ^lthe righteous shall compass me about; for thou shalt deal bountifully with me.

PSALM 143.

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: ^mfor in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 ⁿTherefore is my spirit overwhelmed within me; my heart within me is desolate.

5 ^oI remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul ^pthirsteth after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: ^qcause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I ^rflee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: ^sthy spirit is good; lead me into ^tthe land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

PSALM 144.

A Psalm of David.

BLESSED be the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:

2 My goodness, and my fortress;

^a Rev. 8.3.

^b Psa. 134.2;
1 Tim. 2.8.

^c Prov. 9.8;
19.25; 25.12;
Gal. 6.1.

^d 2 Cor. 1.9.

^e Psa. 25.15;
123.1,2;
2 Chr. 20.12.

^f Psa. 2.12,
note.

^g Heb. *make not my soul bare.*

^h Heb. *pass over.*

ⁱ *Maschil, instruction.*

^j Psa. 143.4.

^k Heb. *no man sought after my soul.*

^l Psa. 34.2.

^m Psa. 130.3;
Ex. 34.7;
Job 4.17;
9.2; 15.14;
25.4; Eccl.
7.20; Rom.
3.20; Gal.
2.16.

ⁿ Psa. 77.3;
142.3.

^o Psa. 77.5,
10,11.

^p Psa. 5.8.

^q Heb. *hide me with thee.*

^r Neh. 9.20.

^s Isa. 26.10.

my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 LORD, *what* is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man is like to vanity: *his* days are as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, *from* the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

9 I will sing *a* new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth; that our daughters *may be* as corner stones, polished *after* the similitude of a palace:

13 That our garners *may be* full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen *may be* strong to labour; that *there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 *Happy is that* people, that is in such a case: yea, happy is that people, whose God is the LORD.

PSALM 145.

David's *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 *Great is the LORD*, and greatly

to be praised; and *his* greatness is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 *Thy kingdom is an everlasting kingdom*, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him *in* truth.

19 He will fulfil the desire of them that *fear* him: he also will hear their cry, and will save them.

20 The LORD *preserveth* all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

PSALM 146.

PRAISE ye the LORD. *Praise the LORD*, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your *trust* in princes,

a Psa.8.4;
Job 7.17;
Heb.2.6.

b Psa.102.11.

c Psa.18.9;
Isa.64.1.

d Psa.54.3;
Mal.2.11.

e Psa.33.2,3;
40.3.

f Deut.33.29;
Psa.33.12;
65.4; 146.5.

g Psa.96.4;
147.5.

h Job 5.9;
9.10;
Rom.11.33.

i Psa.86.5,15;
103.8; Ex.
34.6,7;
Num.14.18.

j Psa.100.5;
Nah.1.7.

k Psa.146.10;
1 Tim.1.17.

l Heb. a kingdom of all ages.

m Deut.4.7.

n John 4.24.

o Psa.19.9,
note.

p Psa.31.23;
97.10.

q Psa.103.1.

r Psa.2.12,
note.

nor in the son of man, in whom *there* is no help.

4 His breath goeth forth, he returneth to his earth; in that very day ^ahis thoughts perish.

5 ^bHappy is *he* that *hath* the God of Jacob for his help, whose hope is in the LORD his God:

6 ^cWhich made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: ^dwhich giveth food to the hungry. ^eThe LORD looseth the prisoners:

8 ^fThe LORD openeth *the eyes* of the blind: the LORD ^graiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD ^hpreserveth the strangers; he relieveth the fatherless and widow: ⁱbut the way of the wicked he turneth upside down.

10 The LORD ^jshall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM 147.

PRAISE ye the LORD: for *it* is good to sing praises unto our God; for *it* is pleasant; and praise is comely.

2 The LORD doth build up Jerusalem: ^khe gathereth together the outcasts of Israel.

3 He ^lhealeth the broken in heart, and bindeth up their ^mwounds.

4 He ⁿtelleth the number of the stars; he calleth them all by *their* names.

5 Great is our Lord, and of great power: ^ohis understanding is infinite.

6 The LORD ^plifteth up the meek; he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 ^qWho covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He ^rgiveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that ^sfear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the

^a See 1 Cor. 2.6.

^b Psa.144.15; Jer.17.7.

^c Gen.1.1; Rev.14.7.

^d Psa.107.9.

^e Psa.68.6; 107.10,14.

^f Mt.9.30; John 9.7,32.

^g Psa.145.14; 147.6; Lk.13.13.

^h Psa.68.5; Deut.10.18.

ⁱ Psa.147.6.

^j Psa.10.16; 145.13; Ex.15.18; Rev.11.15.

^k Deut.30.3.

^l Psa.51.17; Isa.57.15; 61.1; Lk.4.18.

^m Heb. *griefs*.

ⁿ Gen.15.5; Isa.40.26.

^o Isa.40.28.

^p Psa.146.8,9.

^q Psa.104.13, 14; Job 38.26,27.

^r Psa.104.27, 28; 136.25; 145.15; Job 38.41.

^s Psa.19.9, *note*.

^t Psa.76.1; 78.5; 103.7; Deut.32.2-4.

^u Mal.4.4.

^v See Deut. 4.32-34; Rom.3.1,2.

^w Heb.1.4, *note*.

^x Isa.43.20.

^y Psa.8.1.

^z Heb. *exalted*.

^a Psa.75.10.

^b Psa.149.9.

^c Eph.2.17.

bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace *in* thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 ^hHe sheweth his word unto Jacob, ⁱhis statutes and his judgments unto Israel.

20 ^jHe hath not dealt so with any nation: and *as for* his judgments, they have not known them. Praise ye the LORD.

PSALM 148.

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his ^gangels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ^hye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for ⁱhis name alone is ^jexcellent; his glory is above the earth and heaven.

14 ^kHe also exalteth the horn of his saints, ^lthe praise of all his saints; ^meven of the children of Israel, a ⁿpeople near unto him. Praise ye the LORD.

PSALM 149.

PRAISE ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their ^aKing.

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD ^btaketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them ^dsing aloud upon their beds.

6 Let the high praises of God be in their mouth, and ^fa twoedged sword in their hand;

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains,

a Zech. 9.9;

Mt. 21.5.

b Psa. 35. 27.

c Psa. 132. 16.

d Job 35. 10.

e Heb. in their throat.

f Heb. 4. 12;

Rev. 1. 16.

g i. e. nations.

h Deut. 7. 1, 2.

i Psa. 148. 14.

j Psa. 145.

5. 6.

k Deut. 3. 24.

and their nobles with fetters of iron;

9 To ^hexecute upon them the judgment written: ⁱthis honour have all his saints. Praise ye the LORD.

PSALM 150.

PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 ^jPraise him for his mighty acts: praise him according to his excellent ^kgreatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

THIS collection of sententious sayings is divine wisdom applied to the earthly conditions of the people of God. That the Proverbs were Solomon's (1. 1) implies no more than that he gathered into orderly arrangement sayings already current amongst the people, the wisdom of the Spirit, perhaps through many centuries (Eccl. 12. 9). Chapters 25.-29. were current in Hezekiah's time (25. 1). Chapters 30. and 31. are by Agur and Lemuel.

The book is in six parts: I. To sons, 1.-7. II. The praise of wisdom, 8.-9. III. The folly of sin, 10.-19. IV. Warnings and instructions, 20.-29. V. The words of Agur, 30. VI. The words of King Lemuel, 31.

CHAPTER 1.

Part I. Instruction and exhortation to sons.

THE ^aproverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the ^bsimple, to the young man knowledge and ^cdiscretion.

5 ^aA wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their ^cdark sayings.

7 The ^ffear of the LORD is the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 ^aFor they *shall be* an ^hornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, ⁱconsent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the ^jgrave; and whole, ^kas those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the

B.C. 1000.

^a Prov.10.1; 25.1; 1 Ki. 4.32; Eccl. 12.9.

^b Prov.9.4.

^c Or, *advisedment.*

^d Prov.9.9.

^e Psa.78.2.

^f Also v.29. Psa.19.9, note.

^g Prov.3.22.

^h Heb. *an adding.*

ⁱ Gen.39.7; Psa.1.1; Eph.5.11.

^j Heb. *Sheol.* See Hab. 2, 5, note.

^k Psa.28.1; 143.7.

^l Isa.59.7; Rom.3.15.

^m Prov.15.27; 1 Tim.6.10.

ⁿ Prov.8.1; 9.3; John 7.37.

^o Joel 2.28.

^p Isa.65.12; 66.4; Jer.7.13; Zech.7.11.

^q Job 27.9; 35.12; Isa.1.15; Jer.11.11; 14.12; Ezk.8.18; Mic.3.4; Zech.7.13; Jas.4.3.

way with them; refrain thy foot from their path:

16 ^lFor their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 ^mSo are the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ⁿWisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, ^oI will pour out my spirit unto you, I will make known my words unto you.

24 ^pBecause I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 ^qThen shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

CHAPTER 2.

(To sons, continued.)

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked;

15 Whose ways are crooked, and they froward in their paths:

16 To deliver thee from the strange woman, even from the stranger which flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

B.C. 1000.

a Psa.112.7.

b Prov.4.21; 7.1.

c Also Prov. 3.7; Psa.19.9, note.

d Prov.30.5; Psa.84.11.

e 1 Sam.2.9; Psa.66.9.

f Prov.10.23; Jer.11.15; Rom.1.32.

g See 1 Ki.8.61, note.

h Prov.6.21; 7.3; Ex.13.9; Deut.6.8.

i Jer.17.1; 2 Cor.3.3.

j Psa.2.12, note.

k Jer.9.23.

l 1 Chr.23.9.

m Heb. medicine.

n Ex.22.29; 23.19; 34.26; Deut.26.2; Mic.3.10; Lk.14.13.

o Deut.28.8.

p vs.11.12; Job 5.17; Psa.94.12; Heb.12.5,6; Rev.3.19.

q Job 28.13

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

CHAPTER 3.

(To sons, continued.)

MY son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight of God and man.

5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

9 Honour the LORD with thy substance, and with the firstfruits of all thine increase:

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

13 Happy is the man that findeth wisdom, and the man that getteth understanding.

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right

hand; ^aand in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 ^bThen shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ^cWithhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 ^dSay not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ^eStrive not with a man without cause, if he have done thee no harm.

31 ^fEnvy thou not the ^goppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: ^hbut his secret *is* with the righteous.

33 The ⁱcurse of the LORD *is* in the house of the wicked: ^jbut he blesseth the habitation of the just.

34 Surely he scorneth the scorners: but he giveth ^kgrace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

CHAPTER 4.

(To sons, continued.)

HEAR, ^lye children, the instruction of a father, and attend to know understanding.

B.C. 1000.

^a Prov. 8.18;
^b 1 Tim. 4.8.

^c Prov. 10.9;
^d Psa. 37.24;
^e 91.11, 12.

^f Rom. 13.7;
^g Gal. 6.10.

^h Lev. 19.13;
ⁱ Deut. 24.15.

^j Rom. 12.18.

^k Prov. 24.1;
^l Psa. 37.1;
^m 73.3.

ⁿ Heb. a man
^o of violence.

^p Psa. 25.14.

^q Lev. 26.14;
^r Psa. 37.22;
^s Zech. 5.4;
^t Mal. 2.2.

^u Psa. 1.3.

^v Jas. 4.6;
^w 1 Pet. 5.5.

^x Prov. 1.8;
^y Psa. 34.11.

^z 1 Chr. 28.9;
^{aa} Eph. 6.4.

^{ab} 2 Thes. 2.10.

^{ac} Prov. 3.13, 14.

^{ad} 1 Sam. 2.30.

^{ae} Or, she shall
^{af} compass
^{ag} thee with a
^{ah} crown of
^{ai} glory.

^{aj} Mt. 5.14;
^{ak} Phil. 2.15.

^{al} 2 Sam. 23.4.

^{am} 1 Sam. 2.9;
^{an} Job 18.5, 6;
^{ao} Isa. 59.9, 10;
^{ap} Jer. 23.12;
^{aq} John 12.35.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only *beloved* in the sight of my mother.

4 ^aHe taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: ^blove her, and she shall keep thee.

7 ^cWisdom *is* the principal thing; *therefore* get wisdom; and with all thy getting get understanding.

8 ^dExalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: ^ea crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep *is* taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 ^aBut the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 ^bThe way of the wicked *is* as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.
21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and health to all their flesh.

23 Keep thy heart with all dili-

gence; for out of it are the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAPTER 5.

(To sons, continued.)

MY son, attend unto my wisdom, and bow thine ear to my understanding:

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

4 But her end is bitter as wormwood, sharp as a twowedged sword.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I nated in struction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

B.C. 1000.

a Or, all thy ways shall be ordered aright.

b Mal.2.7.

c Psa.55.21.

d Eccl.7.26.

e Prov.7.27.

f Heb. Sheol. See Hab.2.5, note.

g Heb. thy strength.

h Mal.2.14.

i Song 2.9; 4.5; 7.3.

j Heb. cry thou always in her love.

k Prov.15.3; 2 Chr.16.9; Job 31.4; 34.21; Jer. 16.17; 32.19; Hos. 7.2; Heb. 4.13.

l Or, so shalt thou prevail with thy friend.

m Job 12.7.

n Prov.24.33, 34.

o Prov.10.4; 13.4; 20.4.

p Heb. casteth forth.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAPTER 6.

(To sons, continued.)

MY son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 These six *things* doth the LORD hate: yea, seven are an abomination unto him:

17 A proud look, ^aa lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, ^bfeet that be swift in running to mischief,

19 ^cA false witness *that* speaketh lies, and he that soweth discord among brethren.

20 My son, ^dkeep thy father's commandment, and forsake not the law of thy mother:

21 ^eBind them continually upon thine heart, *and tie* them about thy neck.

22 ^fWhen thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 ^gFor the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25 ^hLust not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, ⁱhe shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

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CHAPTER 7.

(To sons, concluded.)

MY son, keep my words, and lay up my commandments with thee.

2 ^kKeep my commandments, and live; and my law as the apple of thine eye.

3 ^lBind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding.

8 Passing through the street near her corner; and he went the way to her house,

9 ^mIn the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

11 (She is loud and stubborn; ⁿher feet abide not in her house:

12 Now is *she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* with an impudent face said unto him,

14 *I have* peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman is not at home, he is gone a long journey:

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair speech she caused him to yield, ^owith the flattering of her lips she forced him.

22 He goeth after her ^pstraightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

^a Psa.120.2,3.^b Isa.59.7;
^c Rom.3.15.^c Prov.19.5,9;
^d Psa.27.12.^d Prov.1.8;
^e Eph.6.1.^e Prov.3.3;
^f 7.3.^f Prov.3.23,24.^g Psa.19.8;
^h 119.105.^h Mt.5.28.ⁱ Ezr.13.18.^j Ex.22.1,4.^k Prov.4.4;
^l Lev.18.5;
^m Isa.55.3.^l Deut.6.8.^m Job 24.15.ⁿ 1 Tim.5.13;
^o Tit.2.5.^o Psa.12.2.^p Heb. suadently.

23 Till a dart strike through his liver; ^aas a bird hasteth to the snare, and knoweth not that it is for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, ^bmany strong men have been slain by her.

27 Her house is the way to hell, going down to the chambers of death.

CHAPTER 8.

Part II. In praise of wisdom.

DOETH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness is ^aan abomination to my lips.

8 All the words of my mouth are in righteousness; *there is* nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 ^aFor wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 ^aThe fear of the LORD is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate.

14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

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^a Eccl.9.12.

^b Neh.13.26.

^c Heb. *Sheol*. See Hab.2.5, note.

^d Heb. *the abomination of my lips*. Prov. 3.14, 15; 4.5, 7; 16.16.

^e Job 28.15; Psa.19.10; 119.127.

^f Psa.19.9, note.

^g Dan.2.21; Rom.13.1.

^h 1 Sam.2.30; Psa.91.14; John 14.21.

ⁱ Jas.1.5.

^j Prov.3.16; Mt.6.33.

^k Prov.3.19; John 1.1.

^l Psa.2.6.

^m Job 15.7, 8.

ⁿ Gen.1.9, 10; Job 38.10, 11; Psa.33.7; 104.9; Jer.5.22.

^o Job 38.4.

^p John 1.1, 2, 18.

^q Mt.3.17; Col.1.13.

^r Psa.16.3.

^s Psa.119.1, 2; 128.1, 2; Lk. 11.28.

15 ^aBy me kings reign, and princes decree justice.

16 By me princes rule, and robles, *even* all the judges of the earth.

17 ^aI love them that love me; and ^bthose that seek me early shall find me.

18 ^aRiches and honour are with me; yea, durable riches and righteousness.

19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 ^bThe LORD possessed ¹me in the beginning of his way, before his works of old.

23 ^aI was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 ^aBefore the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set a compass upon the face of the deep:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 ^aWhen he gave to the sea his decree, that the waters should not pass his commandment: ^bwhen he appointed the foundations of the earth:

30 ^bThen I was by him, as one brought up *with him*; ^cand I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and ^dmy delights were with the sons of men.

32 Now therefore hearken unto me, O ye children: for ^ablessed are *they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

¹ That wisdom is more than the personification of an attribute of God, or of the will of God as best for man, but is a distinct adumbration of Christ, is sure to the devout mind. Prov. 8. 22-36, with John 1. 1-3; Col. 1. 17, can refer to nothing less than the Eternal Son of God.

35 For whose findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

CHAPTER 9.

(The praise of wisdom,
continued.)

WISDOM hath ^abuilt her house, she hath hewn out her seven pillars:

2 ^bShe hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso is simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 ^cCome, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man* *getteth* himself a blot.

8 ^dReprove not a scorner, lest he hate thee: ^erebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The *fear* of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 ^fIf thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear it.

13 A foolish woman is clamorous: *she* is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso is simple, let him turn in hither: and *as for* him that

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wanteth understanding, she saith to him,

17 ^hStolen waters are sweet, and bread eaten in secret is pleasant.

18 But he knoweth not that the *dead* are there; and *that* her guests are in the depths of hell.

CHAPTER 10.

Part III. The folly of wickedness; the wisdom of righteousness.

THE proverbs of Solomon. ^kA wise son maketh a glad father: but a ^lfoolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 ^mThe LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

4 He becometh poor that dealeth with a slack hand: ⁿbut the hand of the diligent maketh rich.

5 He that gathereth in summer is a wise son: *but* he that sleepeth in harvest is a son that causeth shame.

6 Blessings are upon the head of the just: ^obut violence covereth the mouth of the wicked.

7 ^pThe memory of the just is blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but ^qa prating fool shall fall.

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11 The mouth of a righteous *man* is a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but ^rlove covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

14 Wise *men* lay up knowledge: but the mouth of the foolish is near destruction.

15 ^sThe rich man's wealth is his

^a Mt. 16.18; Eph. 2.20-22; 1 Pet. 2.5.

^b Mt. 22.4.

^c v.2; Song 5.1; Isa. 55.1; John 6.27.

^d Mt. 7.6.

^e Psa. 141.5.

^f Psa. 19.9, note.

^g Prov. 16.25; Job 35.6,7.

^h Prov. 20.17.

ⁱ Prov. 2.18; 7.27.

^j Heb. Sheol. See Hab. 2, 5, note.

^k Prov. 15.20; 17.21,25; 19.13; 29.3, 15.

^l Psa. 10.14; 34.9,10; 37.25.

^m Prov. 13.4; 21.5.

ⁿ v.11; Esth. 7.8.

^o Psa. 112.6; Eccl. 8.10.

^p Heb. a fool of lips.

^q 1 Cor. 13.7.

^r Prov. 18.11; Job 31.24; Psa. 52.7; 1 Tim. 6.17.

¹ A "fool" in Scripture is never a mentally deficient person, but rather one arrogant and self-sufficient; one who orders his life as if there were no God. See, for illustration, Lk. 12. 16-20. The rich man was not mentally deficient, but he was a "fool" because he supposed that his soul could live on the things in the barn, giving no thought to his eternal wellbeing.

strong city: the destruction of the poor is their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He is *in* the way of life that keepeth instruction: but he that refuseth reproof erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, is a fool.

19 In the multitude of words there wanteth not sin: *but* he that refraineth his lips is wise.

20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

21 The lips of the righteous feed many: but fools die for want of wisdom.

22 *h* The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 *It* is as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: *but* the desire of the righteous shall be granted.

25 As the whirlwind passeth, so is the wicked no *more*: *but* the righteous is an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so is the slug-gard to them that send him.

27 *The* fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous *shall* be gladness: but the expectation of the wicked shall perish.

29 The way of the LORD is strength to the upright: but destruction *shall* be to the workers of iniquity.

30 *The* righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

CHAPTER 11.

(*The contrast of righteousness and wickedness, continued.*)

A FALSE balance is abomination to the LORD: but a just weight is his delight.

2 *When* pride cometh, then com-

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eth shame: but with the lowly is wisdom.

3 *The* integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 *h* Riches profit not in the day of wrath: but righteousness delivereth from death.

5 *The* righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6 *The* righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 *The* righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there* is shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there* is safety.

15 He that is surety for a stranger shall smart *for it*: and he that hateth suretiship is sure.

16 A gracious woman retaineth honour: and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that* is cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him *that* soweth righteousness *shall* be a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pur-sueth* it to his own death.

20 *They* that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked shall not be unpunished:

a Jas.3.2.

b Gen.24.35; 26.12;

Psa.37.22.

c Psa.145.19; Mt.5.6;

1 John 5.14, 15.

d v.30; Psa. 15.5; Mt.7. 24,25.

e Psa.19.9, note.

f Psa.37.22, 29; 125.1.

g Prov.15.11; 20.10,23; Lev.19.35, 38; Deut.25. 13-16.

h Prov.10.2; Eek.7.19; Zeph.1.18.

i See 1 Ki. 8.61, note.

j Hos.10.12; Gal.6.8.9; Jas.3.18.

but ^athe seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

23 The desire of the righteous is only good: *but* the expectation of the wicked is wrath.

24 There is that scattereth, and yet increaseth; and *there* is that withholdeth more than is meet, but *it* *tendeth* to poverty.

25 ^bThe liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 ^cHe that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that ^dtrusteth in his riches shall fall: but ^ethe righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous is a tree of life; and ^fhe that winneth souls is wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAPTER 12.

(*The contrast of righteousness and wickedness, continued.*)

WHOSO loveth instruction loveth knowledge: but he that hateth reproof is brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A ^gvirtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

5 The thoughts of the righteous are right: *but* the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

7 ^hThe wicked are overthrown, and are not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that

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^a Psa.112.2.

^b 2 Cor.9.6-10.

^c Amos 8.5,6.

^d Psa.2.12, note.

^e Psa.1.3; 52.8; 92.12; Jer.17.8.

^f Dan.12.3; 1 Cor.9.19; Jas.5.20.

^g Prov.31.23; 1 Cor.11.7.

^h Psa.37.36, 37; Prov.11.21; Mt.7.24-27.

ⁱ Deut.25.4.

^j Gen.3.19.

^k Prov.3.7; Lk.18.11.

^l Prov.19.9; Psa.52.5.

^m Prov.6.17; 11.20; Rev.22.15.

ⁿ Prov.10.4.

^o Prov.15.13.

^p Isa.50.4.

is of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

10 ⁱA righteous *man* regardeth the life of his beast: but the tender mercies of the wicked are cruel.

11 ^jHe that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* is void of understanding.

12 The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

15 ^kThe way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known: but a prudent *man* covereth shame.

17 *He that* speaketh truth sheweth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19 The lip of truth shall be established for ever: but ^la lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 ^mLying lips are abomination to the LORD: but they that deal truly are his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 ⁿThe hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 ^oHeaviness in the heart of man maketh it stoop: ^pbut a good word maketh it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life; and *in* the pathway *thereof* there is no death.

CHAPTER 13.

(*The contrast of righteousness and wickedness, continued.*)

A WISE son *heareth* his father's instruction: but *a* scorners *heareth* not rebuke.

2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 ^bThe soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness keepeth *him* *that* is upright in the way: but wickedness overthroweth the sinner.

7 ^dThere is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor *heareth* not rebuke.

9 The light of the righteous rejoiceth: ^ebut the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished: but he that gathereth ^fby labour shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

14 The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool ^glayeth open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be* to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished *is*

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a 1 Sam.2.25.

b Prov.10.4.

c Prov.11.3, 5.6.

d Prov.12.9.

e Prov.24.20; Job 18.5,6; 21.17.

f Or, candle.

g Heb. with the hand.

h Heb. spreadeth.

i Prov.28.8; Job 27.16, 17; Eccl. 2.26.

j Prov.19.18; 22.15; 23.13; 29.15,17.

k Psa.19.9, note.

l Prov.10.23.

m Heb. the bitterness of his soul.

n Rom.6.21.

sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 ^jHe that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAPTER 14.

(*The contrast of goodness and evil, continued.*)

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness ^kfeareth the LORD: but he *that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorners seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 ^lFools make a mock at sin: but among the righteous *there is* favour.

10 ^mThe heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man, but ⁿthe end thereof *are* the ways of death.

13 Even in laughter the heart *is* sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall

be *filled with his own ways*; and a good man *shall be satisfied* from himself.

15 The simple believeth every word; but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil; but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly; and a man of wicked devices is hated.

18 The simple inherit folly; but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour; *but* the rich *hath* many friends.

21 He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit; but the talk of the lips *tendeth* only to penalty.

24 The crown of the wise *is* their riches; *but* the foolishness of fools *is* folly.

25 A true witness delivereth souls; but a deceitful *witness* speaketh lies.

26 In the *fear* of the LORD *is* strong confidence; and his children shall have a place of refuge.

27 The *fear* of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour; but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding; but *he that is* hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh; but envy the rottenness of the bones.

31 *He that* oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.

32 The wicked *is* driven away in his wickedness; but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding; but *that which is* in the midst of fools *is* made known.

34 Righteousness exalteth a nation; but sin *is* a reproach to any people.

B.C. 1000.

a Prov.1.31; 12.14.

b Heb. *many are the lovers of the rich.*

c Also, Prov. 15.16; Psa.19. 9, note

d Prov.13.14.

e Prov.16.32; Jas.1.19.

f Prov.17.5; Mt.25.40,45.

g Mt.24.45,47.

h Prov.25.15; Jud.8.1-3.

i 1 Sam.25. 10; 1 Ki.12. 13-16.

j Heb. *belcheth.*

k Prov.5.21; Job 34.21; Jer.16.17; 32.19; Heb.4.13.

l Prov.21.27; 28.9; Isa. 1.11; 61.8; 66.3; Jer.6. 20; 7.22; Amos 5.22.

m Heb. *Sheol.* See Hab. 2. 5, note. Job 26.6; Psa.139.8.

n Prov.17.22.

o Prov.16.8; 31.37.16; 1 Tim.6.6.

p Prov.17.1.

35 *The king's favour is* toward a wise servant; but his wrath *is* against him that causeth shame.

CHAPTER 15.

(*The contrast of goodness and evil, continued.*)

A *SOFT* answer turneth away wrath; *but* grievous words stir up anger.

2 The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.

3 *The eyes of the LORD are* in every place, beholding the evil and the good.

4 A wholesome tongue *is* a tree of life; but perverseness therein *is* a breach in the spirit.

5 A fool despiseth his father's instruction; but he that regardeth reproof *is* prudent.

6 In the house of the righteous *is* much treasure; but in the revenues of the wicked *is* trouble.

7 The lips of the wise disperse knowledge; but the heart of the foolish *doeth* not so.

8 *The sacrifice of the wicked is* an abomination to the LORD; but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD; but he loveth him that followeth after righteousness.

10 Correction *is* grievous unto him that forsaketh the way; *and* he that hateth reproof shall die.

11 *Hell* and destruction *are* before the LORD; how much more then the hearts of the children of men?

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 *A merry heart* maketh a cheerful countenance; but by sorrow of the heart the spirit *is* broken.

14 The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil; but he that *is* of a merry heart *hath* a continual feast.

16 *Better is* little with the fear of the LORD than great treasure and trouble therewith.

17 *Better is* a dinner of herbs where love *is*, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife; but *he that is* slow to anger appeaseth strife.

19 The way of the slothful man is as an hedge of thorns; but the way of the righteous is made plain.

20 A wise son maketh a glad father; but a foolish man despiseth his mother.

21 Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed; but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!

24 The way of life is above to the wise, that he may depart from hell beneath.

25 The LORD will destroy the house of the proud; but he will establish the border of the widow.

26 The thoughts of the wicked are an abomination to the LORD; but the words of the pure are pleasant words.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things.

29 The LORD is far from the wicked; but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding.

33 The fear of the LORD is the instruction of wisdom; and before honour is humility.

CHAPTER 16.

(The contrast of goodness and evil, continued.)

THE preparations of the heart in man, and the answer of the tongue, is from the LORD.

2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

3 Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.

B.C. 1000.

5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

6 By mercy and truth iniquity is purged; and by the fear of the LORD men depart from evil.

7 When a man's ways please the LORD; he maketh even his enemies to be at peace with him.

8 Better is a little with righteousness than great revenues without right.

9 A man's heart deviseth his way; but the LORD directeth his steps.

10 A divine sentence is in the lips of the king; his mouth transgresseth not in judgment.

11 A just weight and balance are the LORD's: all the weights of the bag are his work.

12 It is an abomination to kings to commit wickedness; for the throne is established by righteousness.

13 Righteous lips are the delight of kings; and they love him that speaketh right.

14 The wrath of a king is as messengers of death; but a wise man will pacify it.

15 In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

16 How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

17 The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul.

18 Pride goeth before destruction, and an haughty spirit before a fall.

19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good; and whoso trusteth in the LORD, happy is he.

21 The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

22 Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.

26 He that laboreth laboreth

^a Eph. 5.15.

^b Phil. 3.20; Col. 3.1,2.

^c Heb. Sheol. Sec Hab. 2. 5, note.

^d Isa. 5.8; Jer. 17.11.

^e 1 Pet. 3.15.

^f Psa. 19.9, note.

^g 1 Sam. 16.7.

^h Heb. roll.

ⁱ Isa. 43.7; Rom. 11.36.

^j Job 21.30; Rom. 9.22.

^k Prov. 6.17; 8.13.

^l Prov. 15.16; Psa. 37.16.

^m Prov. 20.24; Psa. 37.23; Jer. 10.23.

ⁿ Heb. divination.

^o Job 29.23; Zech. 10.1.

^p Prov. 8.11, 19.

^q Psa. 2.12, note.

for himself; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man soweth strife: and ^aa whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 ^bThe hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAPTER 17.

(*The contrast of goodness and evil, continued.*)

BBETTER *is* a dry morsel, and quietness therewith, than an ^chouse full of sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 ^dThe fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 ^eWhoso mocketh the poor reproacheth his Maker: ^f*and* he that is glad at calamities shall not be ^gunpunished.

6 ^hChildren's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift *is* as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

B.C. 1000.

12 ⁱLet a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 ^jWhoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is* as when one letteth out water: therefore leave off contention, before it be meddled with.

15 ^kHe that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: ^l*and* he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 ^mA rrrery heart *doeth* good *like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 ⁿA foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 ^oHe that hath knowledge spareth his words: *and* a man of understanding *is* of an excellent spirit.

28 Even a fool, when he holdeth his peace, *is* counted wise: *and* he that shutteth his lips *is* *esteemed* a man of understanding.

CHAPTER 18.

(*The contrast of goodness and evil, continued.*)

THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

^a Prov.17.9.

^b Prov.20.29.

^c i.e. feasting.

^d Prov.27.21;
Psa.26.2;
Jer.17.10;
Mal.3.3.

^e Prov.14.31.

^f Job 31.29;
Oba.12.

^g Heb. held innocent.

^h Psa.127.3;
128.3.

ⁱ Hos.13.8.

^j Psa.109.4,
5; Jer.18.20.
See also
Rom.12.17;
1 Thes.5.15;
1 Pet.3.9.

^k Prov.24.24;
Ex.23.7;
Isa.5.23.

^l Jas.3.8.

^m Prov.12.25;
15.13,15.

ⁿ v.21;
Prov.10.1;
15.20; 19.13.

^o Jas.1.19.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

5 *It* is not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth, calleth for strokes.

7 A fool's mouth is his destruction, and his lips are the snare of his soul.

8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the LORD is a strong tower: the righteous runneth into it, and is safe.

11 The rich man's wealth is his strong city, and as an high wall in his own conceit.

12 Before destruction the heart of man is haughty, and before honour is humility.

13 He that answereth a matter before he heareth it, it is folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that* is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

22 Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

23 The poor useth intreaties; but the rich answereth roughly.

B.C. 1000.

a Or, whisperer.

b Or, like as when men are wounded.

c 2 Sam. 22.3, 51; Psa. 18.2; 61.3, 4; 91.2; 144.2.

d John 7.51.

e Prov. 17.8; 21.14; Gen. 32.20; 1 Sam. 25.27.

f Mt. 12.37.

g Prov. 19.14; 31.10.

h Jas. 2.3.

i Prov. 17.17.

j Prov. 14.20.

k v. 9; Prov. 6.19; 21.28; Ex. 23.1; Deut. 19.16, 19.

l Prov. 17.8; 18.16; 21.14.

m Hos. 14.5.

n Prov. 18.22.

o Lk. 10.28; 11.28.

p Prov. 28.27; Eccl. 11.1; Mt. 10.42; 25.40; 2 Cor. 9.6-8; Heb. 6.10.

24 A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.

CHAPTER 19.

(The contrast of goodness and evil, continued.)

BBETTER is the poor that walketh in his integrity, than *he that* is perverse in his lips, and is a fool.

2 Also, *that* the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

3 The foolishness of man perverteth his way; and his heart fretteth against the LORD.

4 Wealth maketh many friends; but the poor is separated from his neighbour.

5 A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince; and every man is a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

12 The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

13 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

14 House and riches are the inheritance of fathers: and a prudent wife is from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

18 Chasten thy son while there is

hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There* are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man is his kindness: and a poor man is better than a liar.

23 *The* fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth *his* father, and chaseth away *his* mother, is a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction that *causeth* to err from the words of knowledge.

28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

CHAPTER 20.

Part IV. Warnings and instructions.

WINE *is* a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It* is an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 *The* just *man* walketh in his integrity: his children are blessed after him.

B.C. 1000.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 *Who* can say, I have made my heart clean, I am pure from my sin?

10 *Divers* weights, and *divers* measures, both of them are alike abomination to the LORD.

11 Even a child is known by his doings, whether his work be pure, and whether *it* be right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 *It* is naught, *it* is naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: *but* the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with good advice inake war.

19 He that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him *that* flattereth with his lips.

20 *Whoso* curseth his father or his mother, *his* lamp shall be put out in obscure darkness.

21 *An* inheritance *may* be gotten hastily at the beginning; *but* the end thereof shall not be blessed.

22 *Say* not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers weights are an abomination unto the LORD; and a false balance is not good.

24 Man's goings are of the LORD; how can a man then understand his own way?

25 *It* is a snare to the man who devoureth *that* which is holy, and after vows to make enquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 *The* spirit of man is the candle of the LORD, searching all the inward parts of the belly.

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men is

a Prov. 16.1,9;
Job 23.13;
Psa. 33.10,11;
Isa. 14.26,27;
46.10;
Acts 5.39;
Heb. 6.17.

b Psa. 19.9,
note.

c Heb. will be
cunning.

d Prov. 23.29,
30; Gen. 9.21;
Isa. 28.7;
Hos. 4.11.

e Prov. 18.4.

f Prov. 25.14;
Mt. 6.2; Lk.
18.11.

g 2 Cor. 1.12.

h 1 Ki. 8.46;
2 Chr. 6.36;
Job 9.30; 14.
4; Psa. 51.5;
Eccl. 7.20;
1 John 1.8.

i v. 23; Prov.
11.1; 16.11;
Deut. 25.13;
Mic. 6.10,11.
Heb. a stone
and a stone.

j Heb. an
ephah and
an ephah.

k Prov. 3.15;
8.11; Job 28.
12,16-19.

l Rom. 16.18.

m Ex. 21.17;
Lev. 20.9;
Mt. 15.4.

n Prov. 24.20;
Job 18.5,6.

o Prov. 28.20.

p Hab. 2.6.

q Prov. 17.13;
24.29; Deut.
32.35; Rom.
12.17,19;
1 Thes. 5.15;
1 Pet. 3.9.

r 2 Sam. 16.12.

s 1 Cor. 2.11.

their strength: and the beauty of old men *is* the grey head.

30 The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

CHAPTER 21.

(Warnings and instructions, continued.)

THE king's heart *is* in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 ^aTo do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 An high look, and a proud heart, and the ^bplowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but as *for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

10 ^cThe soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 When the scorner *is* punished, the simple *is* made wise: and when the wise *is* instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: but God overthroweth the wicked *for* their wickedness.

13 ^dWhoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the ^ejust to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

B.C. 1000.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 ^fHe that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise *man* scaleteth the city of the mighty, and casteth down the strength of the confidence thereof.

23 ^gWhoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner *is* his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The ^hsacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but as *for* the upright, he directeth his way.

30 *There is* no wisdom nor understanding nor counsel against the LORD.

31 The horse *is* prepared against the day of battle: but safety *is* of the LORD.

CHAPTER 22.

(Warnings and instructions, continued.)

A GOOD name *is* rather to be chosen than great riches, and loving favour rather than silver and gold. x

2 ^kThe rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent *man* foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility *and* the ^lfear of the LORD *are* riches, and honour, and life.

5 Thorns *and* snares *are* in the way of the froward; he that doth keep his soul shall be far from them.

6 ^mTrain up a child in the way he

^a Prov. 24.12; Lk. 16.15.

^b Prov. 15.8; 1 Sam. 15.22; Psa. 50.8; Isa. 1.11; Hos. 6.6; Mic. 6.7,8.

^c Or, the light of the wicked.

^d Jas. 2.16.

^e Mt. 16.30,33; Jas. 2.13.

^f Righteousness. vs. 15, 21; Eccl. 7. 20. (Gen. 6.9; Lk. 2.25.)

^g Prov. 15.9; Mt. 5.6.

^h Prov. 12.13; 13.3; 18.21; Jas. 3.2.

ⁱ Psa. 50.; 2 Cor. 9.6,15.

^j Eccl. 7.1.

^k Prov. 29.13; 1 Cor. 12.21.

^l Prov. 14.31; Job 31.15.

^m Psa. 19.9, note.

ⁿ Eph. 6.4; 2 Tim. 3.15.

should go; and when he is old, he will not depart from it.

7 ^aThe rich ruleth over the poor, and the borrower is servant to the lender.

8 He that soweth iniquity shall reap vanity; and the rod of his anger shall fall.

9 ^bHe that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.

13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child; *but* the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches*, and he that giveth to the rich, *shall* surely come to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 *For it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That thy *trust* may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 ^cThat I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 ^dRob not the poor, because he is poor: neither oppress the afflicted in the gate:

23 ^eFor the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay,

B.C. 1000.

a Jas.2.6.

b 2 Cor.9.6.

c Psa.2.12, note.

d Lk.1.3,4.

e 1 Pet.3.15.

f Ex.23.6; Job 31.16,21.

g Zech.7.10; Mal.3.5.

h Prov.23.10; Deut.19.14; 27.17.

i Heb. obscure men.

j Prov.28.20; 1 Tim.6.9,10.

k Deut.15.9.

l Prov.9.8; Mt.7.6.

m Prov.22.28; Deut.19.14; 27.17.

n Heb. goel, Redemp. (Kinsman type). Isa. 59.20, note.

o Heb. Sheol. See Hab.2. 5, note.

p Psa.19.9, note.

why should he take away thy bed from under thee?

28 ^aRemove not the ancient landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before *mean men*.

CHAPTER 23.

(Warnings and instructions, continued.)

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 ^aLabour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings: they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* ^ban evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 ^cSpeak not in the ears of a fool: for he will despise the wisdom of thy words.

10 ^dRemove not the old landmark; and enter not into the fields of the fatherless:

11 For their ^eredeemer is mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from ^fhell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners: but *be thou* in the ^gfear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 ^aBe not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a *man* with rags.

22 Harken unto thy father that begat thee and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not; also wisdom, and instruction, and understanding.

24^c The father of the righteous shall greatly rejoice; and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 ^bThey that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt *it* not: when shall I awake? I will seek *it* yet again.

CHAPTER 24.

(Warnings and instructions, continued.)

BE not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

B.C. 1000.

^a Isa. 5.22;
Mt. 24.49;
Lk. 21.34;
Rom. 13.13;
Eph. 5.18.

^b Prov. 20.1;
Eph. 5.18.

^c Prov. 21.22;
Eccl. 9.16.

^d Prov. 14.6;
Psa. 10.5.

^e Rom. 1.30.

^f Psa. 82.4;
Isa. 58.6, 7;
1 John 3.16.

^g Job 34.11;
Psa. 62.12;
Jer. 32.19;
Rom. 2.6;
Rev. 2.23;
22.12.

^h Job 5.19;
Psa. 34.19;
37.24;
Mic. 7.8.

ⁱ Prov. 17.5;
Job 31.29;
Psa. 35.15, 19;
Oba. 12.

^j Psa. 19.9,
note.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 ^aA wise man *is* strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war; and in multitude of counsellors *there is* safety.

7 ^dWisdom is too high for a fool: he openeth not his mouth in the gate.

8 He that ^edeviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* small.

11 ^fIf thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 *If* thou sayest, Behold, we knew *it* not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to every man ^gaccording to his works?

13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:

14 *So shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

16 ^hFor a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief.

17 ⁱRejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil men, neither be thou envious at the wicked;

20 For there shall be no reward to the evil man; the candle of the wicked shall be put out.

21 My son, ^jfear thou the LORD and the king: and meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to

the wise. ^a*It is not good to have respect of persons in judgment.*

24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him;

25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26 Every man shall kiss his lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; ^band deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and considered it well: I looked upon it, and received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

CHAPTER 25.

(Warnings and instructions, continued.)

^dTHESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 ^e*It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.*

3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

4 ^fTake away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked from before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great men:

7 ^gFor better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

8 ^hGo not forth hastily to strive,

B.C. 1000.

lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 ⁱDebate thy cause with thy neighbour *himself*; and ^jdiscover not a secret to another:

10 Lest he that heareth it put thee to shame, and thine infamy turn not away.

11 ^kA word fitly spoken is like apples of gold in pictures of silver.

12 As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift is ^llike clouds and wind without rain.

15 ^mBy long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that ⁿsingeth songs to an heavy heart.

21 ^oIf thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, ^pand the LORD shall reward thee.

23 The north wind driveth away rain: so ^qdoth an angry countenance a backbiting tongue.

24 ^rIt is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

27 ^sIt is not good to eat much honey: so for men to search their own glory is *not* glory.

^a Prov.18.5;

28.21;

Lev.19.15;

Deut.1.17;

16.19;

John 7.24.

^b Eph.4.25.

^c Prov.20.22;

Mt.5.39,44;

Rom.12.17,

19.

^d 1 Ki.4.32.

^e Deut.29.29;

Rom.11.33.

^f 2 Tim.2.21.

^g Lk.14.8-10.

^h Prov.17.14;

Mt.5.25.

ⁱ Mt.5.25;

18.15.

^j Or, discover not the secret of another.

^k Prov.15.23;

Isa.50.4.

^l Jude 12.

B.C. 700.]

^m Prov.15.1;

16.14; Gen.

32.4; 1 Sam.

25.24.

ⁿ Dan.6.18;

Rom.12.15.

^o vs.21,22;

Mt.5.44;

Rom.12.20.

^p 2 Sam.16.12.

28 ^oHe that *hath* no rule over his own spirit is *like* a city that is broken down, and without walls.

CHAPTER 26.

(Warnings and instructions, continued.)

AS snow in summer, and ^bas rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, ^cso the curse causeless shall not come.

3 ^aA whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 ^dAnswer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great **God** that formed all things both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 ^eSeest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The slothful **man** saith, *There is* a lion in the way; a lion *is* in the streets.

14 As the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 ^fThe slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad **man** who casteth firebrands, arrows, and death,

19 So *is* the man that deceiveth his neighbour, and saith, ^g"Am not I in sport?"

20 Where no wood is, *there* the

B.C. 700.

^a Prov. 16.32.^b 1 Sam. 12.17.^c Num. 23.8.^d Mt. 16.1-4; 21.24-27.^e 2 Pet. 2.22.^f Prov. 29.20; Lk. 18.11; Rom. 12.16; Rev. 3.17.^g Prov. 19.24.^h Eph. 5.4.ⁱ Prov. 15.18; 29.22.^j Prov. 28.10; Psa. 7.15, 16; 9.15; 10.2; 57.6. Eccl. 10.8.^k Lk. 12.19, 20; Jas. 4.13.^l Prov. 25.27.^m Heb. *wrath is cruelty and anger an overflowing.*ⁿ 1 John 3.12.^o Prov. 28.23; Gal. 2.14.^p Heb. *from the counsel of the soul.*^q Prov. 10.1; 23.15, 24.

fire goeth out: so where *there is* no talebearer, the strife ceaseth.

21 ^rAs coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart are *like* a potsherd covered with silver dress.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 ^sWhoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAPTER 27.

(Warnings and instructions, continued.)

BOAST ^tnot thyself of to morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

4 ^uWrath is cruel, and anger is outrageous; ^vbut who *is* able to stand before envy?

5 ^wOpen rebuke *is* better than secret love.

6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend ^yby hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour *that is* near than a brother far off.

11 ^zMy son, be wise, and make

my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 ^aA continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 ^bWhoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 ^cHell and destruction are never full; so the eyes of man are ^dnever satisfied.

21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 ^eThe hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 *And thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

CHAPTER 28.

(Warnings and instructions, continued.)

THE ^fwicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and*

B.C. 700.

^a Prov.19.13.

^b 1 Cor.9.7,13.

^c Prov.30.16; Hab.2.5. Heb. *Sheol*. See Hab.2.5, note.

^d Heb. *not*.

^e Psa.104.14.

^f Lev.26.17, 36; Psa.53.5.

^g Mt.18.28.

^h 1 Ki.18.18, 21; Mt.3.7; 14.4; Eph. 5.11.

ⁱ John 7.17; 1 Cor.2.15; 1 John 2.20, 27.

^j Prov.13.22; Job 27.16,17; Eccl.2.26.

^k Zech.7.11.

^l Prov.15.8; Psa.66.18; 109.7.

^m Psa.32.3,5; 1 John 1.8-10.

ⁿ 1 Pet.5.8.

^o v.22; Prov. 13.11; 20.21; 23.4; 1 Tim.6.9.

knowledge the state *thereof* shall be prolonged.

3 ^aA poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked: ^bbut such as keep the law contend with them.

5 Evil men understand not judgment: but ^cthey that seek the LORD understand all *things*.

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though *he be* rich.

7 Whoso keepeth the law *is* a wise son: but *he that is* a companion of riotous *men* shameth his father.

8 ^dHe that by usury and unjust gain increaseth his substance, he shall gather *it* for him that will pity the poor.

9 ^eHe that turneth away his ear from hearing the law, ^eeven his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man *is* hidden.

13 ^fHe that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that feareth alway: but *he that* hardeneth his heart shall fall into mischief.

15 ^gAs a roaring lion, and a ranging bear; so *is* a wicked ruler over the poor people.

16 The prince that waiteth understanding *is* also a great oppressor: *but* *he that* hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but *he that* followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: ^hbut *he that* maketh haste to be rich shall not be innocent.

21 To have respect of persons *is*

not good: for for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his ^atrust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 ^bHe that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

CHAPTER 29.

(Warnings and instructions, continued.)

HE, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a snare: but wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 ^aThe bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

B.C. 700.

^a Psa.2.12, note; also Prov.29.25.

^b Prov.19.17; 22.9; Deut. 15.7.

^c Job 29.16; 31.13; Psa.41.1.

^d Gen.4.5,8; 1 John 3.12.

^e Psa.37.36; 58.10; 91.8; 92.11.

^f 1 Sam.3.1; Amos 8.11, 12.

^g Prov.26.12.

^h Prov.15.33; 18.12; Isa.56.2; Dan.4.30; Mt.23.12; Lk.14.11; 18.14;

Acts 12.23; Jas.4.6,10; 1 Pet.5.5.

ⁱ Prov.31.1.

^j John 3.13.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left to *himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: ^bbut the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 ^cWhere *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty in his words? ^d*there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 ^eA man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of a man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

26 Many seek the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER 30.

Part V. The words of Agur.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely *I am* more brutish than any man, and have not the understanding of a man.

3 *I* neither learned wisdom, nor have the knowledge of the holy.

4 ^aWho hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who

hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

5 ^aEvery word of God is ^bpure: he is a ^cshield unto them that put their ^dtrust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 ^eLest I be full, and deny *thee*, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 ^fAccuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is a generation that* curseth their father, and doth not bless their mother.

12 *There is a generation that* are pure in their own eyes, and yet is not washed from their filthiness.

13 *There is a generation, O* how lofty are their eyes! and their eyelids are lifted up.

14 *There is a generation, whose teeth are as swords, and their jaw teeth as knives, ^gto devour the poor from off the earth, and the needy from among men.*

15 The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea, four things* say not, *It is enough*:

16 The ^hgrave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is enough*.

17 ⁱThe eye *that* mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 *Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.*

B.C. 700.

^a Psa. 12.6; 18.30; 19.8; 119.140.

^b Heb. *puri-fied*.

^c Psa. 18.30; 84.11; 115.9-11.

^d Psa. 2.12, note.

^e Deut. 8.12, 14.17; 31.20; 32.15; Neh. 9.25, 26; Job 31.24; Hos. 13.6.

^f Heb. *hurt not with thy tongue*.

^g Psa. 14.4; Amos 8.4.

^h Heb. *Sheeol*. See Hab. 2.5, note.

ⁱ Prov. 20.20; 23.22; Gen. 9.22; Lev. 20.9.

^j Heb. *made wise*.

^k Prov. 6.6.

^l Psa. 104.18.

^m Job 21.5; 40.4.

[B.C. 1015.

ⁿ Eccl. 10.17; Hos. 4.11.

^o Heb. *bitter of soul*. 1 Sam. 1.10.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which* are little upon the earth, but they are ^jexceeding wise:

25 ^kThe ants *are* a people not strong, yet they prepare their meat in the summer;

26 ^lThe conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in king's palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which* is strongest among beasts, and turneth not away for any;

31 A greyhound; an he goat also; and a king, against whom *there* is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, ^mlay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

CHAPTER 31.

Part VI. The words of King Lemuel.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 ⁿ*It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:*

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of ^oheavy hearts.

7 Let him drink, and forget his

poverty, and remember his misery no more.

8 "Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

B.C. 1015.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

29 Many laughers have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

a Job 29.15,16.

b 1 Sam.19.4;
Esth.4.16.c Lev.19.15;
Deut.1.16.d Job 29.12;
Isa.1.17;
Jer.22.16.e Psa.2.12,
note.

f Rom.12.11.

g Lk.12.42.

h Heb. fast-
eth.i Eph.4.28;
Heb.13.16.

j Prov.12.4.

k Or, have
gotten
riches.l Psa.19.9,
note.

ECCLESIASTES;

1 1]

OR, THE PREACHER.

[1 17

THIS is the book of man "under the sun," reasoning about life; it is the best man can do, with the knowledge that there is a holy God, and that He will bring everything into judgment. The key phrases are "under the sun"; "I perceived"; "I said in my heart." Inspiration sets down accurately what passes, but the conclusions and reasonings are, after all, man's. That those conclusions are just in declaring it "vanity," in view of judgment, to devote life to earthly things, is surely true; but the "conclusion" (12. 13) is legal, the best that man apart from redemption can do, and does not anticipate the Gospel. Ecclesiastes is in five parts: I. Theme, 1. 1-3. II. Theme proved, 1. 4-3. 22. III. Theme unfolded in the light of human sufferings, hypocrisies, uncertainties, poverty and riches, 4. 1-10. 20. IV. The best thing possible to the natural man apart from God, 11. 1-12. 12. V. The best thing possible to man under the law, 12. 13, 14.

CHAPTER 1.

Part I. The theme: All is vanity.

THE words of the Preacher, the son of David, king in Jerusalem.

2 ¹Vanity of vanities, saith the Preacher, vanity of vanities; ^aall is vanity.

3 ^bWhat profit hath a man of all his labour which he taketh under the sun?

Part II. The theme proved: (1) by the transitoriness of all things.

4 *One generation passeth away, and another generation cometh: but ^athe earth abideth for ever.*

5 The sun also ariseth, and the sun goeth down, and ^dhasteth to his place where he arose.

6 ^eThe wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

8 All things are full of labour; man cannot utter it: ^fthe eye is not satisfied with seeing, nor the ear filled with hearing.

9 ^gThe thing that hath been, it is *that* which shall be; and that which is done is that which shall be done; and *there* is no new *thing* under the sun.

B.C. 977.

^a Rom.8.20.

^b Eccl.2.22; 3.9.

^c Psa.104.5; 119.90.

^d Heb. *panteth*.

^e John 3.8.

^f Prov.27.20.

^g Eccl.3.15.

^h Gen.3.19; Eccl.3.10.

ⁱ Eccl.2.3,12; 7.23,25; 1 Thes.5.21.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There* is no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

(*The proof, continued: (2) evil remains despite power, wisdom, and knowledge.*)

12 I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: ^hthis sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 *That which* is crooked cannot be made straight; and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 ⁱAnd I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

¹ "Vanity," in Ecclesiastes, and usually in Scripture, means, not foolish pride, but the emptiness in final result of all life apart from God. It is to be born, to toil, to suffer, to experience some transitory joy, which is as nothing in view of eternity, to leave it all, and to die. See Rom. 8. 20-22.

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

CHAPTER 2.

(*The proof, continued: (3) pleasure ends in emptiness.*)

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, *It is mad:* and of mirth, *What doeth it?*

3 I sought in mine heart ^bto give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

(*The proof, continued: (4) riches and great works give no enduring satisfaction.*)

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 ^aSo I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and ^cthis was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and ^dthere was no profit under the sun.

B.C. 977.

(*The proof, continued: (5) wisdom is better than folly, but both have an end.*)

12 And I turned myself to behold wisdom, and ^emadness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 ^fThe wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that ^gone event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For ^hthere is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise ⁱman? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labour which I had taken under the sun: because ^jI should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

22 ^kFor what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ^lThere is nothing better for a man, than that he should eat and drink, and ^mthat he should make his soul enjoy good in his labour.

^a Lk.12.19.

^b Heb. to draw my flesh with wine.

^c 1 Ki.9.28; 10.10,14,21.

^d Eccl.1.1.C.

^e Eccl.3.22; 5.18; 9.9.

^f Eccl.1.2,14.

^g Eccl.1.17; 7.25.

^h Eccl.8.1; Prov.17.24.

ⁱ Eccl.9.2,3; Psa.49.10.

^j Psa.49.10.

^k Eccl.1.3; 3.9.

^l Or, delight his senses.

This also I saw, that it was from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For God giveth to a man that is good ^ain his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that ^bhe may give to him that is good before God. This also is vanity and vexation of spirit.

CHAPTER 3.

(The proof, continued; (6) the weary round of life.)

TO every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and ^ca time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and ^da time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; ^ea time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the ^fworld in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: ^gnothing can be put to it, nor any thing taken from it: and God doeth it, that men should ^hfear before him.

B.C. 977.

^a Heb. before Him. Gen. 7.1; Lk.1.6.

^b Job 27.16,17; Prov.28.8.

^c Heb.9.27.

^d Joel 2.16; 1 Cor.7.5.

^e Amos 5.13.

^f Lk.14.26.

^g i.e. ages.

^h Jas.1.17.

ⁱ Psa.19.9, note.

^j Rom.2.6-8; 2 Cor.5.10; 2 Thes.1.6,7.

^k Eccl.2.16; Psa.49.12, 20; 73.22.

^l Gen.3.19.

^m Heb. of the sons of man.

ⁿ Eccl.3.16; 5.8.

^o Heb. hand.

^p Heb. all the rightness of work.

^q Heb. this is the envy of a man from his neighbour.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 And moreover I saw under the sun the place of judgment, *that wickedness was there*; and the place of righteousness, *that iniquity was there*.

17 I said in mine heart, ^rGod shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 ^sFor that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

20 All go unto one place; ^tall are of the dust, and all turn to dust again.

21 Who knoweth the spirit ^uof man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

CHAPTER 4.

Part III. The theme unfolded: (1) in view of the oppressions and iniquities of life.

SO I returned, and considered all the ^voppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the ^wside of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 Again, I considered all travail, and ^xevery right work, that ^yfor this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

6 *Better is an handful with quietness, than both the hands full with travail and vexation of spirit.*

7 Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his *eye* satisfied with riches; *neither saith he*, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it *is* a sore travail.

9 Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

CHAPTER 5.

(*The unfolding, continued: (2) in view of riches and poverty.*)

KEEP *thy* foot when thou goest to the house of God, and be more ready to hear, *than* to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God is in heaven, and thou upon earth: therefore let thy words *be* few.

3 For a dream cometh through the multitude of business; and a fool's voice *is* *known* by multitude of words.

4 *When* thou vowest a vow unto God, defer not to pay it; for *he*

B.C. 977.

^a Prov. 15.16, 17; 16.8.

^b Prov. 27.20; 1 John 2.16.

^c Psa. 39.6.

^d Ex. 3.5.

^e 1 Sam. 15.22; Psa. 50.8; Prov. 15.8; 21.27; Hos. 6.6.

^f Prov. 10.19; Mt. 6.7.

^g Num. 30.2; Deut. 23.21-23; Psa. 50.14; 76.11.

^h Psa. 66.13, 14.

ⁱ Prov. 20.25; Acts 5.4.

^j 1 Cor. 11. 10.

^k Heb. 1.4, note.

^l Psa. 19.9, note.

^m Job 1.21; Psa. 49.17; 1 Tim. 6.7.

ⁿ Prov. 11.29.

^o Eccl. 2.24; 3.1, 13; 9.7; 11.9;

1 Tim. 6.17.

^p Eccl. 2.24; 3.13; 6.2.

hath no pleasure in fools: *pay* that which thou hast vowed.

5 *Better is it* that thou shouldst not vow, than that thou shouldst vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; *neither* say thou before the *angel*, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but *fear* thou God.

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail; and he begetteth a son, and *there is* nothing in his hand.

15 *As* he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he *that* hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 Behold *that* which I have seen: *it is* good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

19 *Every* man also to whom God hath given riches and wealth, and

hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAPTER 6.

(*The unfolding, continued: (3) in view of man's inevitable end.*)

THERE is an evil which I have seen under the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honour, ^aso that he wanteth nothing for his soul of all that he desireth, ^byet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and ^calso that he have no burial; I say, that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 ^dAll the labour of man is for his mouth, and yet the ^eappetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it is man: ^fneither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in *this* life, all the days of his vain life which he spendeth ^gas a shadow? for who can tell a man what shall be after him under the sun?

B.C. 977.

CHAPTER 7.

(*The unfolding, continued: (4) in view of the incurable evil of man.*)

A ⁱGOOD name is better than precious ointment; and the day of death than the day of one's birth.

2 *It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.*

3 Sorrow is better than laughter: ^jfor by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5 ^k*It is better to hear the rebuke of the wise, than for a man to hear the song of fools.*

6 For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7 Surely oppression maketh a wise man mad; ^land a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof; ^mand the patient in spirit is better than the proud in spirit.

9 ⁿBe not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

11 Wisdom is ^ogood with an inheritance: and *by it there is profit to them that see the sun.*

12 For wisdom is a defence, and ^pmoney is a defence; but the excellency of knowledge is, *that wisdom giveth life to them that have it.*

13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth *his life* in his wickedness.

16 ^qBe not righteous over much; neither make thyself over wise:

^a Job 21.9; Psa.17.14; 73.7.

^b Lk.12.20.

^c 2 Ki.9.35; Isa.14.19, 20; Jer.22.19.

^d Prov.16.26.

^e Heb. soul.

^f Heb. than the walking of the soul.

^g Job 9.32; Isa.45.9; Jer.49.19.

^h Psa.102.11; 109.23; 144.4; Jas.4.14.

ⁱ Prov.15.30; 22.1.

^j 2 Cor.7.10.

^k See Psa.141.5; Prov.13.18; 15.31,32.

^l Ex.23.8; Deut.16.19.

^m Prov.14.29.

ⁿ Prov.14.17; 16.32; Jas.1.19.

^o Or, as good as an inheritance, yea, better too.

^p vs.16.17. Natural wisdom: be moderately religious and moderately wicked.

why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 *It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.*

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a *just* *man* upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.

24 That which is far off, and *exceeding* deep, who can find it out?

25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason of *things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And I find more bitter than death the woman, whose heart is snares and nets, *and* her hands as bands: whose pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, *counting* one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

CHAPTER 8.

(*The unfolding, continued: (5) in view of the mystery of the divine providences.*)

WHO is as the wise *man*? and who knoweth the interpretation of a thing? *a* man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

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3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, *there is* power: and *who* may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

6 Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 *For* he knoweth not that which shall be: for who can tell him when it shall be?

8 *There is* no man that hath power *over* the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that *it* shall be well with them that *fear* God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his *days*, which *are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth:

a Righteousness. Isa. 6.9; 7. (Gen. 6.9; Lk. 2.25.)

b 1 Ki. 8.46; 2 Chr. 6.36; Prov. 20.9; Rom. 3.23; 1 John 1.8.

c Job 28.12,20; 1 Tim. 6.16.

d Rom. 11.33.

e Prov. 4.8,9; 17.24.

f Heb. strength.

g 1 Chr. 29.24; Ezk. 17.18; Rom. 13.5.

h Job 34.18.

i Heb. shall know.

j Eccl. 6.12; 9.12; 10.14; Prov. 24.22.

k Job 14.5.

l Isa. 65.20; Rom. 2.5.

m Psa. 37.11, 18,19; Prov. 1.32,33; Isa. 3.10,11; Mt. 25.34,41.

n Psa. 19.9, note.

(for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that ^aa man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea farther; though a wise man think to know *it*, ^byet shall he not be able to find *it*.

CHAPTER 9.

(*The unfolding*, continued: (6) *in view of the world's wrong standard of values.*)

FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all *that is* before them.

2 *All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.*

3 *This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.*

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 Go thy way, ^aeat thy bread with joy, and drink thy wine with a

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merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 *Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.*

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the ^agrave, whither thou goest.

11 I returned, ^band saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men ^csnared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 ^d*There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength: nevertheless ^ethe poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but ^fone sinner destroyeth much good.

^a Eccl. 3.11;
Job 5.9;
Rom. 11.33.

^b Psa. 73.16.

^c Job 21.7;
Psa. 73.3,12,
13; Mel. 3.15.

^d Eccl. 8.15.

^e Heb. see, or
enjoy life.

^f Eccl. 2.10,
24; 3.13,22;
5.18.

^g Heb. Sheol.
See Hab. 2.
5, note.

^h Jer. 9.23;
Amos 2.
14,15.

ⁱ Prov. 29.6;
Lk. 12.20,39;
17.26;
1 Thes. 5.3.

^j See 2 Sam.
20.16,22.

^k Mk. 6.2,3.

^l Josh. 7.1,
11,12.

¹ Verse 10 is no more a divine revelation concerning the state of the dead than any other conclusion of "the Preacher" (Eccl. 1. 1) is such a revelation. Reasoning from the standpoint of man "under the sun," the natural man can see no difference between a dead man and a dead lion (v. 4). A living dog is better than either. No one would quote verse 2 as a divine revelation. These reasonings of man *apart* from divine revelation are set down by inspiration just as the words of Satan (Gen. 3. 4; Job 2. 4, 5, etc.) are so set down. But that life and consciousness continue between death and resurrection is directly affirmed in Scripture (Isa. 14. 9-11; Mt. 22. 32; Mk. 9. 43-48; Lk. 16. 19-31; John 11. 26; 2 Cor. 5. 6-8; Phil. 1. 21-23; Rev. 6. 9-11).

CHAPTER 10.

(*The unfolding, continued: (7) in view of the anarchy of the world.*)

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, *his* wisdom falleth *him*, and *he* saith to every one *that* he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 *He* that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment; and a babler is no better.

12 The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.

14 A fool also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearith every one of them, because he knoweth not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

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18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 A feast is made for laughter, and wine maketh merry; but money answereth all things.

20 Curse not the king, nor not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER 11.

Part IV. The best thing possible to the natural man.

CAST thy bread upon the waters: *for* thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As *thou* knowest not what is the way of the spirit, *nor* how the bones *do* grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes *to* behold the sun:

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

a Heb. his heart.

b Prov.13.16; 18.2.

c 1 Sam.25.24; Prov.25.15.

d Psa.7.15; Prov.26.27.

e Psa.58.4,5; Jer.8.17.

f Isa.3.4,5, 12; 5.11.

g Prov.31.4.

h Psa.104.15.

i Ex.22.28; Acts 23.5.

j Isa.32.20.

k Deut.15.10; Prov.19.17; Mt.10.42; 2 Cor.9.8; Gal.6.9,10; Heb.6.10.

l Psa.112.9; Lk.6.30; 1 Tim.6.18,19.

m John 3.8.

n Psa.139.14,15.

o Heb. shall be right.

p Eccl.7.11.

q Num.15.39.

r Eccl.12.14; Rom.2.6-11.

s 2 Cor.7.1; 2 Tim.2.22.

✓ CHAPTER 12.

(The best thing possible to the natural man.)

REMEMBER ^anow thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, ^bwhen thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to ^dhis long home, and the ^emourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the

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^a Prov. 22.6;
Lam. 3.27.

^b See 2 Sam.
19.35.

^c 2 Sam. 19.35.

^d Job 17.13.

^e Jer. 9.17.

^f Gen. 3.19;
Job 34.15;
Psa. 90.3.

^g Eccl. 3.21.

^h Num. 16.22;
27.16;
Job 34.14;
Isa. 57.16;
Zech. 12.1.

ⁱ 1 Ki. 4.32.

^j Deut. 6.2;
10.12;
Psa. 19.9,
note.

^k Eccl. 11.9;
Mt. 12.36;
Acts 17.
30, 31;
Rom. 2.16;
14.10, 12;

1 Cor. 4.5;
2 Cor. 5.10.

pitcher be broken at the fountain, or the wheel broken at the cistern.

7 ^jThen shall the dust return to the earth as it was: and ^ethe spirit shall return unto God ^hwho gave it. 8 Vanity of vanities, saith the preacher; all is vanity.

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and ^lset in order many proverbs.

10 The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there* is no end; and much study *is* a weariness of the flesh.

Part V. The best thing possible to man under the law.

13 Let us hear the conclusion of the whole matter: ^jFear God, and keep his commandments: for this is the whole *duty* of man.

14 For ^kGod shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

NOWHERE in Scripture does the unspiritual mind tread upon ground so mysterious and incomprehensible as in this book, while the saintliest men and women of the ages have found it a source of pure and exquisite delight. That the love of the divine Bridegroom should follow all the analogies of the marriage relation seems evil only to minds so ascetic that marital desire itself seems to them unholy.

The interpretation is twofold: Primarily, the book is the expression of pure marital love as ordained of God in creation, and the vindication of that love as against both asceticism and lust—the two profanations of the holiness of marriage. The secondary and larger interpretation is of Christ, the Son and His heavenly bride, the Church (2 Cor. 11. 1-4, *refs.*).

In this sense the book has six divisions: I. The bride seen in restful communion with the Bridegroom, 1. 1-2. 7. II. A lapse and restoration, 2. 8-3. 5. III. Joy of fellowship, 3. 6-5. 1. IV. Separation of interest—the bride satisfied, the Bridegroom toiling for others, 5. 2-5. V. The bride seeking and witnessing, 5. 6-6. 3. VI. Unbroken communion, 6. 4-8. 14.

CHAPTER 1.

Part I. The bride and Bridegroom in joyful communion (to 2. 7).

THE ^asong of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: ^bfor thy love is better than wine.

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4 Draw me, ^awe will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be ^aas one

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that turneth aside by the flocks of thy companions?

8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, ^aO my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 We will make thee borders of gold with studs of silver.

12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

CHAPTER 2.

I AM the rose of Sharon, and the lily of the valleys.

¹ It is most comforting to see that all these tender thoughts of Christ are for His bride in her unperfected state. The varied exercises of her heart are part of that inner discipline suggested by Eph. 5. 25-27.

2 As the lily among thorns, ¹so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and ²his fruit was sweet to my taste.

4 He brought me to the banquetting house, and his banner over me was love.

5 Stay me with flagons, comfort me with apples: for I am sick of love.

6 ^bHis left hand is under my head, and his right hand doth embrace me.

7 ^cI charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

Part II. A lapse and restoration
(to 3. 5).

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind ²our wall, he looketh forth at the windows, ³shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of *birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines with the tender grape give a *good* smell. ⁴Arise, my love, my fair one, and come away.

14 O my ³dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy

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a Rev. 22.1,2.*b* Song 8.3.*c* Song 3.5; 8.4.*d* Heb. *flourishing*.*e* v.10.*f* Omit *places*.*g* Psa. 80.13; Ezk. 13.4; Lk. 13.32.*h* Song 6.3; 7.10.*i* Song 4.6.*j* v.9; Song 8.14.*k* Isa. 26.9.*l* Song 5.7.*m* Song 2.7; 8.4.*n* Song 8.5.

countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us ²the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ³My beloved is mine, and I am his: he feedeth among the lilies.

17 ⁴Until the day break, and the shadows flee away, turn, my beloved, and be thou ⁵like a roe or a young hart upon the mountains of Bethel.

CHAPTER 3.

BY ^knight on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 ^lThe watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 ^mI charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

Part III. Happy communion (to 5. 1): *the bride speaks*.

6 ⁿWho is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

¹ How poor are the similes of the bride as compared with those of the Bridegroom. To Him she is a "lily among thorns"; she can only say that He is "as the apple tree among the trees of the wood."

² "Our wall." The bride had returned to her own home: the Bridegroom seeks her.

³ There is a beautiful order here. First we have what the bride is as seen in Christ, "My dove." In herself most faulty; in Him "blameless and harmless" (Phil. 2. 15), the very character of the dove. Then the bride's place of *safety*, "in the clefts of the rock"—hidden, so to speak, in the wounds of Christ. Thirdly, her *privilege*. "Stairs" speaks of access. It is not "secret places," as in A.V., but "the secret of the stairs"—the way and privilege of access to His presence (Eph. 2. 18; Col. 3. 1; Heb. 10. 19-22). Fourthly, the order of approach: she is to come near before she speaks, "Let Me see thy countenance," then "Let Me hear thy voice." Lastly, now that she is near and has spoken, He speaks a tender word of admonition: "Take us the foxes," etc.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER 4.

The Bridegroom speaks.

BEHOLD, *thou art* fair, my love; behold, *thou art* fair; thou *hast* doves' eyes within thy locks: thy hair is as a *b*flock of goats, that appear from mount Gilead.

2 *Thy* teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy *temples* are like a piece of a pomegranate within thy locks.

4 *Thy* neck is like the tower of David builded for an *armoury*, whereon there hang a thousand bucklers, all shields of mighty men.

5 *Thy* two breasts are like two young roes that are twins, which feed among the lilies.

6 *Until* the day *break*, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 *Thou art* all fair, my love; *there is* no spot in thee.

8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir *and* Hermon,

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a Song 1.15; 5.12.

b Song 6.5.

c Song 6.6.

d Song 6.7.

e Song 7.4.

f Neh.3.19.

g Song 7.3.
See Prov.5.19.

h Song 2.17.

i Heb.
breathe.

j Eph.5.27.

k Deut.3.9.

l Or, taken away my heart.

m Song 5.1; Prov.24.13, 14.

n Gen.27.27; Hos.14.6,7.

o Heb. *barred.*

p John 4.10; 7.38.

q Song 5.1.

r Song 4.16.

s Song 4.11.

from the lions' dens, from the mountains of the leopards.

9 Thou hast *ravished* my heart, my *sister*, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honeycomb: *honey* and milk are under thy tongue; and the smell of thy garments is *like* the smell of Lebanon.

12 A garden *inclosed* is my sister, my spouse; a spring shut up, a fountain sealed.

13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, *a* well of living waters, and streams from Lebanon.

The bride speaks.

16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. *Let* my beloved come into his garden, and eat his pleasant fruits.

CHAPTER 5.

The Bridegroom replies.

I'AM come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; *I* have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

Part IV. A separation of interest: the bride speaks (to v. 5).

2 *I* *sleep*, but my heart waketh: *it is* the voice of my beloved that

¹ The word "sister" here is of infinitely delicate significance, intimating the very whiteness of purity in the midst of an ardour which is, like the shekinah, aglow but unspeakably holy. Sin has almost deprived us of the capacity even to stand with unshod feet before this burning bush.

² The bride is satisfied with her washed feet while the Bridegroom, His "head filled with dew," and His "locks with the drops of the night," is toiling for others. See Lk. 6. 12; 14. 21-23. The state of the bride is not one of sin, but of neglect of service. She is preoccupied with the graces and perfections which she has in Christ through the Spirit (1 Cor. 12. 4-11; Gal. 5. 22, 23). It is mysticism, unbalanced by the activities of the Christian warfare. Her feet are washed, her hands drop with sweet-smelling myrrh; but He has gone on, and now she must seek Him (cf. Lk. 2. 44, 45).

knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of *the door*, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped *with myrrh*, and my fingers *with sweet smelling myrrh*, upon the handles of the lock.

Part V. The seeking bride (to 6.3).

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake; I sought ^hhim, but I could not find him; I called him, but he gave me no answer.

7 ^aThe watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

The daughters of Jerusalem speak.

9 What *is* thy beloved more than *another* beloved, ^bO thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

The bride answers.

10 My beloved *is* white and ruddy, the ^cchieftest among ten thousand.

11 His head *is* as the most fine gold, his locks *are* bushy, *and* black as a raven.

12 ^dHis eyes *are* as the eyes of doves by the rivers of waters, washed with milk, *and* ^efitty set.

13 His cheeks *are* as a bed of spices, as sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are* as gold rings set with the beryl: his belly *is* as bright ivory overlaid *with* sapphires.

15 His legs *are* as pillars of marble, set upon sockets of fine gold:

B.C. 1014.

his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet; *yea*, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAPTER 6.

The daughters of Jerusalem speak.

WHITHER *is* thy beloved gone, ^fO thou fairest among women? whither *is* thy beloved turned aside? that ^gwe may seek him with thee.

The bride answers.

2 My beloved *is* gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 ^hI *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

Part VI. Unbroken communion (to the end): *the Bridegroom speaks.*

4 Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* ⁱas a flock of goats that appear from Gilead.

6 ^jThy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 ^kAs a piece of a pomegranate *are* thy temples within thy locks.

8 There *are* threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled *is but* one; she *is* the *only* one of her mother, she *is* the choice one of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, ^land terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* ^mto see whether the vine flourished, *and* the pomegranates budded.

^a Song 3.3.

^b Song 1.8.

^c Heb. *a standard bearer.*

^d Song 1.15; 4.1.

^e Heb. *sitting in fulness;* i.e. fitly placed, and set as a precious stone in the foil of a ring.

^f Song 1.8.

^g Song 2.16; 7.10.

^h Song 4.1.

ⁱ Song 4.2.

^j Song 4.3.

^k v.4.

^l Song 7.12.

¹ Observe, it is now the Bridegroom Himself who occupies her heart, not His gifts—myrrh and washed feet (John 13. 2-9).

² So soon as the bride witnesses to the Bridegroom's own personal loveliness, a desire is awakened in the daughters of Jerusalem to seek Him.

12 Or ever I was aware, my soul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company ^bof two armies.

CHAPTER 7.

HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like a heap of wheat set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim; thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is ^hheld in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

The bride speaks.

10 I am my beloved's, and ^hhis desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and atour gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

CHAPTER 8.

O THAT thou wert as my brother, that sucked the breasts of my mother! when I should find

B.C. 1014.

thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

The Bridegroom speaks.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

The bride speaks.

8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

The Bridegroom speaks.

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

The bride speaks.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

12 My vineyard, which is mine, is before me; thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

^a Or, set me on the chariots of my willing people.

^b Or, of Mahanaim. Gen.32.2.

^c Psa.45.13.

^d Heb. mixture.

^e Or, crimson.

^f Heb. bound.

^g Or, of the ancient.

^h Psa.45.11.

ⁱ Gen.30.14.

^j Mt.13.52.

^k Song 2.7; 3.5.

^l Isa.49.16; Jer.22.24; Hag.2.23.

^m Prov.6.35.

ⁿ Heb. Sheol. See Hab.2.5, note.

^o The reference here is obscure.

^p Heb. peace.

^q Mt.21.33.

^r See Rev.22.17,20.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

b <i>Gospel</i> . vs.
1,14,15; Mk.
8.35. (<i>Gen</i> .
12.1.3; <i>Rev</i> .
14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE PROPHETICAL BOOKS.

PROPHETS were men raised up of God in times of declension and apostasy in Israel. They were primarily revivalists and patriots, speaking on behalf of God to the heart and conscience of the nation. The prophetic messages have a twofold character: first, that which was local and for the prophet's time; secondly, that which was predictive of the divine purpose in the future. Often the prediction springs immediately from the local circumstance (e.g. Isa. 7. 1-11 with vs. 12-14).

It is necessary to keep this Israelitish character of the prophet in mind. Usually his predictive, equally with his local and immediate ministry, is not didactic and abstract, but has in view the covenant people, their sin and failure, and their glorious future. The Gentile is mentioned as used for the chastisement of Israel, as judged therefor, but also as sharing the grace that is yet to be shown toward Israel. The Church, corporately, is not in the vision of the O.T. prophet (Eph. 3. 1-6). The future blessing of Israel as a nation rests upon the Palestinian Covenant of restoration and conversion (Deut. 30. 1-9, *refs.*), and the Davidic Covenant of the Kingship of the Messiah, David's Son (2 Sam. 7. 8-17, *refs.*), and this gives to predictive prophecy its Messianic character. The exaltation of Israel is secured in the kingdom, and the kingdom takes its power to bless from the Person of the King, David's Son, but also "Immanuel."

But as the King is also Son of Abraham (Mt. 1. 1), the promised Redeemer, and as redemption is only through the sacrifice of Christ, so Messianic prophecy of necessity presents Christ in a twofold character—a suffering Messiah (e.g. Isa. 53.), and a reigning Messiah (e.g. Isa. 11). This duality, suffering and glory, weakness and power, involved a mystery which perplexed the prophets (1 Pet. 1. 10-12; Lk. 24. 26, 27).

The solution of that mystery lies, as the New Testament makes clear, in the two advents—the first advent to redemption through suffering; the second advent to the kingdom in glory, when the national promises to Israel will be fulfilled (Mt. 1. 21-23; Lk. 2. 28-35; 24. 46-48, with Lk. 1. 31-33, 68-75; Mt. 2. 2, 6; 19. 27, 28; Acts 2. 30-32; 15. 14-16). The prophets indeed describe the advent in two forms which could not be contemporaneous (e.g. Zech. 9. 9; *contra*, 14. 1-9), but to them it was not revealed that between the advent to suffering, and the advent to glory, would be accomplished certain "mysteries of the kingdom" (Mt. 13. 11-16), nor that, consequent upon Messiah's rejection, the New Testament Church would be called out. These were, to them, "mysteries hid in God" (Eph. 3. 1-10).

Speaking broadly, then, *predictive* prophecy is occupied with the fulfilment of the Palestinian and Davidic Covenants; the Abrahamic Covenant having also its place.

Gentile powers are mentioned as connected with Israel, but prophecy, save in Daniel, Obadiah, Jonah, and Nahum, is not *occupied* with Gentile world-history. Daniel, as will be seen, has a distinctive character.

The predictions of the restoration from the Babylonian captivity at the end of seventy years, must be distinguished from those of the restoration from the present world-wide dispersion. The context is always clear. The Palestinian Covenant (Deut. 28. 1-30. 9) is the mould of predictive prophecy in its larger sense—national disobedience, world-wide dispersion, repentance, the return of the Lord, the regathering of Israel and establishment of the kingdom, the conversion and blessing of Israel, and the judgment of Israel's oppressors.

The true division of the prophets is into *pre-exilic*, viz., in Judah: Isaiah, Jeremiah (extending into the exile), Joel, Obadiah, Micah, Nahum, Habakkuk, Zephaniah. In Israel: Hosea, Amos, and Jonah. *Exilic*, Ezekiel and Daniel, both of Judah, but prophesying to the whole nation. *Post-exilic*, all of Judah: Haggai, Zechariah, and Malachi. The division into major and minor prophetic writings, based upon the mere bulk of the books, is unhistoric and non-chronological.

The keys which unlock the meanings of prophecy are: the *two advents of Messiah*, the advent to suffer (Gen. 3. 15; Acts 1. 9), and the advent to reign (Deut. 30. 3; Acts 1. 9-11); the doctrine of the *Remnant* (Isa. 10. 21, *refs.*), the doctrine of the *day of the LORD* (Isa. 2. 10-22; Rev. 19. 11-21), and the doctrine of the *Kingdom*

(O.T., Gen. 1. 26-28; Zech. 12. 8, *note*; N.T., Lk. 1. 31-33; 1 Cor. 15. 28, *note*). The pivotal chapters, taking prophecy as a whole, are, Deut. 28., 29., 30.; Psa. 2.; Dan. 2., 7.

The whole scope of prophecy must be taken into account in determining the meaning of any particular passage (2 Pet. 1. 20). Hence the importance of first mastering the great themes above indicated, which, in this edition of the Scriptures, may readily be done by tracing through the body of the prophetic writings the subjects mentioned in the preceding paragraph. The detail of the "time of the end," upon which all prophecy converges, will be more clearly understood if to those subjects the student adds the *Beast* (Dan. 7. 8; Rev. 19. 20), and *Armageddon* (Rev. 16. 14; 19. 17, *note*).

CHRONOLOGICAL ORDER OF THE PROPHETS, ACCORDING TO USSHER.

I. Prophets Before the Exile.

- (1) To Nineveh.
Jonah, 862 B.C.
- (2) To the 10 tribes "Israel."
Amos, 787 B.C.
Hosea, 785-725 B.C.
Obadiah, 887 B.C.
Joel, 800 B.C.
- (3) To Judah.
Isaiah, 760-698 B.C.
Micah, 750-710 B.C.
Nahum, 713 B.C.
Habakkuk, 626 B.C.
Zephaniah, 630 B.C.
Jeremiah, 629-588 B.C.

II. Prophets During the Exile.

Ezekiel, 595-574 B.C.
Daniel, 607-534 B.C.

III. Prophets After the Exile.

Haggai, 520 B.C.
Zechariah, 520-518 B.C.
Malachi, 397 B.C.

ISAIAH is justly accounted the chief of the writing prophets. He has the more comprehensive testimony and is distinctively the prophet of redemption. Nowhere else in the Scriptures written under the law have we so clear a view of grace. The New Testament Church does not appear (Eph. 3. 3-10), but Messiah in His Person and sufferings, and the blessing of the Gentiles through Him, are in full vision.

Apart from his testimony to his own time, which includes warnings of coming judgments upon the great nations of that day, the predictive messages of Isaiah cover seven great themes: I. Israel in exile and divine judgment upon Israel's oppressors. II. The return from Babylon. III. The manifestation of Messiah in humiliation (e.g. chap. 53.). IV. The blessing of the Gentiles. V. The manifestation of Messiah in judgment ("the day of vengeance of our God"). VI. The reign of David's righteous Branch in the kingdom-age. VII. The new heavens and the new earth.

Isaiah is in two chief divisions: I. Looking toward the captivities, 1. 1-39. 8. Key verses, 1. 1, 2. II. Looking beyond the captivities, 40. 1-66. 24. Key verses, 40. 1, 2. These chief divisions fall into subdivisions, as indicated in the text.

The events recorded in Isaiah cover a period of 62 years (Ussher).

PART I. LOOKING TOWARD THE CAPTIVITIES: CHAPTERS 1.-39.

CHAPTER 1.

Jehovah's case against Judah
(vs. 1-24).

THE ^avision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days ^bof Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 ¹Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up ^dchildren, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a ^jseed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 ^gWhy should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even

B.C. 760.
^a Num.12.6.
^b 2 Chr.26.-23.
^c Deut.32.1; Jer.2.12; 6.19; 22.29; Ezk.36.4; Mic.1.2; 6.1,2.
^d Gal.4.1-4.
^e Jer.9.3,6.
^f Isa.57.3,4; Mt.3.7.
^g Isa.9.13; Jer.2.30: 5.3.
^h Deut.28.51, 52.
ⁱ Remnant. Isa.10.20. (Isa.1.9; Rom.11.5.)
^j Rom.9.29.
^k i.e. Jerusalem. v. 9; Rev.11.8.
^l Law (of Moses). vs.10-18; Isa 5.24,25. (Ex.19.1; Gal.3.1-29.)

unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 ^hYour country *is* desolate, your cities are burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small ⁱremnant, we should have been as ^jSodom, and *we* should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of ^kSodom; give ear unto the ^llaw of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before

¹ The chapter, down to verse 23, states the case of Jehovah against Judah. Chastening, according to Deut. 28., 29., had been visited upon Israel in the land (vs. 5-8), and now the time of expulsion from the land is near. But just here Jehovah renews the promise of the Palestinian Covenant of future restoration and exaltation (Isa. 1. 26, 27; 2. 1-4).

me, who hath required this at your hand, to tread my courts?

13 ^aBring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is iniquity, even the solemn meeting.*

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them.*

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it.*

21 How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

Mingled warning and promise.

25 And I will turn my hand upon ^bthee, and purely ^cpurge away thy dross, and take away all thy tin:

26 And I will restore ^dthy judges as at the first, and thy counsellors

B.C. 760.

^a vs.11-17;
2 Cor.8.1,
note.

^b *Israel (prophecies).*
vs.24-26;
Isa.2.1-4.
(Gen.12.2,3;
Rom.11.26.)

^c *Kingdom (O.T.).* vs. 25,26; Isa. 2.1-4. (Gen. 1.26-28; Zech.12.8.)

^d *Kingdom (O.T.).* vs. 1-4; Isa.4. 1-6. (Gen.1. 26; Zech. 12.8.)

^e *Israel (prophecies).*
vs.1-4; Isa. 9.6,7. (Gen. 12.2,3; Rom.11.26.)

^f Zech.8.23;
14.16-21.

as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 And the destruction of the transgressors and of the sinners *shall be together*, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them.*

CHAPTER 2.

The promise for the last days.

THE word that Isaiah the son of Amoz saw concerning ^dJudah and Jerusalem.

2 And it shall come to ^epass in the last days, *that* the ²mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 ^fAnd many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

Chastisement before blessing (2. 6-3. 26).

6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the

¹ Under the kingdom the ancient method of administering the theocratic government over *Israel* is to be restored. Cf. Jud. 2. 18; Mt. 19. 28.

² A mountain, in Scripture symbolism, means a kingdom (Dan. 2. 35; Rev. 13. 1, with Rev. 17. 9-11).

east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 ^aFor the day of the LORD of hosts *shall be* upon every *one that is proud and lofty*, and upon every *one that is lifted up*; and he shall be brought low:

13 And ^bupon all the cedars of Lebanon, *that are high and lifted up*, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are lifted up*,

15 And upon every high tower, and upon every fenced wall,

16 And ^cupon all the ships of Tarshish, and upon all ^dpleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into ^ethe holes of the rocks, and into the caves of the earth, ^ffor fear of the LORD, and for the glory of his majesty, when he ariseth to ^gshake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats;

21 ^hTo go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

B.C. 760.

^a Day (of Jehovah). vs. 10-22; Isa. 4. 1-6. (Isa. 2. 10-22; Rev. 19. 11-21.)

^b Isa. 14. 8; 37. 24; Ezk. 31. 3; Zech. 11. 1, 2.

^c 1 Ki. 10. 22.

^d Heb. pictures of desire.

^e v. 10; Hos. 10. 8; Lk. 23. 30; Rev. 6. 16; 9. 6.

^f 2 Thes. 1. 9.

^g Isa. 30. 32; Hag. 2. 6, 21; Heb. 12. 26.

^h v. 19.

ⁱ Psa. 146. 3; Jer. 17. 5.

^j Jer. 37. 21; 38. 9.

^k See 2 Ki. 24. 14.

^l Eccl. 10. 16.

^m Heb. binder up.

ⁿ Mic. 3. 12.

^o Gen. 13. 13; 18. 20, 21; 19. 5.

^p Eccl. 8. 12.

^q Psa. 11. 6; Eccl. 8. 13.

^r Mic. 6. 2.

22 'Cease ye from man, whose breath *is* in his nostrils: for wherein *is* he to be accounted of?

CHAPTER 3.

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 ^kThe mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give ^lchildren to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin be under thy hand:

7 In that day shall he swear, saying, I will not be ^man healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For ⁿJerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them; and they declare their sin as ^oSodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, ^pthat *it shall be well with him*: for they shall eat the fruit of their doings.

11 Woe unto the wicked! ^q*it shall be ill with him*: for the reward of his hands shall be given him.

12 *As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.*

13 The LORD standeth up ^rto plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye

have eaten up ^athe vineyard; the spoil of the poor is in your houses.

15 What mean ye *that ye* ^bbeat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a ^cscab the crown of the head of the daughters of Zion, and the LORD will ^ddiscover their secret parts.

18 In that day the Lord will take away the bravery of *their tinkling ornaments about their feet*, and *their cauls*, and *their round tires like the moon*,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair ^ebaldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 ^fAnd her gates shall lament and mourn; and she *being* desolate ^gshall sit upon the ground.

CHAPTER 4.

The vision of the future kingdom. (vs. 1-6. Cf. Isa. 11. 1-16.)

AND in that ^hday seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let

B.C. 760.

^a Isa. 5:7;
Mt. 21:33.

^b Isa. 58:4;
Mic. 3:2,3.

^c Deut. 28:27.

^d Heb. *make naked.*

^e Isa. 22:12;
Mic. 1:16.

^f Jer. 14:2;
Lam. 1:4.

^g Lam. 2:10.

^h *Kingdom*
(O.T.), vs. 1-6;
Isa. 7:14;
(Gen. 1:26;
Zech. 12:8.)

ⁱ *Day* (of *Jehovah*), vs. 1-6; Isa. 11. 10-13. (Isa. 2. 10-22; Rev. 19. 11-21.)

^j *Holy Spirit.*
Isa. 11. 2.
(Gen. 1:2;
Mal. 2:15.)

^k *Parables* (O.T.), vs. 1-7;
Jer. 13. 1-11.
(Jud. 9. 7-15;
Zech. 11. 7-14.)

us be called by thy name, to take away our reproach.

2 ^lIn that day shall the ¹branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, *that he that is left in Zion*, and *he that remaineth in Jerusalem*, shall be called holy, *even every one* that is written among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the ^mspirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory *shall be* a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAPTER 5.

Parable of Jehovah's vineyard.
(Cf. Mt. 21. 33-44.)

NOW will I sing to my wellbeloved a song of my beloved touching his ⁿvineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth

¹ A name of Christ, used in a fourfold way: (1) "The Branch of Jehovah" (Isa. 4. 2), that is, the "Immanuel" character of Christ (Isa. 7. 14) to be fully manifested to restored and converted Israel after His return in divine glory (Mt. 25. 31); (2) the "Branch of David" (Isa. 11. 1; Jer. 23. 5; 33. 15), that is, the Messiah, "of the seed of David according to the flesh" (Rom. 1. 3), revealed in His earthly glory as King of kings, and Lord of lords; (3) Jehovah's "Servant, the Branch" (Zech. 3. 8), Messiah's humiliation and obedience unto death according to Isa. 52. 13-15; 53. 1-12; Phil. 2. 5-8; (4) the "man whose name is the Branch" (Zech. 6. 12, 13),

grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but beheld oppression; for righteousness, but beheld a cry.

The six woes upon Israel.

8 Woe unto them that join house to house, *that* lay field to field, till *there* be no place, that they may be placed alone in the midst of the earth!

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one ^bbath, and the seed of an ^hhomer shall yield an ^eephah.

11 Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ^aTherefore my people are gone into captivity, because *they* have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore ^chell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God that

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^a One bath = about 8 gals.

^b One homer = about 86 gals.

^c One ephah = 1 bu. 3 pts.

^d Hos.4.6.

^e Heb. *Sheol*. See Hab.2.5, note.

^f Isa.10.16.

^g Jer.17.15; 2 Pet.3.3,4.

^h Prov.3.7; Rom.1.22; 12.16.

ⁱ Prov.17.15; 24.24.

^j Job 18.16; Hos.9.16; Amos 2.9.

^k Law (of Moses). vs.24, 25; Jer.9.13-16. (Ex.19.1; Gal.3.1-29.)

^l Isa.9.12,17, 21; 10.4; Lev.26.14.

^m Isa.11.12.

ⁿ Zech.10.8.

^o Joel 2.7.

^p Dan.5.6.

is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the ^ffat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 ^aThat say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* ^bwise in their own eyes, and prudent in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which ⁱjustify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their ^jroot shall be as rottenness, and their blossom shall go up as dust: because they have cast away the ^klaw of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. ⁱFor all this his anger is not turned away, but his hand is stretched out still.

26 And ^mhe will lift up an ensign to the nations from far, and will hiss unto them ⁿfrom the end of the earth: and, behold, ^othey shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither ^pshall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall* be like a

that is, His character as Son of man, the "last Adam," the "second Man" (1 Cor. 15. 45-47), reigning, as Priest-King, over the earth in the dominion given to and lost by the first Adam. Matthew is the Gospel of the "Branch of David"; Mark of "Jehovah's Servant, the Branch"; Luke of "the man whose name is the Branch"; John of "the Branch of Jehovah."

lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if one ^alook unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

CHAPTER 6.

Isaiah's transforming vision.

(Cf. Josh. 5. 13, 14; Job 42. 5, 6; Ezk. 1. 28; Dan. 10. 5-11; Rev. 1. 12-19.)

IN the year that ^bking Uzziah died I ^csaw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the ^dseraphims: each one had six wings; with twain he covered his face, and ^ewith twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and ^fthe house was filled with smoke.

The effect of the vision.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: ^gfor mine eyes have seen the King, the LORD of hosts.

The cleansing fire.

6 Then flew one of the seraphims unto me, having a live coal in his hand, ^hwhich he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the

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Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Isaiah's new commission.

(Cf. Mt. 13. 14.)

9 And he said, Go, and ⁱtell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and ^jthere be a great forsaking in the midst of the land.

13 But yet in it ^kshall be ^la tenth, and it shall ^mreturn, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast ⁿtheir leaves: so the holy seed ^oshall be the substance thereof.

CHAPTER 7.

*Under the reign of Ahaz (Isa. 7. 1-14. 32. Cf. 2 Chr. 28. 1-27):
The evil confederacy of Rezin and Pekah.*

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AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with ^pEphraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah,

¹ Heb. *Burners*. The word occurs only here. Cf. Ezk. 1. 5, *note*. The Seraphim are, in many respects, in contrast with the Cherubim, though both are expressive of the divine holiness, which demands that the *sinner* shall have access to the divine presence only through a sacrifice which really vindicates the righteousness of God (Rom. 3. 24-26, *notes*), and that the *saint* shall be cleansed before serving. Gen. 3. 22-24 illustrates the first; Isa. 6. 1-8 the second. The Cherubim may be said to have to do with the altar, the Seraphim with the laver. See Ps. 51. 7, *note*; John 13. 10, *note*. The Seraphim appear to be actual angelic beings.

² See "Remnant," Rom. 11. 5, *note*.

³ See Isa. 8. 18, *note*.

⁴ In the prophetic books "Ephraim" and "Israel" are the collective names of the ten tribes who, under Jeroboam, established the northern kingdom, subsequently

Go forth now to meet Ahaz, thou, and ^aShear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

The great sign: Immanuel, the virgin's son.

10 Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I ^btempt the LORD.

13 And he said, Hear ¹ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall ^cconceive, and bear a ^dson, and shall ^ecall his name ^fImmanuel.

15 ²Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know

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^a Meaning, a remnant shall return. Cf. Isa. 8.3

^b Temptation. Mal. 3. 15. (Gen. 3. 1; Jas. 1. 2.)

^c Mt. 1. 23.

^d Christ (First Advent). Isa. 9. 6. (Gen. 3. 15; Acts 1. 9.)

^e Kingdom (O. T.). Isa. 9. 6, 7. (Gen. 1. 26; Zech. 12. 8.)

^f i. e. God with us.

^g 2 Chr. 28. 19.

^h 1 Ki. 12. 16.

ⁱ Isa. 2. 19; Jer. 16. 16.

^j 2 Ki. 16. 7, 8; 2 Chr. 28. 20, 21; see Ezk. 5. 1.

to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Prediction of an impending invasion of Judah. (Cf. 2 Chr. 28. 1-20.)

17 ³The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that ^hEphraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the ⁱholes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord shave with a ^jrazor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

called Samaria (1 Ki. 16. 24), and were (B.C. 722) sent into an exile which still continues (2 Ki. 17. 1-6). They are distinguished as "the outcasts of Israel" from "the dispersed of Judah" (Isa. 11. 12). "Hidden" in the world (Mt. 13. 44) they, with Judah, are yet to be restored to Palestine and made one nation again (Jer. 23. 5-8; Ezk. 37. 11-24).

¹ The prophecy is not addressed to the faithless Ahaz, but to the whole "house of David." The objection that such a far-off event as the birth of Christ could be no "sign" to Ahaz, is, therefore, puerile. It was a continuing prophecy addressed to the Davidic family, and accounts at once for the instant assent of Mary (Lk. 1. 38).

² Indicating the plainness and simplicity of the life in which the young Immanuel should be brought up.

CHAPTER 8.

Prediction of the Assyrian invasion.

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning ^bMaher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name ^bMaher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of ^cShiloah that go softly, and rejoice in ^dRezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O ^eImmanuel.

9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: ^ffor God is with us.

11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A ^gconfederacy, to all ^hthem to whom this people shall

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say, A confederacy; ⁱneither fear ye their fear, nor be afraid.

13 ^jSanctify the LORD of hosts himself; and ^klet him be your fear, and ^llet him be your dread.

14 And he shall be for a sanctuary; but for a ^mstone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for ⁿhim.

18 Behold, I and the children whom the LORD hath given me ^oare for ^psigns and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, ^qit is because ^rthere is no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and ^sthey shall be driven to darkness.

CHAPTER 9.

A divine child Israel's only hope.

NEVERTHELESS the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict ^ther by the way of the sea, beyond Jordan, in Galilee of the nations.

¹ The reference is to the attempt to terrify Judah by the confederacy between Syria and Samaria (Isa. 7. 1, 2).

² The primary application here is to the two sons of Isaiah, Maher-shalal-hash-baz = "haste ye, haste ye to the spoil," a "sign" of the coming judgment of the captivity of Judah; Shear-jashub = "a remnant shall return," a "sign" of the return of a remnant of Judah at the end of the seventy years (Jer. 25. 11, 12; Dan. 9. 2). The larger and final reference is to our Lord (Heb. 2. 13, 14).

2 ^aThe people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and ^bnot increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but *this* shall be with burning and fuel of fire.

6 For unto us a ^cchild is ^dborn, unto us a ^eson is given: and the government shall be upon his ^fshoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace *there shall be* no end, upon the ^gthrone ^hof David, and upon his kingdom, ⁱto order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The vision of the stretched-out hand: the unavailing chastisement.

8 The Lord sent a word into ^jJacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; ^k12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.

^lFor all this his anger is not turned away, but his hand is stretched out still.

B.C. 740.

^a vs. 1, 2; Mt. 4. 15, 16.

^b Omit, *not.* Isaiah complains that despite the wickedness of the northern kingdom her afflictions are light, her prosperity great.

^c Lk. 2. 7; John 3. 16; 1 John 4. 9.

^d Christ (First Advent), Isa. 28. 16. (Gen. 3. 15; Acts 1. 9.)

^e Kingdom (O.T.), vs. 6, 7; Isa. 11. 1-12. (Gen. 1. 26; Zech. 12. 8.)

^f Israel (prophets), vs. 6, 7; Isa. 11. 1-13. (Gen. 12. 2, 3; Rom. 11. 26.)

^g Christ (Second Advent), Isa. 11. 10-12. (Deut. 30. 3; Acts 1. 9-11.)

^h Gen. 32. 28, note.

ⁱ Isa. 10. 17; Rev. 18. 8.

^j Heb. *swallowed up.*

^k Isa. 10. 17; Mal. 4. 1.

^l Mic. 7. 2, 6.

^m Hos. 9. 7; Lk. 19. 44.

13 For the people turneth: not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, ⁿin one day.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause *them* to err; and *they that are led of them are* ^odestroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

18 For wickedness ^pburneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: ^qno man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and they together shall be* against Judah. For all this his anger is not turned away, but his hand is stretched out still.

CHAPTER 10.

WOE unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in ^rthe day

¹ The "throne of David" is a phrase as definite, historically, as "throne of the Cæsars," and as little admits of "spiritualizing" (Lk. 1. 32, 33). See "Kingdom (O.T.)," Zech. 12. 8; "Davidic Covenant," 2 Sam. 7. 8-17, note; Acts 15. 14-16.

² See vs. 17, 21, and Isa. 5. 25; 10. 4. The context explains. Jehovah's hand is outstretched still because His chastisement is followed by no amendment on the part of Israel.

of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. ^aFor all this his anger is not turned away, but his hand *is* stretched out still.

Predicted judgment on Assyria, God's rod on Samaria.

5 O ^bAssyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I ^cgive him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 ^dHowbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 *Is* not ^eCalno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* ^fwhen the Lord hath performed his whole work ^gupon mount Zion and on Jerusalem, ^hI will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 ⁱFor he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.

14 And my hand hath found as a nest the riches of the people: and as

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one gathereth eggs *that* are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall ^jthe axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, as if *it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

The vision of the Jewish remnant in the great tribulation.

20 And it shall come to pass in ^kthat day, *that* the ^lremnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For ^mthough thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23 For the Lord GOD of hosts shall make a consumption, *even* determined, in the midst of all the land.

^a Isa. 5.25; 9.12,17,21.

^b Heb. *Asshur*.

^c Jer. 34. 22.

^d Gen. 50.20; Mic. 4.12.

^e Amos 6.2.

^f 2 Ki. 19.31.

^g Jer. 50.18.

^h Isa. 37.24; Ezk. 28.4; Dan. 4.30.

ⁱ Jer. 51.20.

^j *Remnant.* vs. 20-22; Isa. 11.11. (Isa. 1.9; Rom. 11.5.)

^k vs. 22,23; Rom. 9.27,28.

¹ A permanent method in the divine government of the earth. Israel is always the centre of the divine counsels earthward (Deut. 32. 8). The Gentile nations are permitted to afflict Israel in chastisement for her national sins, but invariably and inevitably retribution falls upon them. (See Gen. 15. 13, 14; Deut. 30. 5-7; Isa. 14. 1, 2; Joel 3. 1-8; Mic. 5. 7-9; Mt. 25. 31-40.)

² "That day": often the equivalent of "the day of the LORD" (Isa. 2. 10-22; Rev. 19. 11-21). The prophecy here passes from the general to the particular, from historic and fulfilled judgments upon Assyria to the final destruction of *all* Gentile world-power at the return of the Lord in glory. (See "Armageddon," Rev. 16. 14; 19. 21; "Times of the Gentiles," Luke 21. 24; Rev. 16. 19; "The great tribulation," Psa. 2. 5; Rev. 7. 14, and Isa. 13. 19, *note*.)

24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that ^oday, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

The approach of the Gentile hosts to the battle of Armageddon (Rev. 16. 14; 19. 11).

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Galim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

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^a *Armageddon* (Battle of), vs. 27-34; Isa. 24. 21-23. (Rev. 16. 14; 19. 21.)

^b *Kingdom* (O.T.), vs. 11-12; Isa. 24. 23. (Gen. 1. 26; Zech. 12. 8.)

^c *Israel* (prophecies), vs. 1-13; Isa. 60. 1-12. (Gen. 12. 2, 3; Rom. 11. 26.)

^d Isa. 4. 2, note.

^e *Holy Spirit*, Isa. 32. 15. (Gen. 1. 2; Mal. 2. 15.)

^f Psa. 19. 9, note.

^g Psa. 72. 2, 4; Rev. 19. 11.

^h *Righteousness* (garment), Isa. 59. 17. (Gen. 3. 21; Rev. 19. 8.)

ⁱ Isa. 65. 25; Ezk. 34. 25; Hos. 2. 18.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

CHAPTER 11.

¹*The Davidic kingdom set up: (1) The King's ancestry.* (Cf. Mt. 1. 1.)

AND there shall ²come forth a ³rod out of the stem of Jesse, and a ⁴Branch shall grow out of his roots:

(2) *The source of the King's power: the sevenfold Spirit.* (Cf. Rev. 1. 4.)

2 And the ⁶spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the ⁷fear of the LORD;

(3) *The character of his reign.*

3 And shall make him of quick understanding in the ⁸fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But ⁹with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the ¹⁰girdle of his loins, and faithfulness the girdle of his reins.

(4) *The quality of the kingdom.*
6 The ¹¹wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie

¹ The order of events in Isa. 10., 11., is noteworthy. Isa. 10. gives the distress of the Remnant in Palestine in the great tribulation (Psa. 2. 5; Rev. 7. 14), and the approach and destruction of the Gentile hosts under the Beast (Dan. 7. 8; Rev. 19. 20). Isa. 11. immediately follows with its glorious picture of the kingdom-age. Precisely the same order is found in Rev. 19., 20. (See "Kingdom," O.T., Gen. 1. 26-28; Zech. 12. 8; N.T., Lk. 1. 31-33; 1 Cor. 15. 28. Also Mt. 3. 2, note; 6. 33, note.)

That nothing of this occurred at the first coming of Christ is evident from a comparison of the history of the times of Christ with this and all the other parallel prophecies. So far from regathering dispersed Israel and establishing peace in the earth, His crucifixion was soon followed (A.D. 70) by the destruction of Jerusalem, and the utter scattering of the Palestinian Jews amongst the nations.

² This chapter is a prophetic picture of the glory of the future kingdom. This is the kingdom announced by John Baptist as "at hand." It was then rejected, but will be set up when David's Son returns in glory (Lk. 1. 31, 32; Acts 15. 15, 16).

down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

(5) *The extent of the kingdom.*

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

(6) *How the kingdom will be set up.*

10 And in that day there shall be ^aa root of Jesse, which shall stand for an ensign of the people; and to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

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a Cf. Hab. 2. 14, note.

b Rom.15.12.

c Day (of Jehovah).
vs.10-13;
Isa.13.9-16.
(Isa.2.10-22;
Rev.19.11-21.)

d Christ (Second Advent).
vs.10-12;
Jer.23.5,6.
(Deut.30.3;
Acts 1.9-11.)

e Remnant.
vs.11-13,16;
Isa.24.13,15.
(Isa.1.9;
Rom.11.5.)

f i.e. coasts.

g Zech.10.11.

h Psa.2.12, note.

i John 4.10, 14; 7.37,38.

j Isa.54.1;
Zeph.3.14.

16 And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

CHAPTER 12.

(7) *The worship of the kingdom.*

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

CHAPTER 13.

The burden of Babylon: a prophecy to be fulfilled in the day of the LORD (Isa. 2. 10-22; Rev. 19. 11-21). Chapters 13., 14.: (1) The Gentile nations, vs. 1-11.

THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

4 The noise of a multitude in the

¹ A "burden," Heb. *massa* = a heavy, weighty thing, is a message, or oracle concerning Babylon, Assyria, Jerusalem, etc. It is "heavy" because the wrath of God is in it, and grievous for the prophet to declare.

² The city, Babylon, is not in view here, as the immediate context shows. It is important to note the significance of the name when used symbolically. "Babylon" is the Greek form: invariably in the O.T. Hebrew the word is simply Babel, the meaning of which is *confusion*, and in this sense the word is used symbolically.

(1) In the prophets, when the actual city is not meant, the reference is to the "confusion" into which the whole social order of the world has fallen under Gentile world-domination. (See "Times of the Gentiles," Lk. 21. 24; Rev. 16. 14.) Isa. 13. 4 gives the divine view of the welter of warring Gentile powers. The divine order

mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 Howl ye; for the ^aday of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces *shall be as flames*.

9 Behold, ^bthe day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: ^cthe sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

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^a Day (of Jehovah). vs. 9-16; Isa. 24. 21-23. (Isa. 2. 10-22; Rev. 19. 11-21.)

^b Mal. 4. 1.

^c Isa. 24. 21-23; Ezk. 32. 7; Joel 2. 31; 3. 15; Mt. 24. 29; Mk. 13. 24; Lk. 21. 25.

^d Hag. 2. 6.

^e Jer. 50. 16; 51. 9.

^f Psa. 137. 9; Nah. 3. 10; Zech. 14. 2.

^g Isa. 21. 2; Jer. 51. 11, 28; Dan. 5. 28, 31.

^h See Isa. 13. 1, *note*.

(2) *The Jewish remnant* (Isa. 1. 9; Rom. 11. 5) in the *great tribulation* (Psa. 2. 5; Rev. 7. 14). (Cf. Zech. 14. 1, 2.)

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 ^aTherefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up; ^cthey shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their ^dchildren also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

(3) *The destruction of "Babylon."*

17 ^eBehold, I will stir up the Medes against them, which shall not regard silver; and *as for gold*, they shall not delight in it.

18 *Their bows* also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ^fAnd ^gBabylon, the glory of

is given in Isa. 11. Israel in her own land, the centre of the divine government of the world and channel of the divine blessing; and the Gentiles blessed in association with Israel. Anything else is, politically, mere "Babel." (2) In Rev. 14. 8-11; 16. 19 the Gentile world-system is in view in connection with Armageddon (Rev. 16. 14; 19. 21), while in Rev. 17. the reference is to apostate Christianity, destroyed by the nations (Rev. 17. 16) headed up under the Beast (Dan. 7. 8; Rev. 19. 20) and false prophet. In Isaiah the political Babylon is in view, literally as to the then existing city, and symbolically as to the times of the Gentiles. In the Revelation both the symbolical-political and symbolical-religious Babylon are in view, for there both are alike under the tyranny of the Beast. Religious Babylon is destroyed by political Babylon (Rev. 17. 16); political Babylon by the appearing of the Lord (Rev. 19. 19-21). That Babylon the *city* is not to be rebuilt is clear from Isa. 13. 19-22; Jer. 51. 24-26, 62-64. By political Babylon is meant the Gentile world-system. (See "World," John 7. 7; Rev. 13. 8.) It may be added that, in Scripture symbolism, Egypt stands for the world as such; Babylon for the world of corrupt power and corrupted religion; Nineveh for the pride, the haughty glory of the world.

¹ Verses 12-16 look forward to the apocalyptic judgments (Rev. 6.-13.). Verses 17-22 have a near and far view. They predict the destruction of the literal Babylon then existing; with the further statement that, once destroyed, Babylon should never be rebuilt (cf. Jer. 51. 61-64). All of this has been literally fulfilled. But the place of this prediction in a great prophetic strain which looks forward to the destruction of both politico-Babylon and ecclesio-Babylon in the time of the Beast shows that the destruction of the actual Babylon typifies the greater destruction yet to come upon the mystical Babylons. Cf. v. 1, *note*.

kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 ^aIt shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: ^band her time is near to come, and her days shall not be prolonged.

CHAPTER 14.

(4) *The kingdom set up: Israel restored and exalted.* (See "*Kingdom, O.T.*," Gen. 1. 26-28; Zech. 12. 8, *note*; N.T., Lk. 1. 31-33; 1 Cor. 15. 28.)

FOR the LORD will have mercy on Jacob, and will ^cyet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherewith thou wast made to serve,

4 That thou ^dshalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he

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that ruled the nations in anger, is persecuted, and none hindereth.

(5) *The joy of the kingdom.*

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 ^eYea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

The "Beast" in hell (Dan. 7. 8; Rev. 19. 20).

9 ^fHell from beneath is moved for thee to meet *thee* at thy coming; it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the ^ggrave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

Satan, the real prince of this world, and organizer of "Babylon" (Isa. 13. 1, *note*), *addressed through his tool, the "Beast."*

12 How art thou fallen from heaven, ^hO Lucifer, ⁱson of the ^jmorning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to ^khell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

^a Jer. 50. 3, 39; 51. 29, 62.

^b Jer. 51. 33.

^c Zech. 1. 17; 2. 12.

^d Isa. 13. 19; Hab. 2. 6.

^e Isa. 55. 12; Ezk. 31. 16.

^f Heb. *Sheol*; also v. 15. See Hab. 2. 5, *note*.

^g Heb. *Sheol*. See Hab. 2. 5, *note*.

^h Lk. 10. 18; Rev. 12. 8, 9.

ⁱ *Satan*. vs. 12-14; Ezk. 28. 12-15. (Gen. 3. 1; Rev. 20. 10.)

^j See v. 9.

¹ Verses 12-14 evidently refer to Satan, who, as prince of this world-system (see "World," John 7. 7; Rev. 13. 8, *note*), is the real though unseen ruler of the successive world-powers, Tyre, Babylon, Medo-Persia, Greece, Rome, etc. (see Ezk. 28. 12-14). Lucifer, "day-star," can be none other than Satan. This tremendous passage marks the beginning of sin in the universe. When Lucifer said, "I will," sin began. See Rev. 20. 10, *note*. See other instances of addressing Satan through another, Gen. 3. 15; Mt. 16. 22, 23.

Judgment of "Babylon." (Cf. Rev. 18. 1-24; 18. 2, note.)

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers: that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from ^aBabylon the name, and remnant, and son, and nephew, saith the LORD.

23 ^bI will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the ¹whole earth: and this is the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

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The burden of Palestina: worse oppressors than Ahaz yet to come.

28 In the year that king Ahaz died was this ^aburden.

29 Rejoice not thou, whole Palestina, because the rod of ^ahim that smote thee is broken: for out of the serpent's root shall ^ccome forth a cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.

32 What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall ^dtrust in it.

CHAPTER 15.

The burden of Moab: (1) the destruction (vs. 1-9).

THE ^aburden of ²Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence; 2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: ³on all their heads *shall be* baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: ⁴on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

^c See Isa. 13.1, note.

^b Isa. 34.11; Zeph. 2.14.

^c Isa. 13.1, note.

^d i.e. Ahaz.

^e The descendants of Ahaz.

^f Psa. 2.12, note.

^g See Lev. 21. 5; Isa. 3.24; 22.12; Jer. 47.5; 48.1, 37.38; Ezk. 7.18.

^h Jer. 48.38.

¹ This universality is significant and marks the whole passage as referring, not merely to a near judgment upon Assyria, but in a yet larger sense to the final crash of the present world-system at the end of the age. (See "Times of the Gentiles," Luke 21, 24; Rev. 16. 14; Dan. 2. 44, 45; "Armageddon," Rev. 16. 14; 19. 17.) No other such universal catastrophe on the nations is known to Scripture.

² This "burden" had a precursive fulfilment in Sennacherib's invasion, B.C. 704, three years after the prediction (Isa. 16. 14), but the words have a breadth of meaning which includes also the final world-battle. (See Rev. 19. 17, note.) Isa. 16. 1-5, which is a continuation of this "burden," shows the "tabernacle of David" set up, the next event in order after the destruction of the Beast and his armies. Cf. the order in Isa. 10. 28-34, and 11. 1-10; also Acts 15. 14-17; Rev. 19. 17-21, and 20. 1-4.

5 ^aMy heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters ^bof Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the ^cbrook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, ^dlions upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER 16.

(2) *The women of Moab anticipate the Davidic kingdom.*

SEND ye the lamb to the ruler of the land ^efrom ^fSela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of ^gArnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the ^htabernacle of David, judging, and seeking judgment, and hastening righteousness.

(3) *They lament the pride of Moab.*

6 We have heard of the pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall not be* so.

B.C. 726.

^a Isa. 16. 11;
Jer. 48. 31.

^b Num. 32. 36.

^c Or, valley of the Arabians.

^d 2 Ki. 17. 25.

^e 2 Ki. 14. 7.

^f Or, Petra: Heb. a rock.

^g Num. 21. 13.

^h See Acts 15. 13-17, note.

ⁱ i.e. nations.

^j Jer. 48. 32.

^k Isa. 24. 8;
Jer. 48. 33.

^l Isa. 15. 5;
63. 15; Jer. 48. 36.

^m 2 Ki. 16. 9;
Jer. 49. 23;
Amos 1. 3;
Zech. 9. 1.

ⁿ Jer. 7. 33.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the ^oheathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

9 Therefore ^pI will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And ^qgladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore ^rmy bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

(4) *A first fulfilment within three years (Isa. 15. 1, note).*

13 This is the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small and feeble.

CHAPTER 17.

The burden of Damascus.

THE ^sburden of Damascus. Behold, ^tDamascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and ^unone shall make *them* afraid.

3 The fortress also shall cease from Ephraim, and the kingdom

¹ As in the burden of Moab, there was doubtless a near fulfilment in Sennacherib's approaching invasion, but verses 12-14 as evidently look forward to the final invasion and battle. ("Armageddon," Rev. 16. 14; 19. 17, note.) Cf. Isa. 10. 26-34.)

from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 ^aAnd it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man ^blook to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the ^cgroves, or the images.

9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

12 Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: ^dbut God shall rebuke them, and they shall flee far off, and ^eshall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at evening tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

B.C. 741.

CHAPTER 18.

The woe of the land beyond the rivers of Ethiopia, in the day of the regathering of Israel. (See "Israel," Gen. 12. 2, 3; Rom. 11. 26.)

WOE ^fto the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 ^gThat sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he ^hlifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 In that time ⁱshall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

CHAPTER 19.

The burden of Egypt. Looks forward through desolations to kingdom blessing with Israel. (See "Kingdom, O.T.," Zech. 12. 8, note.)

THE ^jburden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be

^a Jer. 51. 33.^b Mic. 7. 7.^c Deut. 16. 21.^d Isa. 37. 29-33.^e Psa. 83. 13; Hos. 13. 3.^f Isa. 20. 4, 5; Ezk. 30. 4, 5; 9; Zeph. 2. 12; 3. 10.^g Cf. Isa. 5. 26; 11. 10-12.^h Isa. 14. 1-3; 66. 20; Mic. 4. 1-8.ⁱ Isa. 13. 1, note.^j Ex. 12. 12; Jer. 43. 12.

¹ The local reference is evidently to an embassy from Egypt, resulting in the alliance denounced in Isa. 30., 31.; Jer. 37. 7-11.

moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will ^aset the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over ^binto the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 ^cAnd the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, ^dthe princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any

B.C. 714.

work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt ^ebe like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 In that day shall five cities in the land of Egypt ^fspeak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAPTER 20.

A prophecy that Assyria will waste Egypt and Ethiopia.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; 2 At the same time spake the

^a Jud. 7. 22;
¹ Sam. 14.
16. 20; 2 Chr.
20. 23.

^b Isa. 20. 4;
Jer. 46. 26;
Ezk. 29. 19.

^c Jer. 51. 36;
Ezk. 30. 12.

^d Jer. 2. 16.

^e Jer. 51. 30;
Nah. 3. 13.

^f Zeph. 3. 9.

^g 2 Ki. 18. 17.

LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, ^bwalking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

5 ^aAnd they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAPTER 21.

The four burdens, anticipating Sennacherib's invasion (2 Ki. 18. 13): (1) The burden of the desert.

THE burden of the desert of the sea. As ^bwhirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. ^bGo up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

B.C. 714.

^a Zech. 13. 4.

^b 1 Sam. 19. 24;
Mic. 1. 8, 11.

^c Isa. 3. 17;
2 Sam. 10. 4;
Jer. 13. 22, 26;
Mic. 1. 11.

^d 2 Ki. 18. 21;
Isa. 30. 3, 5, 7;
36. 6.

^e i. e. coast

^f Isa. 13. 1,
note.

^g Zech. 9. 14.

^h Isa. 13. 17;
Jer. 49. 34.

ⁱ Deut. 28. 67.

^j Jer. 51. 8;
Rev. 14. 8;
18. 2.

^k 1 Chr. 1. 30;
Jer. 49. 7, 8;
Ezk. 35. 2;
Oba. 1.

^l 1 Chr. 1. 9, 32.

8 And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, ^bBabylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

(2) The burden of Dumah.

11 The burden of ^bDumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

(3) The burden upon Arabia.

13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

CHAPTER 22.

(4) The burden of the valley of vision.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound

together, *which* have fled from far.

4 Therefore said I, Look away from me; ^aI will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it* is a day of trouble, and of treading down, and of perplexity ^bby the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and ^cKir uncovered the shield.

7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the ^dwaters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 ^eYe made also a ditch between the two walls for the water of the old pool; but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts ^fcall to weeping, and to mourning, and to ^gbaldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: ^hlet us eat and drink; for to morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity ⁱshall not be purged from you till ye die, saith the Lord GOD of hosts.

15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto ^jShebna, which is over the house, *and say*,

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the LORD will carry

B.C. 712.

^a Jer.4.19; 9.1.

^b Lam.1.5; 2.2.

^c Isa.15.1.

^d 2 Ki.20.20; 2 Chr.32.4, 5,30.

^e Neh.3.16.

^f Joel 1.13.

^g Isa.15.2; Ezra 9.3; Mic.1.16.

^h Isa.56.12; 1 Cor.15.32.

ⁱ 1 Sam.3.14; Ezk.24.13.

^j vs.15-19. A foreigner and court favourite displaced as treasurer by Eliakim. Isa.36.3; 37.2.

^k Esth.7.8.

^l 2 Ki.18.18.

^m Here the prophecy looks forward to Christ. Rev.3.7.

ⁿ Isa.13.1, note.

^o i.e. coast.

thee away with a mighty captivity, and ^kwill surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant ^lEliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall ^mopen, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flacons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

CHAPTER 23.

The burden of Tyre: desolations preceding the final deliverance of Israel.

THE ⁿburden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the ^oisle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail

not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the ^aisle.

7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, ^bthe crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment, against the merchant city, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, ^ctill the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for

B.C. 715.

them that dwell before the LORD, to eat sufficiently, and for durable clothing.

CHAPTER 24.

Looking through troubles to the kingdom-age (v. 23).

BEHOLD, the LORD ^dmaketh his earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath ^ethe curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

The Jewish remnant.

13 When thus it shall be in the midst of the land ^famong the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of

a i.e. coast.

b See Ezk. 28. 2, 12.

c Rev. 18. 22.

d Ezk. 27. 25, 30.

e Zech. 14. 20, 21.

f See Gen. 1. 2, note 3; Jer. 4. 23, note.

g Gen. 3. 17; Num. 35. 33.

h Mal. 4. 6.

i Isa. 16. 8, 9; Joel 1. 10, 12.

j Remnant. Isa. 37. 32. (Isa. 1. 9; Rom. 11. 5.)

the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, *even* the ^aname of the LORD God of Israel in the ^bisles of the sea.

The great tribulation (Psa. 2. 5; Rev. 7. 14).

16 From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel and go like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Destruction of Gentile world-power. (See "Kingdom, O.T.," Gen. 1. 26; Zech. 12. 8, *note*.)

21 And it shall come to pass ^din that day, *that* the LORD shall ^epunish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

The first resurrection: the kingdom-age begun.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall ^freign in mount Zion, and in Jerusalem, and before his ancients gloriously.

CHAPTER 25.

Triumphs of the kingdom-age.

O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonder-

B.C. 712.

ful *things*; *thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made of a city an heap; of a defenced city a ruin; a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low.

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8 He will ^hswallow up death in victory; and the LORD GOD will ⁱwipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; ^jwe have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth *his* hands to swim; and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAPTER 26.

The worship and testimony of restored and converted Israel.

IN that day shall this song be sung in the land of Judah; We have a strong city; ^ksalvation will

a Mal.1.11.

b i.e. coasts.

c See 1 Ki.19. 17; Jer.48. 43; Amos 5. 19.

d Day (of Jehovah). vs. 21-23; Isa. 26.20,21. (Isa.2.10-22; Rev.19.11-21.)

e Armageddon (battle of). Isa.26.20,21. (Rev.16.14; 19.11-21.)

f Kingdom (O.T.). Isa. 32.1,2,14-18. (Gen.1.26; Zech.12.8.)

g Hos.13.14; 1 Cor.15.54; Rev.20.14; 21.4.

h Rev.7.17; 21.4.

i Gen.49.18; Tit.2.13.

j Isa.2.11.

k Isa.60.18.

God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he ^atrusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even to the ground*; he bringeth it *even to the dust*.

6 The foot shall tread it down, *even the feet of the poor, and the steps of the needy*.

7 The way of the just is ^cuprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our soul is to thy name, and to the remembrance of thee*.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet will he not learn righteousness*: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them*.

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, *other lords beside thee have had dominion over us: but by thee only will we make mention of thy name*.

14 *They are dead, they shall not live; they are deceased, they shall not rise*: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the na-

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^a Psa.2.12, note.

^b Heb. the rock of ages. Deut.32.4.

^c Righteousness. Ezk.18.5-9. (Gen.6.9; Lk.2.25.)

^d Hos.5.15.

^e Resurrection. Dan.12.2,13. (Job 19.25; 1 Cor.15.52.)

^f Day (of Jehovah). vs. 20,21; Isa. 34.1-8. (Isa. 2.10-22; Rev. 19.11-21.)

^g Armageddon (battle of). Isa.34. 1-8. (Rev. 16.14; 19. 11-21.)

tion, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far *unto* all the ends of the earth.

16 LORD, ^din trouble have they visited thee, they poured out a prayer *when thy chastening was upon them*.

17 Like as a woman with child, *that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD*.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 ^eThy dead ¹men shall live, *together with my dead body shall they arise*. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Retrospect; order of events in establishing the kingdom. (1) The Gentile world-power destroyed.

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to ^gpunish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

CHAPTER 27.

IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

4 Fury is not in me: who would

¹ Eliminate the supplied words, *men*, and, *together with*. "Body" is in the plural, "bodies." Verses 19-21, with chapter 27., constitute Jehovah's answer to the plaint of Israel, verses 11-18. Verse 19 should read: "Thy dead shall live: my dead bodies shall rise" (i.e. the dead bodies of Jehovah's people). The restoration and re-establishment of Israel as a nation is also spoken of as a resurrection (Ezk. 37. 1-11), and many hold that no more than this is meant in Isa. 26. 19. But since the first resurrection is unto participation in the kingdom (Rev. 20. 4-6), it seems the better view that both meanings are here.

set the briers *and* thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the ^agroves and images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

(2) *Israel regathered.*

12 And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAPTER 28.

The woe of Ephraim. Prediction of the Assyrian captivity of Ephraim (2 Ki. 17. 3-18).

WHOSE glorious beauty is a fading

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flower, which *are* on the head of the fat valleys of them that are overcome with wine!

2 Behold, the LORD hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also ^ahave erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, so *that there is* no place clean.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that* are weaned from the milk, *and* drawn from the breasts.

10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest *wherewith* ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

The fate of Ephraim a warning to Judah.

14 Wherefore hear the word of

^a Deut. 16. 21.

^b See Isa. 7. 2, note.

^c Isa. 30. 30; Ezk. 13. 11.

^d Prov. 20. 1; Hos. 4. 11.

the LORD, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

23 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

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25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

26 For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

CHAPTER 29.

Warnings to Judah and Jerusalem of impending discipline (Chapters 29., 30., 31.): (1) The discipline.

WOE to ^hAriel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 ¹And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth

^a Heb. *Sheol*. See Hab. 2, 5, note.

^b *Christ (as Stone)*. Dan. 2.34. (Ex. 17.6; 1 Pet. 2.8.)

^c *Christ (First Advent)*. Isa. 42.1-3. (Gen. 3.15; Acts 1.9.)

^d See v. 15.

^e 2 Sam. 5.20; 1 Chr. 14.11.

^f Josh. 10. 10, 12; 2 Sam. 5. 25; 1 Chr. 14. 16.

^g Psa. 92.5; Jer. 32.19.

^h "*Lion of God*" = Jerusalem.

ⁱ Isa. 17.13; Job 21.18.

¹ Here, as often in prophecy, and especially in Isaiah, the near and far horizons blend. The near view is of Sennacherib's invasion and the destruction of the Assyrian host by the angel of the LORD (Isa. 36., 37.); the far view is that of the final gathering of the Gentile hosts against Jerusalem at the end of the great tribulation (Psa. 2, 5; Rev. 7, 14), when a still greater deliverance will be wrought. (See "Times of the Gentiles," Lk. 21, 24; Rev. 16, 14.) The same remark applies also to Isa. 28, 14-18, where there is a near reference to the Egyptian alliance ("we have made a covenant," etc.), while the reference to the stone (v. 16) carries the meaning forward to the end-time, and the covenant of unbelieving Israel with the Beast (Dan. 9, 27).

away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with ^aearthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he* is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

(2) *The reasons for the discipline.*

9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep ^bsleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, ^aand with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a ^amarvellous work among this people, *even* a marvellous work and a wonder: for the ^awisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as

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the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

(3) *Blessing after deliverance* (Isa. 37. 33-36): *type of blessing in the kingdom after Rev. 19. 19-21.*

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who ^fredeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

CHAPTER 30.

(4) *Warnings against an alliance with Egypt against Sennacherib.*

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, ^athat they may add sin to sin:

2 That walk to go down into Egypt, and ^bhave not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the ^ctrust in the shadow of Egypt *your* confusion.

^a Zech.14.4;
Rev.16.19.

^b Rom.11.8.

^c Ezk.33.31;
Mt.15.8,9;
Mk.7.6,7.

^d Hab.1.5.

^e Jer.49.7;
Oba.8;
1 Cor.1.19.

^f Ex.14.30,
note; Isa.59.
20, *note*.

^g Deut.29.19.

^h Num.27.21;
Josh.9.14;
1 Ki.22.7;
Jer.21.2; 42.
2,3,20.

ⁱ Psa.2.12,
note.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this is a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

(5) *Exhortation to turn to the LORD for help against Sennacherib: foreshadowing of kingdom blessing.*

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

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a Isa. 13.1.
note.

b Inspiration.
Isa. 59.21.
(Ex. 4.15:
Rev. 22.19.)

c Psalm 2.12.
note.

d Mt. 23.37.

e Lev. 26.8;
Deut. 28.25;
32.30; Josh.
23.10.

f Psa. 2.12:
34.8; Prov.
16.20; Jer.
17.7.

g Mt. 6.33;
1 Tim. 4.8.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue ye be swift.

17 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it: when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¹Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And ²his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the ³mighty One of Israel.

30 And the LORD shall cause ⁴his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

32 And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 For ⁴Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAPTER 31.

(6) *Judah again warned against the Egyptian alliance: Jehovah will defend Jerusalem.*

WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also is wise, and will

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^a Isa. 11.4;
2 Thes. 2.8.

^b Heb. Rock.
Deut. 32.4.

^c Heb. the
glory of his
voice.

^d Jer. 7.31;
19.6; 2 Ki.
23.10. His-
torically a
place in the
valley of
Hinnom
where hu-
man sacri-
fices were
offered. The
word means
"place of
fire." The
symbolic ref-
erence is to
the lake of
fire and the
doom of the
Beast (Rev.
19.20).

^e Psa. 2.12,
note.

^f Dan. 9.13;
Hos. 7.7.

^g Hos. 11.10;
Amos 3.8.

^h Deut. 32.11;
Psa. 91.4.

ⁱ Hos. 9.9.

^j See 2 Ki. 19.
35, 36;
Isa. 37.36.

^k Kingdom
(O.T.). vs. 1,
2, 14-18; Isa.
33.17-22.
(Gen. 1.26;
Zech. 12.8.)

bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

6 Turn ye unto him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

CHAPTER 32.

Promise and warning: tribulation: the King-Deliverer (Chapters 32.-35.).

BEHOLD, a ²king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert

¹ The imagery of verses 27, 28 is cumulative. Judah is making an alliance with Egypt when she might be in league with Him whose judgment upon the world-powers will be like a terrible thunder-tempest (v. 27), turning streams into torrents neck-deep (v. 28, f.c.); who will sift the nations in their own sieve of vanity (or "destruction"), and put His bridle into the jaws of the peoples.

² See Isa. 29. 3, note. In chapters 32.-35. the same blended meanings of near and far fulfillments are found. The near view is still of Sennacherib's invasion, the far view of the day of the LORD (Isa. 2. 10-22; Rev. 19. 11-21), and the kingdom blessing to follow.

from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure

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dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

CHAPTER 33.

(*Promise and warning,*
continued.)

WOEO to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

a *Holy Spirit.*
Isa. 40.7, 13.
(Gen. 1.2;
Mal. 2.15.)

b *Assurance.*
John 10.10-14, 28, 29.
(Isa. 32.17;
Jude 1.)

c *Isa. 21.2;*
Hab. 2.8.

d *Psa. 97.9.*

e *Psa. 119,*
note.

f 2 *Ki. 18.18,*
37.

g 2 *Ki. 18.14-*
17.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

CHAPTER 34.

The day of the LORD: Armageddon.

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the

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LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the screech owl shall cry to his fellow; the stork owl also shall rest there, and find for herself a place of rest.

^a Kingdom (O.T.). vs. 17-22; Isa. 35.1-10. (Gen.1.26; Zech.12.8.)

^b Day (of destruction). vs.1-9; Isa. 61.2. (Job 21.30; Rev. 20.11-15.)

^c Armageddon (battle of). vs.1-8; Isa.63.1-6. (Rev.16.14; 19.11-21.)

^d vs.1-8; Gen.36.1, note.

^e Day (of Jehovah). vs. 1-8; Isa.63. 1-6. (Isa.2. 10-22; Rev. 19.11-21.)

^f Deut.29.23.

^g Rev.14.11; 18.18; 19.3.

^h Isa.14.23; Zeph.2.14; Rev.18.2.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER 35.

Kingdom blessing: the regathering of Israel.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of his God.

3 Strengthen ye the weak ^bhands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall* be grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called; The way of holiness; the unclean shall not pass over it; but it *shall* be for those: the wayfaring men, though fools, shall not err *therein*.

9 No ^dlion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the *redeemed* shall walk *there*:

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy

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and gladness, and sorrow and sighing shall flee away.

CHAPTER 36.

Sennacherib's invasion and Jehovah's deliverance (Chapters 36., 37.): (1) *The invasion.*

NOW it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

(2) *The threats of Rabshakeh.*

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* vain words) *I* have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah: and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna

^a *Kingdom* (O.T.). vs. 1-10.

^b Isa. 40.9-11. (Gen. 1.26; Zech. 12.8.)

^c Job 4.3,4; Heb. 12.12.

^d Isa. 52.1; Joel 3.1; Rev. 21.27.

^e Heb. 11.9; Lev. 26.6; Ezk. 34.25.

^f Heb. *goel*, *Redemp.* (*Kinsman type*). Isa. 59.20, note.

^g Psa. 2.12, note.

and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?*

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king. Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

(3) *Rabshakeh's threats told to Hezekiah.*

22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder,

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to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

CHAPTER 37.

AND ^{bit} came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there* is not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

(4) *Message of Jehovah by Isaiah.*

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

(5) *Sennacherib's message to Hezekiah.*

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to

a Zech.3.10.

b 2 Ki.19.1.

c Or, provocation.

d Heb. found.

e Or, put a spirit into him.

f Psa.2.12, note.

all lands by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

(6) *Hezekiah's prayer.*

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah ^aprayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 ^bIncline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

(7) *Jehovah's answer by Isaiah.*

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

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24 ^cBy thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the ^dbesieged places.

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were ^eof small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 But I know thy ^fabode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore ^gwill I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat ^hthis year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a ⁱremnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

^a Bible prayers (O.T.). Isa.38.3. (Gen.15.2; Heb.3.1-16.)

^b Dan.9.18.

^c Heb. by the hand of thy servants.

^d Or, fenced and closed.

^e Heb. short of hand.

^f Or, sitting.

^g Isa.30.28; Ezk.38.4.

^h Remnant. Isa.46.3. (Isa.1.9; Rom.11.5.)

ⁱ Isa.9.7; 2 Ki.19.31.

(8) *Destruction of the Assyrian host.* (Cf. Isa. 10. 12.)

36 Then the ^eangel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

CHAPTER 38.

Hezekiah's sickness and recovery.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I ^bbeseech thee, how I have walked before thee in truth and with a ^cperfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the

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^dgrave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pinning sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking upward*: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things men live*, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy ^cback.

18 For the ^dgrave cannot praise thee, ^fdeath can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD was *ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For ^eIsaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 ^hHezekiah also had said, What is the sign that I shall go up to the house of the LORD?

CHAPTER 39.

Hezekiah's folly: the Babylonian captivity of Judah foretold. (Cf. 2 Ki. 24., 25.)

AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard

^a Heb. 1.4, note.

^b Bible prayers (O.T.). Jer. 14.7. (Gen. 15.2; Hab. 3.1-16.)

^c 1 Ki. 8.61.

^d Heb. *Sheol*. See Hab. 2.5, note.

^e Forgiveness. Isa. 44.22. (Lev. 4.20; Mt. 26.28.)

^f Eccl. 9.5, note.

^g 2 Ki. 20.7.

^h 2 Ki. 20.8.

that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine

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a Dan.1.3,4.

house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that is in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy "sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

PART II. LOOKING BEYOND THE CAPTIVITIES: CHAPTERS 40.-66.

CHAPTER 40.

The prophet's new message.

¹ COMFORT ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

The mission of John the Baptist. (Cf. Mt. 3. 3.)

3 ^bThe voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

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b vs.3-5;
Mt.3.3;
Mk.1.3;
Lk.3.4-6;
John 1.23.c vs.6-8;
Jas.1.10;
1 Pet.1.24,
25.d *Holy Spirit.*
vs.7,13;
Isa.42.1.
(Gen.1.2;
Mal.2.15.)e *Kingdom*
(O.T.). vs.9-
11; Isa.62.
10-12. (Gen.
1.26; Zech.
12.8.)

5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

The greatness of God and man's weakness (Isa. 40. 6-41. 29).

6 The voice said, Cry. And he said, What shall I cry? "All flesh is grass, and all the goodness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the "spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not

¹ The first two verses of Isa. 40. give the key-note of the second part of the prophecy of Isaiah. The great theme of this section is Jesus Christ in His sufferings, and the glory that shall follow in the Davidic kingdom. (See "Christ in O.T.," *sufferings*, Gen. 4. 4; Heb. 10. 18; *glory*, 2 Sam. 7. 8-15; Zech. 12. 8.) Since Israel is to be regathered, converted, and made the centre of the new social order when the kingdom is set up, this part of Isaiah appropriately contains glowing prophecies concerning those events. The full view of the redemptive sufferings of Christ (e.g. Isa. 53.) leads to the evangelic strain so prominent in this part of Isaiah (e.g. 44. 22, 23; 55. 1-3).

The change in style, about which so much has been said, is no more remarkable than the change of theme. A prophet who was also a patriot would not write of the sins and coming captivity of his people in the same exultant and joyous style which he would use to describe their redemption, blessing, and power. In John 12. 37-44 quotations from Isaiah 53. and 6. are both ascribed to Isaiah.

afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath ^bdirected the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and they are counted as the small dust of the balance: behold, he taketh up the ^cisles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as ^dnothing; and they are counted to him less than nothing, and vanity.

18 To whom then will ye ^eliken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 ^fHave ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth upon the ^gcircle of the earth, and the inhabit-

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ants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 ^hTo whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not neither *is* weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD ⁱshall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

CHAPTER 41.

(*The greatness of God and the weakness of man, continued.*)

KEEP silence before me, O ^jislands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up ^kthe righteous

^a Cf. John 10.

11.14-16;
Heb.13.20;
1 Pet.2.25;
5.4.

^b Rom.11.34;

1 Cor.2.16.

^c i.e. coasts.

^d Dan.4.35.

^e v.25;
Isa.46.5;
Acts 17.29.

^f Psa.19.1;
Acts 14.17;
Rom.1.19,20.

^g A remarkable reference to the sphericity of the earth. See, also, Isa.42.5; 44.24; 51.13; Job 9.8; Psa.104.2; Jer.10.12.

^h v.18; Deut. 4.15.

ⁱ Psa.147.4.

^j Psa.103.5.

¹ The reference here seems to be to Cyrus, whose victories and rapid growth in power are here ascribed to the providence of God. Verses 5-7 describe the effect upon the nations of the rise of the Persian power. They heartened each other, and made (v. 7) new idols. At verse 8 the prophet addresses Israel. Since it was their God who raised up Cyrus, they should expect good, not evil, from him (vs. 8-20). Verses 21-24 form a contemptuous challenge to the idols in whom the nations are trusting.

man from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he.

5 The ^aisles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and every one said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my ¹servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying, unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee,

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saithe the LORD, and thy ^bredeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the ^cshittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may ^dconsider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ^eye *are* of nothing, and your work of nought: an abomination is *he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

a i.e. coasts.

b Heb. goel, Redemp. (Kinsman type). Isa. 59.20, note.

c i.e. acacia.

d Heb. set our heart upon them.

e Isa. 44.9; Psa. 115.8; 1 Cor. 8.4.

¹ Three servants of Jehovah are mentioned in Isaiah: (1) David (Isa. 37. 35); (2) Israel the nation (Isa. 41. 8-16; 43. 1-10; 44. 1-8, 21; 45. 4; 48. 20); (3) Messiah (42. 1-12; 49., entire chapter, but note especially verses 5-7, where the Servant Christ restores the servant nation; 50. 4-6; 52. 13-15; 53. 1-12). Israel the nation was a faithless servant, but restored and converted will yet thresh mountains. Against the Servant Christ no charge of unfaithfulness or failure is brought. See Isa. 42. 1, note.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is righteous?* yea, *there is none that sheweth*, yea, *there is none that declareth*, yea, *there is none that heareth* your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

29 Behold, they *are* all vanity; their works *are* nothing; their molten images *are* wind and confusion.

CHAPTER 42.

Christ, the Servant of Jehovah (Mt. 12. 18-21. Cf. Phil. 2. 5-8).

BEHOLD my ¹servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my ²spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the ⁵isles shall wait for his law.

5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thee

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a Gospel.
Isa. 52. 7.
(Gen. 12. 1-3;
Rev. 14. 6.)

b Holy Spirit.
Isa. 44. 3.
(Gen. 1. 2;
Mal. 2. 15.)

c Christ
(*First Advent*).
vs. 1-7;
Isa. 49. 1-6.
(Gen. 3. 15;
Acts 1. 9.)

d Mt. 12. 18-21.

e i.e. coasts.

*f Isa. 49. 6;
60. 3; Mt. 4.
16; Lk. 2. 32;
Acts 13. 47,
48; Rom. 9.
24-30; 10. 19,
20; 11. 11, 12;
15. 9-12.*

g i.e. Isaiah's prediction of Sennacherib's invasion and its results, Isa. 10. and 37. See also Isa. 41. 21-23; 43. 8-12; 44. 7; 48. 3, 5, 16. This appeal of the prophet to the fulfilment of his former predictions strongly confirms the unity of the book.

hand, and will keep thee, and give thee for a covenant of the people, ²for a light of the ³Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Israel, chosen, sinning, chastened, restored (Isa. 42. 8-44. 27).

8 I *am* the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the ⁸former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the ⁹isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the ¹⁰islands.

(1) *The chastening of Israel.*

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailling woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers ¹¹islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have

¹ There is a twofold account of the Coming Servant: (1) He is represented as weak, despised, rejected, slain; (2) and also as a mighty conqueror, taking vengeance on the nations and restoring Israel (e.g. 40. 10; 63. 1-4). The former class of passages relate to the first advent, and are fulfilled; the latter to the second advent, and are unfulfilled.

² The prophets connect the Gentiles with Christ in a threefold way: (1) as the Light He brings *salvation* to the Gentiles (Lk. 2. 32; Acts 13. 47, 48); (2) as the "Root of Jesse" He is to reign over the Gentiles in His kingdom (Isa. 11. 10; Rom. 15. 12). He *saves* the Gentiles, which is the distinctive feature of this present age (Rom. 11. 17-24; Eph. 2. 11, 12). He *reigns* over the Gentiles in the kingdom-age, to follow this. See "Kingdom (O.T.)," Gen. 1. 26-28; Zech. 12. 8. (3) Believing Gentiles in the present age, together with believing Jews, constitute "the church which is His body" (Eph. 1. 23). See Eph. 3. 6, *note*.

not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, *Ye are our gods.*

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

22 But *this is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

CHAPTER 43.

(2) *The chosen nation redeemed, and restored.*

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have *redeemed* thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: *when* thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: *I*

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gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 *Fear* not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for *I* have created him for my glory, I have formed him; yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, *It is* truth.

10 *Ye are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: *before* me there was no God formed, neither shall there be after me.

11 *I, even I, am* the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day was I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

14 Thus saith the LORD, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

^a Heb. *goeh, Redemp. Kinsman type*. Isa. 59.20, note.

^b Dan.3.25,27.

^c Prov.11.8; 21.18.

^d Isa.41.10, 14; 44.2; Jer.30.10,11; 46.27,28.

^e Isa.63.19; Jas.2.7.

^f Isa.29.23; Psa.100.3; John 3.3,5; 2 Cor.5.17; Eph.2.10.

^g Isa.44.8.

^h Isa.41.4; 44.6.

ⁱ Isa.45.21; Hos.13.4.

18 Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my ^achosen.

21 This people have I formed for myself; they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that ^bblotteth out thy transgressions ^cfor mine own sake, ^dand will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy ^eteachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, ^fand have given Jacob to the curse, and Israel to reproaches.

CHAPTER 44.

(3) *The promise of the Spirit: the folly of idolatry.*

YET now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, ^gJesurun, whom I have chosen.

3 For I will ^hpour water upon him that is thirsty, and floods upon the dry ground: I will pour my ⁱspirit upon thine offspring:

4 And they shall spring up as

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among the grass, as willows by the water courses.

5 One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his ^jredeemer the LORD of hosts; ^kI *am* the first, and I *am* the last; and beside me *there* is no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? *ye* are even my witnesses. Is there a God beside me? yea, *there* is no God; I know not any.

9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, *and* they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh

^a Election (corporate). Mk.13.23. (Deut.7.6; 1 Pet.1.2.)

^b Isa.44.22; 48.9; Jer.50.20; Acts 3.19.

^c Ezk.36.22.

^d Isa.1.18; Jer.31.34.

^e Heb. *interpreters*. Mai.2.7,8.

^f Psa.79.4; Jer.24.9; Dan.9.11; Zech.8.13.

^g i.e. *upright*. Symbolical name of Israel. Deut.32.15; 33.5,26.

^h Isa.35.7; Joel 2.28; John 7.38; Acts 2.18.

ⁱ *Holy Spirit*. Isa.59.19,21. (Gen.1.2; Mal.2.15.)

^j Heb. *goel*, *Redemp.* (Kinsman type). Isa.59.20, note.

^k Isa.41.4; 48.12; Rev.1.8, 17; 22.13.

^l Isa.43.10,12.

a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roe, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: *a*return unto me; for I have *b*redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath *b*redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy *b*redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone;

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a Forgiveness. Mt. 6.12,14, 15. (Lev. 4. 20; Mt. 26. 28.)

b Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

c Jer. 50.38; 51.36.

d Isa. 40.4.

e Psa. 107.16.

f Isa. 41.23.

g 1 Thes. 4.5.

h Isa. 44.8; 46.9; Deut. 4. 35,39; 32.39.

that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: 27 *c*That saith to the deep, Be dry, and I will dry up thy rivers:

The prophecy concerning Cyrus, and the restoration under Ezra and Nehemiah.

28 That saith of ¹Cyrus, *He* is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHAPTER 45.

THUS saith the LORD to his ²anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, *d*and make the crooked places straight; *e*I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, *f*that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast *g*not known me.

Israel reminded that safety and salvation are to be found only in Jehovah.

5 *h*I *am* the LORD, and *there is* none else, *there is* no God beside

¹ Cf. 1 Ki. 13. 2, where Josiah was mentioned by name three hundred years before his birth.

² The only instance where the word is applied to a Gentile. Nebuchadnezzar is called the "servant" of Jehovah (Jer. 25. 9; 27. 6; 43. 10). This, with the designation "My shepherd" (Isa. 44. 28), also a Messianic title, marks Cyrus as that startling exception, a Gentile type of Christ. The points are: (1) both are irresistible conquerors of Israel's enemies (Isa. 45. 1; Rev. 19. 19-21); (2) both are restorers of the holy city (Isa. 44. 28; Zech. 14. 1-11); (3) through both is the name of the one true God glorified (Isa. 45. 6; 1 Cor. 15. 28).

me: I girded thee, though thou hast not known me:

6 ^aThat they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and ^bcreate ¹evil. I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherd of the earth. ^cShall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning ^dmy sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, ^eThe labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

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17 ^fBut Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 ^gLook unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 ^hI have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me ^eevery knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

CHAPTER 46.

Israel exhorted to remember the power of Jehovah, and the powerlessness of idols.

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the

^a Isa. 37. 20;
Psa. 102. 15;
Mal. 1. 11.

^b Amos 3. 6.

^c Isa. 29. 16;
Jer. 18. 6;
Rom. 9. 20.

^d Jer. 31. 9.

^e Psa. 68. 31;
72. 10, 11;
Isa. 49. 23;
60. 9, 10, 14,
16; Zech. 8.
22, 23.

^f v. 25; Isa. 26.
4; Rom. 11.
26.

^g Psa. 22. 27;
65. 5.

^h Gen. 22. 16;
Heb. 6. 13.

ⁱ Rom. 14. 11;
Phil. 2. 10.

¹ Heb. *ra*, translated "sorrow," "wretchedness," "adversity," "afflictions," "calamities," but never translated *sin*. God created evil only in the sense that He made sorrow, wretchedness, etc., to be the sure fruits of sin.

burden, "but themselves are gone into captivity.

3 Hearken unto me, O house of Jacob, and all the ^bremnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; *even* I will carry, and will deliver *you*.

5 To whom will ye liken me, and make me equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me.

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, "My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 Hearken unto me, ye ^sstout-hearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

CHAPTER 47.

Judgment upon Babylon.

COME down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare

B.C. 712.

a Jer.48.7.

b Remnant. Jer.15.11-21. (Isa.1.9; Rom.11.5.)

c Deut.32.7.

d Psa.33.11; Prov.19.21; 21.30; Acts 5.39; Heb. 6.17.

e Isa.44.28; 45.13.

f Psa.76.5.

g Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

h 2 Sam.24.14; 2 Chr.28.9; Zech.1.15.

i Psa.2.12, note.

j 1 Thes.5.3.

k Isa.44.25; Dan.2.2.

l Nah.1.10; Mal.4.1.

m Heb. *their souls*.

the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee* as a man.

4 As for our ^rredeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ^hI was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever: so that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast ^ttrusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; and thou shalt not be able to put it off: and ^ddesolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. ^lLet now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be ^aas stubble; the fire shall burn them; they shall not deliver ^mthemselves from

the power of the flame: *there shall* not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAPTER 48.

Israel to be restored under the Holy One, Jehovah's servant (Isa. 48. 1-52. 15): (1) *Israel reminded of the promises.*

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and *stay* themselves upon the God of Israel; The LORD of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 *For* my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee,

B.C. 712.

but not with silver; I have chosen thee in the furnace of affliction.

11 *For* mine own sake, even for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.

12 Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, *there am* I: and now *the* LORD GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldst go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* no peace, saith the LORD, unto the wicked.

CHAPTER 49.

(2) *The Holy One, Israel's Redeemer.*

LISTEN, O *isles*, unto me; and hearken, ye people, from far; The LORD hath called *me* from

a Jer.4.2; 5.2.

b Mic.3.11; Rom.2.17.

c Heb. *hard*.

d v.11; Isa.43.25; Psa.79.9; 106.8; Ezk.20.9,14,22,44.

e Psa.66.10.

f v.9.

g Isa.41.4; 44.6; Rev.1.17; 22.13.

h Isa.61.1; Zech.2.8,9,11.

i Heb. *goel, Redemp. (Kinsman type)*. Isa.59.20, *note*.

j i.e. *coasts*.

k *Christ (First Advent)*. vs.1-6; Isa.50.5,6. (Gen.3.15; Acts 1.9.)

the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant; O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment *is* with the LORD, and my work with my God.

5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, ^bthe Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

(3) *1* Israel to be preserved and restored.

8 Thus saith the LORD, ^cIn an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth; to cause to inherit the desolate heritages;

9 ^dThat thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 ^eThey shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them,

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even by the springs of water shall he guide them.

11 ^fAnd I will make all my mountains a way, and my highways shall be exalted.

12 Behold, ^gthese shall come from far: and, lo, these from the north and from the west; and these from the land of ^hSinim.

13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 ⁱCan a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, ^jyet will I not forget thee.

16 Behold, ^kI have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee.

As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

(4) *J*udgment on Israel's oppressors (Gen. 12. 3; 15. 14).

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy

^a See Isa. 42. 6, and note.

^b Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

^c 2 Cor. 6.2.

^d Cf. Mt. 13. 44.

^e Rev. 7.16.

^f Psa. 121.6.

^g Psa. 23.2.

^h Isa. 40.4.

ⁱ Isa. 43.5,6.

^j Psa. 103.13; Mal. 3.17; Mt. 7.11.

^k Rom. 11.29.

^l Ex. 13.9; Song 8.6.

¹ The Lord Jesus and the believing remnant of Israel are here joined. What is said is true of both.

² The word is supposed to refer to a people of the far East, perhaps the Chinese.

daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: ^efor they shall not be ashamed that wait for me.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh ^bshall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

CHAPTER 50.

(5) *The humiliation of the Holy One.*

THUS saith the LORD, Where is ^dthe bill of your mother's divorcement, whom I have put away? or which of my ^ecreditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, was *there* no man? when I called, was *there* none to answer? Is my hand shortened at all, that it cannot ^fredeem? or have I no power to deliver? behold, ^gat my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there* is no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 ^hThe Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him* that is weary; he wakeneth morning by morning, he wakeneth mine ear to hearing, as the learned.

5 The Lord GOD hath ⁱopened mine ear, and I was not rebellious, neither turned away back.

B.C. 712.

^a Psa. 34. 22; Rom. 5. 5; 9. 33; 10. 11.

^b Psa. 9. 16.

^c Heb. *goel*, *Redemp.* (*Kinsman type*). Isa. 59. 20, *note*.

^d Deut. 24. 1; Jer. 3. 8; Hos. 2. 2.

^e See 2 Ki. 4. 1; Mt. 18. 25.

^f Ex. 14. 30, *note*; Isa. 59. 20, *note*.

^g Psa. 106. 9; Nah. 1. 4.

^h Ex. 4. 11.

ⁱ Mt. 26. 39; John 14. 31; Phil. 2. 8; Heb. 10. 5.

^j Mt. 26. 67; 27. 26; John 18. 22.

^k *Christ* (*First Advent*). vs. 4-7; Isa. 52. 13-15. (*Gen. 3. 15*; *Acts 1. 9*).

^l Mt. 26. 67; 27. 30; Mk. 14. 65; 15. 19.

^m Ezk. 3. 8, 9.

ⁿ Rom. 8. 32-34.

^o Isa. 51. 6, 8; Job 13. 28; Psa. 102. 26.

^p Psa. 19. 9, *note*.

^q 2 Chr. 20. 20; Psa. 20. 7.

^r Rom. 4. 1, 16; Heb. 11. 11.

^s Isa. 40. 1; 52. 9; Psa. 102. 13.

^t Gen. 13. 10; Joel 2. 3.

^u i.e. *coasts*.

6 ^jI gave my back to the smiters, and my cheeks to them that plucked off the hair: ^kI hid not my face from ^lshame and spitting.

7 For the Lord GOD will help me; therefore shall I not be confounded: therefore ^mhave I set my face like a flint, and I know that I shall not be ashamed.

8 ⁿHe is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who is he ^othat shall condemn me? lo, ^pthey all shall wax old as a garment; the moth shall eat them up.

10 Who is among you that ^qfear-eth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? ^rlet him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

CHAPTER 51.

(6) *Israel to be redeemed: oppressors punished.*

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 ^vLook unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD ^wshall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and ^xher desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the ^yisles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens,

and look upon the earth beneath: for the heavens shall vanish away like smoke, and ^athe earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. ^bArt thou not it that hath cut Rahab, and wounded the dragon?

10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ^cransomed to pass over?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy ^dshall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, *even I, am* he ^ethat comforteth you: who art thou, that thou shouldst be afraid of a man ^fthat shall die, and of the son of man ^gwhich shall be made as grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.

16 ^hAnd I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17 Awake, awake, stand up, O Je-

B.C. 712.

^a Isa.50.9.

^b The ref. is to Egypt (Isa. 30.7) at the Exodus.

^c Heb. *goel, Redemp. (Kinsman type)*. Isa. 59.20, note.

^d v.3; 2 Cor. 1.3.

^e Deut.18.18; Isa.59.21; John 3.34.

^f Jer.50.34.

^g Jer.25.17, 26,28; Zech.12.2.

rusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons *whom* she hath brought forth; neither is there any that taketh her by the hand of all the sons *that* she hath brought up.

19 These two things are come unto thee: who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God ⁱthat pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

23 ^jBut I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAPTER 52.

(7) *Vision of Jerusalem in the kingdom-age.*

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforesaid into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name

continually every day is ^ablasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I am he that doth speak: behold, it is I.

7 How beautiful upon the mountains are the ^bfeet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye ^dclean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward.

(8) *Jehovah's Servant, marred and afterward exalted.*

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was ^{so} ^hmarred more than any man, and his form more than the sons of men:

15 So shall ^{he} sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they ^{see}; and *that* which they had not heard shall they consider.

CHAPTER 53.

The vicarious sacrifice of Christ, Jehovah's Servant.

^kWHO hath believed our report? and ^{to} whom is the arm of the LORD revealed?

B.C. 712.

a Rom.2.24.

b Isa.60.13,14;
Psa.22.16;
Nah.1.15;
Zech.14.4;
Lk.7.38;
Rom.10.15;
Rev.1.15,17.

c Gospel.
Isa.61.1-3;
(Gen.12.1-3;
Rev.14.6.)

d 2 Cor.6.17.

e Contra,
Ex.12.33,39.

f Mic.2.13.

g Cf. Ex.14.19.

h Sacrifice
(prophetic).
Isa.53.1-12.
(Gen.4.4;
Heb.10.18.)

i Christ
(First
Advent).
Isa.53.1-12.
(Gen.3.15;
Acts 1.9.)

j Rom.15.21.

k John 12.38;
Rom.10.16.

l Sacrifice
(prophetic).
vs.1-12;
Dan.9.26.
(Gen.4.4;
Heb.10.18.)

m Mt.27.30,31.

n Mt.8.17;
1 Pet.2.24.

o Mt.26.62,
63; 27.12-14;
Mk.15.3-5;
Lk.23.9;
John 19.9;
Acts 8.32,33.

p Mt.27.11-26;
Lk.23.1-25.

q Mt.27.57-60.

r 1 Pet.2.22.

s Acts 13.38,
39; Rom.5.
15,18.

t Isa.50.6;
Rom.3.25.

u Mt.27.38;
Mk.15.28;
Lk.22.37.

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and ^{carried} our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, ^{so} he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and ^{with} the rich in his death; because he had done no violence, ^{neither} was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant ^{justify} many; for he shall bear their iniquities.

12 Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he ^{hath} poured out his soul unto death: and ^{he} was numbered with the transgress-

¹ The literal rendering is terrible: "So marred from the form of man was His aspect that His appearance was not that of a son of man"—i.e. not human—the effect of the brutalities described in Mt. 26. 67, 68; 27. 27-30.

ors; and ^ghe bare the sin of many; and made intercession ^hfor the transgressors.

CHAPTER 54.

Israel the restored wife of Jehovah. (Cf. Hos. 2. 1-23.)

SING, O barren, ^gthou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not ^htravail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine ^hhusband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is* as the waters of Noah unto me: for as I have sworn that the ^hwaters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Security and blessing of restored Israel. (Cf. Deut. 30. 1-9, note.)

11 O thou afflicted, tossed with

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tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy ^hchildren *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

CHAPTER 55.

The everlasting salvation.

HO, ^hevery one that thirsteth, come ye to the waters, and he that hath no money; ^hcome ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of ^hDavid.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, ^hthou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ^hSeek ye the LORD while he

^a Christ (First Advent).

Isa. 61.1; (Gen. 3.15; Acts 1.9.)

^b Lk. 23.34.

^c Gal. 4.27.

^d Mic. 5.1, note.

^e Wife (of Jehovah).

Jer. 31.32; (Isa. 54.5; Hos. 2.1-23.)

^f Isa. 55.11; Gen. 8.21; 9.11; Jer. 31.35.36.

^g John 6.45; 1 Cor. 2.10; 1 Thes. 4.9; 1 John 2.20.

^h John 4.14; 7.37; Rev. 21.6; 22.17.

ⁱ Rev. 3.18.

^j 2 Sam. 7.8; Psa. 89.28; Acts 13.34.

^k Isa. 52.15; Eph. 2.11,12.

^l Psa. 32.6; Mt. 5.25; 25.11; John 7.34; 8.21; 2 Cor. 6.1,2.

may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man ^ahis thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for ^bhe will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the *thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 ^aInstead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

CHAPTER 56.

Ethical instructions.

THUS saith the LORD, Keep ye judgment, and do justice: ^afor my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a

B.C. 712.

^a Zech. 8.17.

^b Heb. *he will multiply to pardon.*

^c 2 Sam. 7.19.

^d Isa. 41.19.

^e Isa. 46.13; Mt. 3.2; 4.17; Rom. 13.11,12.

^f Mt. 21.13; Mk. 11.17; Lk. 19.46.

^g Rom. 12.1; Heb. 13.15; 1 Pet. 2.5.

^h Isa. 11.12; Psa. 147.2.

ⁱ Psa. 10.6; Prov. 23.35; Isa. 22.13; Lk. 12.19; 1 Cor. 15.32.

place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: ^atheir burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

8 The Lord God ^bwhich gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

9 All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 *Yea, they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, say *they*, I will fetch wine, and we will fill ourselves with strong drink; and ^cto morrow shall be as this day, *and* much more abundant.

CHAPTER 57.

(*Ethical instructions, continued.*)

THE righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous *is* taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.

3 But draw near hither, ye sons of the sorcerers, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink-offering, thou hast offered a ^ameat-offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto ^hhell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his ^dtrust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

17 For the iniquity of his ^bcovetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

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^a Lit. meal.^b Heb. Sheol. See Hab. 2.5. note.^c Psa. 50. 21.^d Psa. 2. 12, note.^e Job 6. 10; Lk. 1. 49.^f Psa. 68. 4; Zech. 2. 13.^g Psa. 85. 5; 103. 9; Mic. 7. 18.^h Jer. 6. 13.ⁱ Jer. 3. 22.^j Heb. 13. 15.^k Acts 2. 39; Eph. 2. 17.^l Job 15. 20; Prov. 4. 16.^m 1 Ki. 21. 9, 12, 13.ⁿ Zech. 7. 5.^o Lk. 4. 18, 19.^p Neh. 5. 10-12.^q Jer. 34. 9.^r Ezk. 18. 7, 16; Mt. 25. 35.^s Job 31. 19.^t Gen. 29. 14; Neh. 5. 5.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create ^jthe fruit of the lips; Peace, peace ^kto him that is far off, and to him that is near, saith the LORD; and I will heal him.

20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

CHAPTER 58.

(Ethical instructions, continued.)

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee;

“the glory of the LORD shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

CHAPTER 59.

(Ethical instructions, continued.)

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth: they ^btrust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and

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that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace they know not; and *there* is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we *had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves: we look for judgment, *but there is none*; for salvation, *but it is far off* from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that *there was* no judgment.

16 And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his ene-

a Isa.52.12;
Ex.14.19.

b Psa.2.12,
note.

c Rom.3.15.

d vs.7,8;
Rom.3.16,17.

e Righteousness (garment). Isa. 61.10. (Gen. 3.21; Rev. 19.8.)

mies; to the islands he will repay recompence.

19 So shall they ^bbear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

The Deliverer out of Zion.
(Cf. Rom. 11. 23-29.)

20 ¹And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAPTER 60.

(The Deliverer out of Zion, continued.)

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy flight, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee. the forces of the Gentiles shall come unto thee.

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6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.
8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the

a i.e. coasts.

b Psa. 19.9, note.

c Holy Spirit. Isa. 61.1. (Gen. 1.2; Mal. 2.15.)

d vs. 20.21; Rom. 11. 26, 27.

e Inspiration. vs. 19.21; Jer. 1.9. (Ex. 4.15; Rev. 22.19.)

f Israel (prophesies). vs. 1-12; Jer. 23.3-8. (Gen. 12.2, 3; Rom. 11.26.)

g See Isa. 42. 6, and note.

h Rom. 11.25-27.

i Gen. 25.4.

j Gen. 25.13.

k Hag. 2.7, 9.

l Isa. 52.7.

¹ Redemption: Kinsman type, summary. The *goel*, or Kinsman-Redeemer, is a beautiful type of Christ.

(1) The kinsman redemption was of persons, and an inheritance (Lev. 25. 48; 25. 25; Gal. 4. 5; Eph. 1. 7, 11, 14).

(2) The Redeemer must be a kinsman (Lev. 25. 48, 49; Ruth 3. 12, 13; Gal. 4. 4; Heb. 2. 14, 15).

(3) The Redeemer must be able to redeem (Ruth 4. 4-6; Jer. 50. 34; John 10. 11, 18).

(4) Redemption is effected by the *goel* paying the just demand in full (Lev. 25. 27; 1 Pet. 1. 18, 19; Gal. 3. 13). See Ex. 14. 30, note; Rom. 3. 24, note.

² The time when the "Redeemer shall come to Zion" is fixed, relatively, by Rom. 11. 23-29 as following the completion of the Gentile Church. That is also the order of the great dispensational passage, Acts 15. 14-17. In both, the return of the Lord to Zion follows the outcalling of the Church.

LORD, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61.

The two advents in one view.

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of

B.C. 698.

a Heb. *goel*,
Redemp.
(*Kinsman*
type). Isa.
59.20, note.

b Rev. 21.23;
22.5.

c Zech. 2.5.

d See Amos
8.9.

e Isa. 52.1;
Rev. 21.27.

f Psa. 37.11,
22; Mt. 5.5.

g Isa. 61.3;
Mt. 15.13.

h Isa. 29.23;
45.11; Eph.
2.10.

i Holy Spirit.
Isa. 63.10.
(Gen. 1.2;
Mal. 2.15.)

j Lk. 4.18, 19.

k Christ
(First
Advent).
Dan. 9.25, 26.
(Gen. 3.15;
Acts 1.9.)

l Lk. 7.22;
Acts 10.38.

m Gospel.
vs. 1-3.
Mt. 3.1, 2.
Gen. 12.1-3;
Rev. 14.6.)

n Day (of
destruction).
Isa. 63.1-6.
(Job 21.30;
Rev. 20.11-
15.)

o Covenant
(New).
Jer. 31.31-34.
(Isa. 61.8;
Heb. 8.8-12.)

p Righteous-
ness (gar-
ment).
Isa. 64.6.
(Gen. 3.21;
Rev. 19.8.)

the prison to *them that are bound*;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Kingdom peace and blessing after the day of vengeance anticipated (Isa. 61. 3-65. 24): (1) *The restoration of Israel* (extends to Isa. 62. 12).

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment. I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe

¹ Observe that Jesus suspended the reading of this passage in the synagogue at Nazareth (Lk. 4. 16-21) at the comma in the middle of Isa. 61. 2. The first advent, therefore, opened the day of *grace*, "the acceptable year of Jehovah," but does not fulfil the day of *vengeance*. That will be taken up when Messiah returns (2 Thes. 1. 7-10). Cf. Isa. 34. 8; 35. 4-10. The last verse, taken with the 4th, gives the historic connection: the vengeance precedes the regathering of Israel, and synchronizes with the day of the LORD (Isa. 2. 10-22; Rev. 19. 11-21; also Isa. 63. 1-6).

of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

CHAPTER 62.

(*Restoration of Israel, continued.*)

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory; and "thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be ^{ba} a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called "Hephzi-bah, and thy land "Beulah; for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 "I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high-

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^a vs. 4. 12;

Isa. 65. 15.

^b Zech. 9. 16.^c Hos. 1. 10;

1 Pet. 2. 10.

^d i. e. *My delight is in her.*^e i. e. *Married.*^f Ezk. 3. 17;

33. 7.

^g *Kingdom*

(O. T.),

vs. 10-12;

Isa. 65. 25.

(Gen. 1. 26;

Zech. 12. 8.)

^h Mt. 21. 5.ⁱ Heb. *goel,**Redemp.*

(Kinsman

type). Isa.

59. 20, *note.*^j *Day (of Je-**hovah).*

vs. 1-6;

Isa. 66. 15-24.

(Isa. 2. 10-22;

Rev. 19. 11-

21.)

^k See Gen. 36.1, *note.* Also*Armaged-**don (battle**of), vs. 1-6;*

Isa. 66. 15, 16.

(Rev. 16. 14;

19. 11-21.)

^l *Day (of de-**struction).*

Mt. 25. 31-46.

(Job 21. 30;

Rev. 20. 11-

15.)

way; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world. ^hSay ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD; and thou shalt be called, Sought out, A city not forsaken.

CHAPTER 63.

(2) *The day of vengeance.* (Cf. Isa. 2. 10-22; Rev. 19. 11-21.)

WHO is this that cometh from Edom, with dyed garments from Bozrah? this *that* is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there* was none with me: for I will ^ktread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

5 And I looked, and *there* was none to help; and I wondered that *there* was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Fear and hope of the Remnant (Isa. 1. 9; Rom. 11. 5) *in the day of vengeance.*

7 I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they are my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was

afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

17 O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

19 We are thine: thou never barest rule over them; they were not called by thy name.

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a Heb. 1.4, note.

b Heb. *goel*, *Redemptor*. (*Kinsman type*). Isa. 59.20, note.

c i.e. *grieved*.

d *Holy Spirit*. Ezk. 2.2; (Gen. 1.2; Mal. 2.15.)

e Psa. 19.9, note.

f Or, *who hath worked for him, who hath waited for him*. Cf. Isa. 63.17; Jchm 14.2; 1 Cor. 2.9; Rev. 21.1.

g *Righteousness* (*garment*). Rom. 3.22; (Gen. 3.21; Rev. 19.8.)

h Isa. 29.16; 45.9; Jer. 18.6; Rom. 9.20, 21.

CHAPTER 64.

(*Fear and hope of the Remnant, continued.*)

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.

2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

9 Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised

¹ Cf. Isa. 1. 2; 64. 8. Israel, collectively, the national Israel, recognizes God as the national Father (cf. Ex. 4. 22, 23). Doubtless the believing Israelite was born anew (cf. John 3. 3, 5 with Lk. 13. 28), but the O.T. Scriptures show no trace of the consciousness of personal sonship. The explanation is given in Gal. 4. 1-7. The Israelite, though a child, "differed nothing from a servant." The Spirit, as the "Spirit of His Son," could not be given to impart the consciousness of sonship until redemption had been accomplished (Gal. 4. 4-6). See "Adoption" (Rom. 8. 15; Eph. 1. 5).

² Here the reference is to relationship through creation, rather than through faith, as in Acts 17. 28, 29, note.

thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAPTER 65.

The answer of Jehovah to the Remnant.

I AM sought of *them that asked not for me*; I am found of *them that sought me*: not: I said, Behold me, behold me, unto a nation *that was not called by my name*.

2 ¹I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was not good*, after their own thoughts;

3 A people ²that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

4 ³Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in their vessels*;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, *it is written before me*: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and ⁴the iniquities of your fathers together, saith the LORD, ⁵which have burned incense upon the mountains, and ⁶blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is in it*: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine ⁷elect shall inherit it, and my servants shall dwell there.

10 And ⁸Sharon shall be a fold of flocks, and the ⁹valley of Achor a place for the herds to lie down in, for my people that have sought me.

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11 But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name ¹⁰for a curse unto my chosen: for the Lord GOD shall slay thee, and ¹¹call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

The eternal blessing of Israel in the new earth. (Cf. Rev. 21., 22.)

17 For, ¹²behold, I ¹³create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and ¹⁴the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 ¹⁵And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

^d Rom.10.20.

^b Rom.10.21.

^c Deut.32.21.

^d Isa.66.17;
Lev.11.7.

^e Ex.20.5.

^f Ezk.18.6.

^g Ezk.20.27,28.

^h vs.15,22;
Mt.24.22;
Rom.11.5,7.

ⁱ Isa.33.9;
35.2.

^j Josh.7.24,26;
Hos.2.15.

^k Jer.29.22;
Zech.8.13.

^l Isa.62.2;
Acts 11.26.

^m Isa.51.16;
66.22; 2 Pet.
3.13; Rev.
21.1.

ⁿ Isa.35.10;
51.11; Rev.
7.17; 21.4.

^o Isa.61.9.

¹ Verse 17 looks beyond the kingdom-age to the new heavens and the new earth (see *refs.* at "create"), but verses 18-25 describe the kingdom-age itself. Longevity is restored, but death, the "last enemy" (1 Cor. 15. 26), is not destroyed till after Satan's rebellion at the end of the thousand years (Rev. 20. 7-14).

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. ^aThey shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAPTER 66.

Kingdom blessing, continued.

THUS saith the LORD, The ^bheaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, ^ceven to *him* that is poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, as *if* he cut off a dog's neck; he that offereth an oblation, as *if* he offered swine's blood; he that burneth incense, as *if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but ^dhe shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she ^etravailed, she brought forth; before her pain

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came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and ^fyour bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 For, behold, the ^gLORD will come with fire, and with his chariots like a whirlwind, to ^hrender his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, ⁱto Tarshish, Pul, and Lud, that draw the bow, ^jto Tubal, and Javan, ^kto the *kisles* afar off, that have not heard my fame, neither have seen

^a Kingdom (O.T.). vs. 18; 25; Jer. 16.12-16; (Gen.1.26; Zech.12.8.)

^b vs.1,2; Acts 7.49,50; 17.24.

^c Psa.34.18; 51.17.

^d 2 Thes.1.10; Tit.2.13.

^e vs.7,8; Mic. 5.1, note.

^f Isa.48.18; 60.5.

^g See Ezk. 37.1.

^h Isa.9.5; 2 Thes.1.8.

ⁱ Day (of Jehovah). vs.15-24; Jer.25.29-38; (Isa.2.10-22; Rev.19.11-21.)

^j Armageddon (battle of). vs.15,16; Jer.25.29-33; (Rev.16.14; 19.11-21.)

^k i.e. coasts.

my glory; ^aand they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren ^bfor an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For ^cas the new heavens and

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^a Mal.1.11.

^b Isa.18.7.

^c Isa.65.17;
2 Pet.3.13;
Rev.21.1.

^d Zech.14.17-21.

^e Mk.9.44.

the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, ^dthat from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for ^etheir worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

THE BOOK OF THE PROPHET

1 1]

JEREMIAH.

[1 15

JEREMIAH began his ministry in the 13th year of Josiah, about 60 years after Isaiah's death. Zephaniah and Habakkuk were contemporaries of his earlier ministry, Daniel of his later. After the death of Josiah, the kingdom of Judah hastened to its end in the Babylonian captivity. Jeremiah remained in the land ministering to the poor Remnant (2 Ki. 24. 14) until they went into Egypt, whither he followed them, and where he died, early in the 70 years' captivity. Jeremiah, prophesying before and during the exile of Judah, connects the pre-exile prophets with Ezekiel and Daniel, prophets of the exile.

Jeremiah's vision includes: the Babylonian captivity; the return after 70 years; the world-wide dispersion; the final regathering; the kingdom-age; the day of judgment on the Gentile powers, and the Remnant.

Jeremiah is in six chief divisions: I. From the prophet's call to his message to the first captives, 1. 1-29. 32. II. Prophecies and events not chronological, 30. 1-36. 32. III. From the accession to the captivity of Zedekiah, 37. 1-39. 18. IV. Jeremiah's prophecies in the land after the final captivity of Judah, 40. 1-42. 22. V. The prophet in Egypt, 43. 1-44. 30. VI. Miscellaneous prophecies, 45. 1-52. 34.

The events recorded in Jeremiah cover a period of 41 years (Ussher).

PART I. FROM THE CALL OF JEREMIAH TO HIS MESSAGE TO THE FIRST CAPTIVES: CHAPTERS 1.-29.

CHAPTER 1.	B.C. 629.	whatsoever I command thee thou shalt speak.
<i>Introduction.</i>		8 Be not afraid of their faces: for I ^a am with thee to deliver thee, saith the LORD.
T HE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:	<i>a</i> i.e. August.	9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my ^d words in thy mouth.
2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.	<i>b</i> Sanctify, holy (O.T.). Dan.4.13, 25. (Gen. 2.3; Zech. 8.3.)	10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.
3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Jehoiachin king of Judah, unto the carrying away of Jerusalem captive in the ^e fifth month.	<i>c</i> Jer.15.20; Ex.3.12; Deut.31. 6,8; Josh. 1.5; Acts 26.17; Heb.13.6.	<i>The sign of the almond rod and seething pot.</i>
<i>The prophet's call and enduement.</i>	<i>d</i> Inspiration. Jer.30.2. (Ex.4.15; Rev.22.19.)	11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a ^f rod of an almond tree.
4 Then the word of the LORD came unto me, saying,	<i>e</i> Num.17.8, note.	12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.
5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I ^b sanctified thee, and I ordained thee a prophet unto the nations.	<i>f</i> Ezk.11.3,7; 24.3-14.	13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see ^a a seething pot; and the face thereof ^{is} toward the north.
6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I ^a am a child.	<i>g</i> Jer.5.15; 6.22; 10.22; 25.9.	14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.
7 But the LORD said unto me, Say not, I ^a am a child: for thou shalt go to all that I shall send thee, and		15 For, lo, I will ^a call all the families of the kingdoms of the north,

saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, ^awho have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day ^ba fenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

CHAPTER 2.

First message to backslidden Judah (Jer. 2. 1-3. 5).

MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when ^dthou wentest after me in the wilderness, in a land *that* was not sown.

3 Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, ^fWhat iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through

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the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into ^ha plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the ⁱisles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which are yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the ^kfountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 *Is* Israel a servant? *is* he a homeborn slave? why is he spoiled?

15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and ^lTahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, ^mwhen he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of ⁿSihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall

^a Jer. 17. 13;
Deut. 28. 20.

^b Jer. 6. 27;
15. 20; Isa.
50. 7.

^c Ezk. 16. 8,
22. 60; 23. 3,
8. 19;
Hos. 2. 15.

^d Deut. 2. 7.

^e Ex. 19. 5, 6.

^f Isa. 5. 4;
Mic. 6. 3.

^g Isa. 63. 9,
11. 13; Hos.
13. 4.

^h Or, the land
of Carmel.
Num. 13. 27;
14. 7, 8; Deut.
8. 7-9.

ⁱ Ezk. 20. 35,
36; Mic. 6. 2.

^j i. e. coasts.

^k Jer. 17. 13;
18. 14; Psa.
36. 9; John 4.
14.

^l Jer. 43. 7-9.

^m Deut. 32. 10.

ⁿ Josh. 13. 3.

¹ The general character of the first message from Jehovah to Judah by Jeremiah is threefold: (1) He reminds Israel of the days of blessing and deliverance, e.g. 2. 1-7; (2) He reproaches them with forsaking Him, e.g. 2. 13; (3) He accuses them of choosing other, and impotent, gods, e.g. 2. 10-12, 26-28. All these messages are to be thought of as inspired sermons, spoken to the people and subsequently written. Cf. Jer. 36. 1-32.

correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is an evil thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.

20 For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre, and take thee much soap, yet *thy iniquity is marked before me*, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone after Balaam? see thy way in the valley, know what thou hast done: *thou art a swift dromedary traversing her ways*;

24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope; no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned *their back* unto me, and not *their face*: but in the time of their trouble they will say, Arise, and save us.

28 But *where are thy gods* that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your own prophets, like a destroying lion.

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a Ex.19.8;
Josh.24.18;
Jud.10.16;
1 Sam.12.10.

b Jer.3.6;
Deut.12.2;
Isa.57.5,7.

c Deut.32.32;
Isa.1.21;
5.4.

d Deut.32.34;
Job 14.17;
Hos.13.12.

e Deut.32.37;
Jud.10.14.

f vs.23,35.

g 2 Chr.36.16;
Neh.9.26;
Mt.23.29;
Acts 7.52;
1 Thes.2.15.

h Jer.13.25;
Psa.106.21;
Hos.6.14.

i v.18; Jer.
31.22; Hos.5.
13; 12.1.

j Jer.2.20;
Ezk.16.26,
28,29.

k Jer.9.12;
14.4;
Lev.26.19;
Deut.28.23,
24.

l Jer.2.2;
Hos.2.15.

31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou savest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAPTER 3.

(First message, continued.)

THEY say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldst.

The second message to backsliding Judah (Jer. 3. 6-6. 30).

6 The LORD ¹said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding ²Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous ³sister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me ⁴with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep *anger* for ever.

13 ⁵Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am ⁶married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you ⁷pastors according to mine heart, which

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shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, ⁸to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days ⁹the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, ¹⁰My father; and shalt not turn away from me.

20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 Return, ye backsliding children, and ¹¹I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain is *salvation* hoped for from the hills, and from the multitude of mountains: ¹²truly in the LORD our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

^a Ezk. 16. 46; 23. 24.

^b 2 Chr. 34. 33; Hos. 7. 14.

^c Lev. 26. 40; Deut. 30. 1; 2. Prov. 28. 13.

^d Jer. 31. 32; Hos. 2. 19, 20.

^e Jer. 23. 4; Ezk. 34. 23; Eph. 4. 11.

^f Acts 20. 28.

^g Isa. 60. 9.

^h Isa. 11. 13; Ezk. 37. 16-22; Hos. 1. 11.

ⁱ Isa. 63. 16.

^j Hos. 6. 1; 14. 4.

^k Psa. 3. 8.

¹ The general character of the second message to Judah is: (1) of reproach that the example of Jehovah's chastening of the northern kingdom (2 Ki. 17. 1-18) had produced no effect upon Judah, e.g. 3. 6-10; (2) of warning of a like chastisement impending over Judah, e.g. vs. 15-17; (3) of touching appeals to return to Jehovah, e.g. 3. 12-14; and (4) of promises of final national restoration and blessing, e.g. 3.

¹⁶⁻¹⁸ ² "Israel" and "Ephraim": names by which the northern kingdom (the ten tribes) is usually called in the prophets. When by "Israel" the whole nation is meant, it will appear from the context.

25 We lie down in our shame, and our confusion covereth us: ^afor we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAPTER 4.

(Second message, continued.)

IF thou wilt return, O Israel, saith the LORD, ^breturn unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 For thus saith the LORD to the men of Judah and Jerusalem, ^cBreak up your fallow ground, and sow not among thorns.

4 ^dCircumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this ^egird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, ^fthat the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! ^gsurely thou hast greatly deceived

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this people and Jerusalem, saying Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, ^hAs a dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse ⁱplaces shall come unto me; now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots ^jshall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, ^kwash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, ^lthat watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, it ^mwas without form, and void; and the heavens, and they had no light.

^a Ezra 9.7.

^b Jer.3.1.22;
Joel 2.12.

^c Hos.10.12.

^d Jer.9.26;
Deut.10.
16;30.6;
Rom.2.28,
29; Col.2.11.

^e Jer.1.13-15;
6.1,22.

^f Jer.6.26;
Isa.22.12.

^g Ezk.14.9;
2 Thes.2.11.

^h Jer.51.1;
Ezk.17.10;
Hos.13.15.

ⁱ Isa.5.28.

^j Deut.28.49;
Lam.4.19;
Hos.8.1;
Hab.1.8.

^k Isa.1.16;
Jas.4.8.

^l Ezk.7.26.

¹ Cf. Gen. 1. 2. "Without form and void" describes the condition of the earth as the result of the judgment (vs. 24-26; Isa. 24. 1) which overthrew the primal order of Gen. 1. 1.

24 ^oI beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not ^orepent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall* be forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe is me now! for my soul is wearied because of murderers.

CHAPTER 5.

(Second message, continued.)

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And ^dthough they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not ^thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have ^refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they

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know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for ^they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.

7 How shall I pardon thee for this? ^thy children have forsaken me, and ^sworn by *them that* *are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 ^tThey were as fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for *they are* not the LORD'S.

11 For the house of Israel the house of Judah have dealt very treacherously against me, saith the LORD.

12 ^tThey have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, ⁱI will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up ^mhine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and

^a Isa. 5. 25; Ezk. 38. 20.

^b Zech. 8. 14, note.

^c 2 Ki. 9. 30; Ezk. 23. 40.

^d Tit. 1. 16.

^e 2 Chr. 16. 9.

^f Jer. 7. 28; Zeph. 3. 2.

^g Mic. 3. 1.

^h Josh. 23. 7; Zeph. 1. 5.

ⁱ Deut. 32. 21; Gal. 4. 8.

^j Ezk. 22. 11.

^k 2 Chr. 36. 16.

^l Jer. 1. 15; 6. 22; Deut. 28. 49; Isa. 5. 26.

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^a Ezra 9.7.^b Jer.3.1,22; Joel 2.12.^c Hos.10.12.^d Jer.9.26; Deut.10.16;30.6; Rom.2.28, 29; Col.2.11.^e Jer.1.13-15; 6.1,22.^f Jer.6.26; Isa.22.12.^g Ezk.14.9; 2 Thes.2.11.^h Jer.51.1; Ezk.17.10; Hos.13.15.ⁱ Isa.5.28.^j Deut.28.49; Lam.4.19; Hos.8.1; Hab.1.8.^k Isa.1.16; Jas.4.8.^l Ezk.7.26.

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17 And they shall eat up ^mthine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and

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^b Zech. 8. 14, note.

^c 2 Ki. 9. 30; Ezk. 23. 40.

^d Tit. 1. 16.

^e 2 Chr. 16. 9.

^f Jer. 7. 28; Zeph. 3. 2.

^g Mic. 3. 1.

^h Josh. 23. 7; Zeph. 1. 5.

ⁱ Deut. 32. 21; Gal. 4. 8.

^j Ezk. 22. 11.

^k 2 Chr. 36. 16.

^l Jer. 1. 15; 6. 22; Deut. 28. 49; Isa. 5. 26.

^m Lev. 26. 16; Deut. 28. 31, 33.

thine herds: they shall eat up thy vines, and thy fig trees: they shall impoverish thy fenced cities, wherein thou ^atrustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, ^bWherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is not your's*.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, ^cO foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now ^dfear the LORD our God, ^ethat giveth rain, both the ^fformer and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 ^gShall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

B.C. 612.

^a Psa. 2.12,
note.

^b Jer. 13.22;
16.10;
Deut. 29.24;
1 Ki. 9.8,9.

^c Isa. 6.9;
Ezk. 12.2;
Mt. 13.14;
John 12.40;
Acts 28.26;
Rom. 11.8.

^d Psa. 19.9,
note.

^e Jer. 14.22;
Psa. 147.8;
Mt. 5.45;
Acts 14.17.

^f Deut. 11.14;
Joel 2.23.

^g v. 9; Mal.
3.5.

^h Jer. 23.14;
Hos. 6.10;
2 Tim. 4.3.

ⁱ Neh. 3.14.

^j Jer. 4.17;
2 Ki. 25.1,4.

^k Jer. 51.27;
Joel 3.9.

^l Ezk. 23.18;
Hos. 9.12.

^m Jer. 7.26;
Ex. 6.12;
Acts 7.51.

ⁿ Jer. 20.9.

30 A wonderful and ^hhorrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

CHAPTER 6.

(Second message, continued.)

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in ⁱBeth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a comely and delicate *woman*.

3 The shepherds with their flocks shall come unto her; ^jthey shall pitch *their* tents against her round about; they shall feed every one in his place.

4 ^kPrepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

8 Be thou instructed, O Jerusalem, ^llest my soul depart from thee: ^mlest I make thee desolate, a land not inhabited.

9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, ⁿtheir ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; ^oI am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with

the wife shall be taken, the aged with *him that is* full of days.

12 And *their* houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one is given to *covetousness*; and from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the hurt of *the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that I* visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the *old* paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 *h* To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from *the* north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they are cruel, and have no

B.C. 612.

a Jer. 8.10;
Deut. 28.30.

b Jer. 8.10;
23.11;
Isa. 56.11;
Mic. 3.5.11.

c Heb. *bruise*,
or *breach*.

d Jer. 18.15.

e Isa. 8.20;
Mal. 4.4;
Lk. 16.29.

f Isa. 1.2.

g Prov. 1.31.

h Psa. 40.6;
50.7-9; Isa.
1.11; 66.3;
Amos 5.21;
Mic. 6.6.

i Jer. 1.15;
5.15; 10.22;
50.41-43.

[B.C. 600.]

j Jer. 25.34;
Mic. 1.10.

k Or, *refuse*
silver.

l Mic. 3.11.

mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble; anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear is on every side.

26 O daughter of my people, *gird thee* with sackcloth, and *wallow* thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee for a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They are all grievous revolvers, walking with slanders: *they are* brass and iron; they are all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 *Reprobate* silver shall *men* call them, because the LORD hath rejected them.

CHAPTER 7.

The message in the gate of the LORD'S house (Jer. 7. 1-10. 25).

THE *word* that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this

¹ The general character of the message in the temple gate is, like the first and second messages, one of rebuke, warning, and exhortation, but this message is addressed more to such in Judah as still maintain outwardly the worship of Jehovah; it is a message to *religious* Judah, e.g. 7. 2, 9, 10; 8. 10, 11.

place, ^aneither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye ^btrust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, ^cwhich is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto ^dmy place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to ^eShiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

16 Therefore ^fpray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 ^gDo they provoke me to anger? saith the LORD: *do they not provoke themselves to the confusion of their own faces?*

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and

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^a Deut. 6.14, 15; 8.19; 11.28; 13.10.

^b Psa. 2.12, note.

^c Mt. 21.13; Mk. 11.17; Lk. 19.46.

^d Josh. 18.1; Jud. 18.31.

^e Jer. 26.6; 1 Sam. 4.10, 11; Psa. 78.60.

^f Jer. 11.14; 14.11.

^g Deut. 32.16, 21.

^h Jer. 6.20; Isa. 1.11; Amos 5.21; Hos. 8.13.

ⁱ 1 Sam. 15.22; Psa. 51.16, 17; Hos. 6.6.

^j Jer. 11.4, 7; Ex. 15.26; Deut. 6.3.

^k Ex. 19.5; Lev. 26.12.

^l Jer. 11.8; Psa. 81.11.

^m Deut. 29.19; Psa. 81.12.

ⁿ Jer. 25.4; 29.19; 2 Chr. 36.15.

^o Ezk. 7.7.

^p Jer. 16.6; 48.37; Job 1.20; Isa. 15.2; Mic. 1.16.

^q Jer. 23.11; 32.34; 2 Ki. 21.4, 7; 2 Chr. 33.4, 7; Ezk. 7.20.

upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel; ^rPut your burnt-offerings unto your sacrifices, and eat flesh.

22 ^sFor I spake not unto your fathers, ^tnor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, ^uObey my voice, and I ^vwill be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 ^wBut they hearkened not, nor ^xinclined their ear, but ^ywalked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you ^zall my servants the prophets, daily rising up early and sending *them*:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 ^aTherefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 ^bCut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: ^cthey have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

¹ Cf. Ex. 20. 4, note 2, the threefold giving of the law. The command concerning burnt-offerings and sacrifices was not given to the people till they had broken the decalogue, the law of obedience.

32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the "carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: ^bfor the land shall be desolate.

CHAPTER 8.

(*The message in the temple gate, continued.*)

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 ^dI hearkened and heard, *but* they spake not aright: no man ^erepented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, ^fthe stork in the heaven knoweth her appointed times; and

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the ^gturtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, ^h*We are wise*, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain.

9 The wise ⁱmen are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?

10 Therefore ^jwill I give their wives unto others, ^kand their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, ^lPeace, peace; when *there is* no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 I will surely consume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We ^mlooked for peace, but no good *came*; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will not be* charmed, and they shall bite you, saith the LORD.

18 *When* I would comfort myself against sorrow, my heart *is* faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is not the LORD in Zion? is not her*

^d Jer. 19. 11;
^e 2 Ki. 23. 10;
^f Ezk. 6. 5.
Fulfilled in part in all the destructions of Jerusalem, but with a final look toward Rev. 19. 17-21.

^g Lev. 26. 33;
^h Isa. 1. 7;
ⁱ 3. 26.

^j Job 3. 21,
^k 22; 7. 15, 16;
^l Rev. 9. 6.

^m 2 Pet. 3. 9.

ⁿ Zech. 8. 14,
^o note.

^p Isa. 1. 3.

^q Song 2. 12.

^r Rom. 2. 17.

^s Jer. 6. 12;
^t Deut. 28. 30;
^u Amos 5. 11;
^v Zeph. 1. 13.

^w Ezk. 13. 10.

^x Jer. 14. 19.

king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered?

CHAPTER 9.

(The message in the temple gate, continued.)

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

3 And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they *know* not me, saith the LORD.

4 Take ye heed every one of his neighbour, and *trust* ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, *I* will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 *Shall I* not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness

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a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11 *And I* will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12 Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have *walked* after the imagination of their own heart, and after Baalim, *which* their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and

a Jer.46.11; 51.8; Gen. 37.25; 43.11.

b 1 Sam.2.12; Hos.4.1.

c Psa.2.12, note.

d Isa.1.25; Mal.3.3.

e Jer.5.9.29.

f Isa.25.2.

g Law (of Moses), vs.13-16; Ezk.22.26. (Ex.19.1; Gal.3.1-29.)

h Jer.3.17; 7.24.

i Gal.1.14.

j Lev.26.33; Deut.28.64.

k i.e. nations.

as the handful after the harvestman, and none shall gather *them*.

23 Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But let him that ^aglorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: ^bfor in these *things* I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that I will punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these nations are* uncircumcised, and all the house of Israel are ^cuncircumcised in the heart.

CHAPTER 10.

(The message in the temple gate, concluded.)

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the ^dheathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people are vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. **B**ehold, not afraid of them; for they cannot do evil, neither also is it in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD; thou art great, and thy name is great in might.

7 Who would not ^efear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

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9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning *men*.

10 But the LORD is the true God, he is ^fthe living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and *there is* no breath in them.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob is not like them: for he is the former of all *things*; and Israel is the rod of his inheritance: The LORD of hosts is his name.

17 Gather up thy wares out of the land, O inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it* so.

19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit

a 1 Cor.1.31:

2 Cor.10.17.

b Mic.6.8;
7.18.

c Lev.26.41;
Ezk.44.7;
Rom.2.28,29.

d i.e. nations.

e Psa.19.9,
note.

f Dan.10.5.

g Heb. God
of truth.
Psa.31.5.

h 1 Tim.6.17.

i Heb. King
of Eternity.

j Jer.51.15;
Gen.1.1,
6,7; Psa.
136.5,6.

k Psa.93.1.

l Job 9.8;
Psa.104.2;
Isa.40.22.

m Psa.135.7.

n Deut.32.9;
Psa.74.2.

is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

23 O LORD, I know that ^athe way of man is not in himself: it is not in man that walketh to direct his steps.

24 O LORD, ^bcorrect me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER 11.

The message on the broken covenant (Jer. 11. 1-12. 17).

THE ¹word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; ^cCursed be the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day ^dthat I brought them forth out of the land of Egypt, from the ^eiron furnace, saying, ^fObey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform ^gthe oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as ^hit is this day. Then answered I, and said, ⁱSo be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, ^jand do them.

7 For I earnestly protested unto your fathers in the day ^kthat I brought them up out of the land of Egypt, ^leven unto this day, rising early and protesting, saying, Obey my voice.

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^a Prov.16.1; 20.24.

^b Jer.30.11; Psa.6.1; 38.1.

^c i.e. nations.

^d Deut.27.26; Gal.3.10.

^e Deut.4.20; 1 Ki.8.51.

^f Jer.7.23; Lev.26.3,12.

^g Deut.7.12, 13; Psa.105.9,10.

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^h Heb. Amen.

ⁱ Rom.2.13; Jas.1.22.

^j Jer.14.12; Psa.18.41; Prov.1.28; Isa.1.15; Ezk.8.16; Mic.3.4; Zech.7.13.

^k Heb. evil.

^l Jer.7.16; 14.11; Ex.32.10; 1 John 5.16.

^m Hag.2.12. i.e. to what purpose the "holy flesh" of sacrifices? Its efficacy is "passed from thee" who rejoicest in evil. Cf. Isa.1. 13-15.

ⁿ Psa.52.6; Rom.11.17.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded ^othem to do; but they did ^pthem not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; ^qand though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their ^rtrouble.

13 For ^saccording to the number of thy cities were thy gods, O Judah; and ^taccording to the number of the streets of Jerusalem have ye set up altars to ^uthat shameful thing, ^veven altars to burn incense unto Baal.

14 Therefore ^wpray not thou for this people, neither lift up a cry or prayer for them: for I will not hear ^xthem in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, ^yseeing she hath wrought lewdness with many, and the ^zholy flesh is passed from thee? when thou doest evil, then thou rejoicest.

16 The LORD called thy name, ^{aa}A green olive tree, fair, and of goodly fruit: with the noise ^{ab}of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me

¹ This, like the other messages, is made up of rebuke, exhortation, and warning, but in this instance these are based upon the violation of the Palestinian Covenant (Deut. 28. 1 to 30. 1-9, note). The Assyrian and Babylonian Captivities of Israel and of Judah were the execution of the warning, Deut. 28. 63-68.

to anger in offering incense unto Baal.

18 And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that ^atriest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, ^bProphecy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even ^cthe year of their visitation.

CHAPTER 12.

(The message on the broken covenant, concluded.)

RIGHTEOUS ^dart thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: ^eWherefore doth the way of the wicked prosper? ^fwherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: ^gthou art near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall ^hthe land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with

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horses? and if in the land of peace, ⁱwherein thou trustedst, ^jthey wearied thee, then how wilt thou do in the ^kswelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

7 I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it ^lcrieth out against me: therefore have I hated it.

9 Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the ^mone end of the land even to the ⁿother end of the land: no flesh shall have peace.

13 ^oThey have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 Thus saith the LORD against all mine evil neighbours, that ^ptouch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be ^qbuilt in the midst of my people.

- a Jer.17.10; 20.12;
1 Sam.16.7;
1 Chr.28.9;
Psa.7.9;
Rev.2.23.
- b Isa.30.12;
Amos 2.12;
7.13.16;
Mic.2.6.
- c Jer.23.12;
46.21; 48.44;
50.27; Lk.19.44.
- d Psa.51.4.
- e Jer.5.28;
Job 12.6; 21.7; Psa.37.1, 35; 73.3;
Hab.1.4;
Mal.3.15.
- f Isa.29.13;
Mt.15.8;
Mk.7.6.
- g Jer.23.10;
Hos.4.3.
- h i.e. under such a test as in Jer.49.19; 50.44; Josh.3.15; 1 Chr.12.15.
- i Or, yelleth.
- j Lev.26.16;
Deut.28.38;
Mic.6.15;
Hag.1.6.
- k Zech.2.8.
- l Eph.2.20, 21; 1 Pet.2.5.

17 But if they will not ^aobey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAPTER 13.

The sign of the linen girdle (vs. 1-27).

THUS saith the LORD unto me, ^bGo and get thee a linen ^cgirdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner ^dwill I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which ^ewalk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that ^fthey might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Be-

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hold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, ^gwith drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 ^hGive glory to the LORD your God, before he cause ⁱdarkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for ^jyour pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open ^kthem: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where is the flock ^lthat was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them ^mto be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

22 And if thou say in thine heart, ⁿWherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? ^othen may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them ^pas the stubble that passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and ^qtrusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries,

^a Isa.60.12.

^b See vs.9-11.

^c Parables (O.T.) vs.1-11; Jer.18.1-6. (Jud.9.7-15; Zech.11.7-14.)

^d Lev.26.19.

^e Jer.9.14; 11.8; 16.12.

^f Ex.19.5.

^g Jer.25.27; 51.7; Isa.51.17,21; 63.6.

^h Josh.7.19.

ⁱ Isa.5.30; 8.22; Amos 8.9.

^j Jer.5.19; 16.10.

^k Psa.1.4; Hos.13.3.

^l Psa.2.12, note.

and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

CHAPTER 14.

The message on the drought
(Jer. 14. 1-15. 21).

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

7 O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

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11 Then said the LORD unto me, Pray not for this people for their good.

12 When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword: and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our

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^a Bible prayers (O.T.). Ezk.9.8. (Gen.15.2; Hab.3.1-16.)

^b Jer.17.13.

^c Isa.59.1.

^d Ex.29.45, 46; Lev.26.11,12.

^e See Jer.2.23-25.

^f Jer.7.16; 11.14; Ex.32.10.

^g Jer.11.11; Prov.1.15; Isa.1.15; 58.3; Ezk.8.18; Mic.3.4; Zech.7.13.

^h 1 Thes.5.2,3.

ⁱ Psa.79.3.

^j Ezk.7.15.

¹ The significance of a drought at this time was very great. It was one of the signs predicted in the Palestinian Covenant (Deut. 28. 23, 24), and already fulfilled in part in the reign of Ahab (1 Ki. 17. 1, etc.). As that sign had been followed, even though after a long interval, by the Assyrian captivity of the northern kingdom, it should have been received by Judah as a most solemn warning.

wickedness, *and* the iniquity of our fathers: ^afor we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among ^bthe vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore will I wait upon thee: for thou hast made all these *things*.

CHAPTER 15.

(*The message on the drought, concluded.*)

THEN said the LORD unto me, Though ^cMoses and ^dSamuel stood before me, yet my mind *could* not be toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; ^eSuch as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will ^fappoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be ^gremoved into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For ^hwho shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; ⁱI am weary with ^jrepenting.

7 And I will fan them with a fan in the gates of the land; I will be-leave *them* of children, I will de-

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stroy my people, *since* ^kthey return not from their ways.

8 Their widows are increased ^ltime above the sand of the seas; have brought upon them against the mother of the young men spoiler at noonday: I have caused ^mhim to fall upon it suddenly, and terrors upon the city.

9 ⁿShe that hath borne seven lab-our: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded; and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 The LORD ^osaid, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies ^pinto a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did ^qeat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* re-

^a Psa. 106.6; Dan. 9.8.

^b Deut. 32.21.

^c Ex. 32.11, 12; Psa. 99.6.

^d 1 Sam. 7.9.

^e Jer. 43.11; Ezk. 5.2, 12; Zech. 11.9.

^f Lev. 26.16.

^g Deut. 28.25; 2 Ki. 21.1-18; 23.26, 27; 24.3, 4.

^h Isa. 51.19.

ⁱ Hos. 13.14.

^j Zech. 8.14, note.

^k Jer. 5.3; Isa. 9.13; Amos 4.10, 11.

^l 1 Sam. 2.5.

^m Jer. 16.13; 17.4.

ⁿ Ezk. 3.1, 3; Rev. 10.9, 10.

¹ The Remnant, of whom Jeremiah was the representative, are carefully distinguished from the unbelieving mass of the people. The coming captivity, which they must share, for they too have sinned (v. 13), though Jehovah's judgment upon the nation, will be but a purifying chastisement to them, and they receive a special promise (v. 11). Verses 15-18 give the answer of the Remnant to verses 11-14. Two things characterize the believing Remnant always—loyalty to the word of God, and separation from those who mock at that word (vs. 16, 17. Cf. Rev. 3. 8-10).

fusest to be healed? wilt thou be altogether unto me as a liar, and as waters *that* fail?

19 Therefore thus saith the LORD, "If thou return, then will I bring thee again, and thou shalt stand before me: and if thou ^btake forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will ^dredeem thee out of the hand of the terrible.

CHAPTER 16.

The sign of the unmarried prophet (Jer. 16. 1-17. 18).

THE word of the LORD came also unto me, ¹saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their ^ccarcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor ^fcut themselves, nor ^gmake themselves bald for them:

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^a Zech. 3.7.

^b Ezk. 22.26; 44.23.

^c Remnant. vs. 11-21; Jer. 23.3-8. (Isa. 1.9; Rom. 11.5.)

^d Ex. 14.30, note; Isa. 59.20, note.

^e Jer. 7.33; 34.20; Psa. 79.2.

^f Jer. 41.5; 47.5; Lev. 19.28; Deut. 14.1.

^g Jer. 7.29; Isa. 22.12.

^h Jer. 7.34; 25.10; Isa. 24.7,8; Ezk. 26.13; Hos. 2.11; Rev. 18.23.

ⁱ Jer. 5.19; 13.22; 22.8; Deut. 29.24.

^j Jer. 22.9; Deut. 29.25.

^k Kingdom (O.T.). vs. 12-16; Jer. 23.5-8. (Gen. 1.26; Zech. 12.8.)

^l Deut. 4.26-28; 28.36, 63-65.

^m Isa. 11.11,12; 43.18; Jer. 23.7,8; Ezk. 37.21-25.

ⁿ Jer. 24.6; 30.3; 32.37.

^o Amos 4.2; Hab. 1.15.

7 Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, ^hI will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, ⁱWherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, ^jBecause your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers: for, behold, ^kye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 ^lTherefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 Therefore, behold, the ^mdays come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: ⁿand I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many ^ofishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every moun-

¹ The sign of the unmarried prophet is interpreted by the context. The whole social life of Judah was about to be disrupted and cease from the land. But note the promises of verses 14-16; Jer. 17. 7, 8.

wickedness, *and* the iniquity of our fathers: ^afor we have sinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among ^bthe vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

CHAPTER 15.

(The message on the drought, concluded.)

THEN said the LORD unto me, Though ^aMoses and ^aSamuel stood before me, *yet* my mind *could not be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; ^aSuch as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will ^jappoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be ^kremoved into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For ^hwho shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; ⁱI am weary with ^jrepenting.

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stroy my people, *since* ^bthey return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 ⁱShe that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it* was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD ^jsaid, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies ^minto a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did ⁿeat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* re-

^a Psa.106.6;
Dan.9.8.

^b Deut.32.21.

^c Ex.32.11,
12; Psa.99.6.

^d 1 Sam.7.9.

^e Jer.43.11;
Ezk.5.2,12;
Zech.11.9.

^f Lev.26.16.

^g Deut.28.25;
2 Ki.21.1-18*
23.26,27;
24.3,4.

^h Isa.51.19.

ⁱ Hos.13.14.

^j Zech.8.14,
note.

^k Jer.5.3;
Isa.9.13;
Amos 4.10,
11.

^l 1 Sam.2.5.

^m Jer.16.13;
17.4.

ⁿ Ezk.3.1,3;
Rev.10.9,10.

¹ The Remnant, of whom Jeremiah was the representative, are carefully distinguished from the unbelieving mass of the people. The coming captivity, which they must share, for they too have sinned (v. 13), though Jehovah's judgment upon the nation, will be but a purifying chastisement to them, and they receive a special promise (v. 11). Verses 15-18 give the answer of the Remnant to verses 11-14. Two things characterize the believing Remnant always—loyalty to the word of God, and separation from those who mock at that word (vs. 16, 17. Cf. Rev. 3. 8-10).

fuseth to be healed? wilt thou be altogether unto me as a liar, *and* as waters *that* fail?

19 Therefore thus saith the LORD, "If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou ^btake forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee; for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will ^credeem thee out of the hand of the terrible.

CHAPTER 16.

The sign of the unmarried prophet (Jer. 16. 1-17. 18).

THE word of the LORD came also unto me, ¹saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their ^ocarcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor ^jcut themselves, nor ^kmake themselves bald for them:

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^a Zech. 3.7.

^b Ezk. 22.26; 44.23.

^c Remnant. vs. 11-21; Jer. 23.3-8. (Isa. 1.9; Rom. 11.5.)

^d Ex. 14.30, note; Isa. 59.20, note.

^e Jer. 7.33; 34.20; Psa. 79.2.

^f Jer. 41.5; 47.5; Lev. 19.28; Deut. 14.1.

^g Jer. 7.29; Isa. 22.12.

^h Jer. 7.34; 25.10; Isa. 24.7,8; Ezk. 26.13; Hos. 2.11; Rev. 18.23.

ⁱ Jer. 5.19; 13.22; 22.8; Deut. 29.24.

^j Jer. 22.9; Deut. 29.25.

^k Kingdom (O.T.). vs. 12-16; Jer. 23.5-8. (Gen. 1.26; Zech. 12.8.)

^l Deut. 4.26-28; 28.36, 63-65.

^m Isa. 11.11,12; 43.18; Jer. 23.7,8; Ezk. 37.21-25.

ⁿ Jer. 24.6; 30.3; 32.37.

^o Amos 4.2; Hab. 1.15.

7 Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, ^hI will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, ⁱWherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, ^jBecause your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ^kye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 ^lTherefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 Therefore, behold, the ^mdays come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: ⁿand I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many ^ofishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every moun-

¹ The sign of the unmarried prophet is interpreted by the context. The whole social life of Judah was about to be disrupted and cease from the land. But note the promises of verses 14-16; Jer. 17. 7, 8.

tain, and from every hill, and out of the holes of the rocks.

17 ^aFor mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin ^bdouble; ^cbecause they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that ^dmy name is The LORD.

CHAPTER 17.

(The sign of the unmarried prophet, concluded.)

THE sin of Judah is written with ^aa pen of iron, and with the point of a diamond: it is ^bgraven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their ^cgroves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

5 Thus saith the LORD; Cursed be the man that ^btrusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 ^aBlessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be ^aas a tree planted by the waters, and that spreadeth

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out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 The heart is deceitful above all things, and desperately wicked: who can know it?

10 I the LORD ^bsearch the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, ^bthe hope of Israel, ^aall that forsake thee shall be ashamed, and they that depart from me shall be ^awritten in the earth, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

15 Behold, they say unto me, ^aWhere is the word of the LORD? let it come now.

16 As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: thou art my hope in the day of evil.

18 Let them be confounded that persecuted me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

The message in the gates concerning the sabbath.

19 Thus said the LORD unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; ^aTake heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

a Jer. 32.19;
Job 34.21;
Prov. 5.21;
15.3.

b Jer. 17.18;
Isa. 40.2.

c Ezk. 43.7,9.

d Or. JEHO-
VAH.
Psa. 83.18.

e Job 19.24.

f Prov. 3.3;
2 Cor. 3.3.

g Deut. 16.21.

h Psa. 2.12,
note.

i Psa. 2.12;
34.8; 125.1;
146.5;
Prov. 16.20;
Isa. 30.18.

j Job 8.16;
Psa. 1.3.

k Jer. 11.20;
20.12;
1 Sam. 16.7;
1 Chr. 28.9;
Psa. 7.9;
139.23,24;
Prov. 17.3;
Rom. 8.27;
Rev. 2.23.

l Jer. 14.8.

m Psa. 73.27;
Isa. 1.28.

n See Lk. 10.
20.

o Isa. 5.19;
Ezk. 12.22;
2 Pet. 3.4.

p Num. 15.32;
Neh. 13.19.

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 ^aBut they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from ^bthe plain, and from the mountains, and from the ^csouth, bringing burnt-offerings, and sacrifices, and ^dmeat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAPTER 18.

The sign of the potter's house
(Jer. 18. 1-19. 13).

THE ¹word which came to Jeremiah from the LORD, ^dsaying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

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6 O house of Israel, ^ecannot I do with you as this potter? saith the LORD. Behold, ^fas the clay is in the potter's hand, so ^gare ye in mine hand, O house of Israel.

7 *At what instant* I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turn from their evil, I will ^hrepent of the evil that I thought to do unto them.

9 And *at what instant* I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; Ask ye now among the ⁱheathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will a *man* leave the snow of Lebanon *which cometh* from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people have ^jforgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land ^kdesolate, and a perpetual ^lhissing; every one that passeth thereby shall be astonished, and wag his head.

17 ^mI will scatter them as with an east wind before the enemy; ⁿI will shew them the back, and not the face, in the day of their calamity.

18 Then said they, Come, and let us devise devices against Jeremiah: ^ofor the law shall not perish from

^a Jer. 7. 24, 26; 11. 10.

^b Zech. 7. 7.

^c Lit. meal.

^d Parables (O.T.). vs. 1-6; Jer. 24. 1-10. ^eJud. 9. 7-15; Zech. 11. 7-14.)

^e Isa. 45. 9; Rom. 9. 20, 21.

^f Isa. 64. 8.

^g Zech. 8. 14, note.

^h i.e. nations.

ⁱ Jer. 2. 13, 32; 3. 21; 13. 25; 17. 13.

^j Jer. 19. 8; 49. 13; 50. 13.

^k 1 Ki. 9. 8; Lam. 2. 15; Mic. 6. 16.

^l Jer. 13. 24.

^m See Jer. 2. 27.

ⁿ Lev. 10. 11; Mal. 2. 7; John 7. 48, 49.

¹ Israel (the whole nation) a vessel marred in the Potter's hand, is the key to this prophetic strain. But Jehovah will make "it again another vessel" (v. 4).

the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

CHAPTER 19.

(The sign of the potter's house, concluded.)

THUS saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee.

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons

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with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

Parenthetic: Jeremiah's first persecution (Jer. 19. 14-20. Cf. Jer. 32. 2).

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all

a Jer.7.31;
Josh.15.8;
2 Ki.23.10.

b 1 Sam.3.11;
2 Ki.21.12.

c Jer.2.13,17,
19; 15.6; 17.
13; Deut.28.
20; Isa.65.11.

d Josh.15.8.

e Lev.26.17;
Deut.28.25.

f Lev.26.29;
Deut.28.53;
Isa.9.20;
Lam.4.10.

g Psa.2.9;
Isa.30.14;
Lam.4.2.

h Jer.32.29;
2 Ki.23.12;
Zeph.1.5.

her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

CHAPTER 20.

NOW Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but *Magor-missabib*.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover *b* I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart *as* a burning fire shut up in my bones, and I was weary with forbearing, and *I* could not stay.

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10 For I heard the defaming of many, fear on every side. Report, say *they*, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for *he* hath delivered the soul of the poor from the hand of evildoers.

14 Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and *repented* not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great *with me*.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAPTER 21.

The message to King Zedekiah (Jer. 21. 1-22. 30). The Babylonian captivity foretold. (Cf. 2 Ki. 25. 1-11.)

THE word which came unto Jeremiah from the LORD, when *king* Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

a i. e. Terror on every side.

b 2 Ki. 20. 17; 24. 12-16; 25. 13.

c Job 32. 18, 19; Psa. 39. 3.

d Job 32. 18; Acts 18. 5.

e Heb. every man of my peace.

f Jer. 11. 20; 17. 10.

g Psa. 35. 9, 10; 109. 30, 31.

h Zech. 8. 14, note.

i 2 Ki. 24. 17.

j Jer. 29. 25; 37. 3; 2 Ki. 25. 18.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with ^aan outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; ^bhe shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, ^cI set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and ^dhis life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, ^eI am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will ^fpunish you accord-

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ing to the ^gfruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

CHAPTER 22.

(The message to Zedekiah, concluded.)

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word.

2 And say, ^hHear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; ⁱExecute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, ^jthen shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, ^kI swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: *yet* surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, ^lWherefore hath the LORD done thus unto this great city?

9 Then they shall answer, ^mBecause they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 Weep ye not for ⁿthe dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching ^oShallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth

a Ex.6.6.

b Deut.28.50;

2 Chr.36.17.

c Deut.30.19.

d Or, his life shall be that of one hunted. Jer.39.18.

e Ezk.13.8.

f Heb. visit upon.

g Prov.1.31; Isa.3.10,11.

h Jer.17.20.

i Jer.21.12.

j Jer.17.25.

k Heb.6.13,17.

l Deut.29.24, 25; 1 Ki.9.8,9.

m 2 Ki.22.17; 2 Chr.34.25.

n 2 Ki.22.20.

o 1 Chr.3.15, with 2 Ki.23.30.

out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it* is ciled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and then it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well with *him*: was not this to know me? saith the LORD.

17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity: *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that

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a Lev.19.13; Deut.24.14, 15; Mal.3.10; Jas.5.4.

b Contracted from Jeconiah, 1 Chr.3.16.

c Jer.36.30.

d Remnant. vs.3-8; Jer.31.7-14. (Isa.1.9; Rom.11.5.)

e Israel (prophecies). vs.3-8; Jer.30.1-9. (Gen.12.2,3; Rom.11.26.)

makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the LORD, though ^bConiah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 Is this man Coniah a despised broken idol? *is he* a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAPTER 23.

The future restoration and conversion of Israel: message against the faithless shepherds (vs. 1-40).

WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries

¹ This final restoration is shown to be accomplished after a period of unexampled tribulation (Jer. 30. 3-10), and in connection with the manifestation of David's righteous Branch (v. 5), who is also Jehovah-tsidkenu (v. 6). The restoration here foretold is not to be confounded with the return of a feeble remnant of Judah under Ezra, Nehemiah, and Zerubbabel at the end of the 70 years (Jer. 29. 10). At His first advent Christ, David's righteous Branch (Lk. 1. 31-33), did not "execute justice and judgment in the earth," but was crowned with thorns and crucified. Neither was Israel the nation restored, nor did the Jewish people say, "The Lord our righteousness." Cf. Rom. 10. 3. The prophecy is yet to be fulfilled (Acts 15. 14-17).

whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all

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of them unto me *as* Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

a Isa.4.2,
note.

b Kingdom
(O.T.).
vs.5-8;
Jer.30.7-9.
(Gen.1.26;
Zech.12.8.)

c Christ
(Second
Advent).
vs.5,6;
Ezk.37.21,22.
(Deut.30.3;
Acts 1.9-11.)

d Heb. Jeho-
vah-
tsidkenu.

e v.3; Isa.43.
5,6.

f Deut.32.32;
Isa.1.9,10.

g v.21;
Jer.14.14.

h Job 15.8;
1 Cor.2.16.

i Jer.30.24.

j Gen.49.1.

k Jer.14.14;
27.15; 29.9.

l Psa.139.7;
Amos 9.2,3.

m 1 Ki.8.27;
Psa.139.8.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, ^aI am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by ^btheir lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, ^dwill utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

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CHAPTER 24.

The sign of the figs (vs. 1-3).
Judah yet to be restored, but not they of the second deportation (vs. 4-10).

THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I am the LORD; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

^a Jer.14.14,
15; Deut.18.
20.

^b Zeph.3.4.

^c Mal.1.1.

^d Hos.4.6.

^e Jer.23.39,40.

^f Parables
(O.T.).
vs.1-10;
Jer.27.1-7;
(Jud.9.7-15;
Zech.11.
7-14.)

^g 2 Ki.24.12;
2 Chr.36.10.

^h Jer.12.15;
29.10.

ⁱ Deut.30.6;
Ezk.11.19;
36.26,27.

^j Jer.30.22;
31.33; 32.38.

^k Jer.15.4;
29.18; 34.17;
Deut.28.25,
37; 1 Ki.9.7;
2 Chr.7.20.

CHAPTER 25.

Prophecy of the seventy years' captivity (vs. 1-14. Cf. Dan. 9. 2).

THE word that came to Jeremiah concerning all the people of Judah ^ain the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They said, ^bTurn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might ^cprovoke me to anger with the works of your hands to your own hurt.

8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, ^dmy servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy

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them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon ^eseventy years.

12 And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, ^fand the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

The sign of the wine cup of fury
(vs. 15-38).

15 For thus saith the LORD God of Israel unto me; Take the ^gwine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And ^hthey shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it* is this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

a Jer. 36. 1.

b Jer. 18. 11; 35. 15; 2 Ki. 17. 13; Jon. 3. 8.

c Jer. 7. 19; 32. 30; Deut. 32. 21.

d Jer. 27. 6; 43. 10; Isa. 44. 28; 45. 1.

e Isa. 13. 19; 14. 23; 21. 1; 47. 1; Jer. 50. 3, 13, 23, 39, 40, 45; 51. 25, 26.

f Job 21. 20; Psa. 75. 8; Isa. 51. 17; Rev. 14. 10.

g Jer. 51. 7; Ezk. 23. 34; Nah. 3. 11.

¹ Cf. Lev. 26. 33-35; 2 Chr. 36. 21; Dan. 9. 2. The 70 years may be reckoned to begin with the first deportation of Judah to Babylon (2 Ki. 24. 10-15), B.C. 604 according to the Assyrian Eponym Canon, or B.C. 606 according to Ussher; or, from the final deportation (2 Ki. 25.; 2 Chr. 36. 17-20; Jer. 39. 8-10), B.C. 586 (Assyr. Ep. Canon), or B.C. 588 (Ussher). In the first case the 70 years extend to the decree of Cyrus for the return (Ezra 1. 1-3), B.C. 534 (Assyr. Ep. Canon), or B.C. 536 (Ussher). In the second case the 70 years terminate B.C. 516 (Assyr. Ep. Canon) with the completion of the temple. The latter is the more probable reckoning in the light of Dan. 9. 25.

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the "isles which are beyond the sea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of "Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a "sword upon "all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily "roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a "controversy with the nations, "he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

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a i.e. coasts.

b A name for Babylon. Jer. 51. 41.

c Day (of Jehovah). vs. 29-38; Ezk. 30. 3. (Isa. 2. 10-22; Rev. 19. 11-21.)

d Armageddon (battle of). vs. 29-33; Ezk. 38. 1-39. 16. (Rev. 16. 14; 19. 11-21.)

e Isa. 42. 13; Joel 3. 16; Amos 1. 2.

f Hos. 4. 1; Mic. 6. 2.

g Isa. 66. 16; Joel 3. 2.

h Isa. 66. 16.

i Ezk. 3. 10; Mt. 28. 20.

j Zech. 8. 14, note.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 "And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER 19.

The message in the temple court (vs. 1-19). (Cf. Jer. 7. 1, note.)

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, "all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may "repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

¹ The scope of this great prophecy cannot be limited to the invasion of Nebuchadnezzar. If Jehovah does not spare His own city, should the Gentile nations imagine that there is no judgment for them? The prophecy leaps to the very end of this age. (See "Day of the LORD," Isa. 2. 10-22; Rev. 19. 11-21; "Armageddon," Rev. 16. 14; 19. 11-21.)

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like ^aShiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD'S house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will ^brepent him of the evil that he hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

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17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 ^cMicah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; ^dZion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not ^efear the LORD, and besought the LORD, and the LORD ^frepented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

Martyrdom of Urijah (vs. 20-24).

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who ^gprophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

24 Nevertheless ^hthe hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAPTER 27.

The sign of the yokes (vs. 1-11):
to surrounding Gentile kings.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, ⁱsaying,

2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and

^a Jer. 7.12,14;
¹ Sam. 4.10,
11; Psa. 78.
60.

^b Zech. 8.14,
note.

^c Mic. 1.1.

^d Mic. 3.12.

^e Psa. 19.9,
note.

^f Jer. 39.14;
² Ki. 22.12,14.

^g *Parables*
(O.T.).
vs. 1-7;
Ezk. 17.1-14.
(Jud. 9.7-15;
Zech. 11.7-
14.)

to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters. Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

(The sign of the yokes, continued: to King Zedekiah.)

12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD

B.C. 598.

a Jer. 25.9; 43. 10; Eek. 29. 18, 20.

b Jer. 25.12; 50.27; Dan. 5.26.

c Jer. 28.3; 2 Chr. 36. 7, 10; Dan. 1.2.

d Jer. 52.17, 20, 21; 2 Ki. 25.13.

e Jer. 24.1; 2 Ki. 24. 14, 15.

f 2 Ki. 25.13; 2 Chr. 36.18.

g Jer. 29.10; 32.5; 2 Chr. 36.21.

h Ezra 1.7; 7.19.

hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts concerning the pillars, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

CHAPTER 28.

(Sign of the yokes, continued: the false prophecy and death of Hananiah.)

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in

the fourth year, and in the ^afifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken ^bthe yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 ^aThe prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon ^cfrom the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 Then the word of the LORD

B.C. 596.

came unto Jeremiah the prophet, after that Hananiah the prophet had broken ^dthe yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; ^eI have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; ^fbut thou makest this people to ^gtrust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year in the ^hseventh month.

CHAPTER 29.

The message to the Jews of the first captivity (vs. 1-32).

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were ⁱcarried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that ^kJeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elashah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell in

a i.e. August.

b Jer.27.12.

c 1 Ki.1.36.

d Deut.18.22.

e Jer.27.7.

f Jer.27.2.

g Jer.27.7; Deut.28.48.

h Jer.29.31; Ezk.13.22.

i Psa.2.12, note.

j i.e. October.

k Jer.22.26; 2 Ki.24.12.

¹ Cf. 2 Ki. 24. 10-16. The complete captivity of Judah came eleven years later (2 Ki. 25. 1-7).

them; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 And shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will de-

B.C. 599.

^a Ezra 6.10;
1 Tim.2.2.

^b Jer.14.14;
23.21; 27.14,
15; Eph.5.6.

^c Jer.25.12;
27.22;
2 Chr.36.21,
22; Ezra 1.1;
Dan.9.2.

^d Dan.9.3.

^e Lev.26.39,
40,42; Deut.
30.1-3.

^f Deut.4.7;
Psa.32.6;
46.1; Isa.
55.6.

^g Jer.23.3,8;
30.3; 32.37.

^h Jer.15.4;
24.9; 34.17;
Deut.28.25;
2 Chr.29.8.

ⁱ See Gen.
48.20;
Isa.65.15.

^j Dan.3.6.

^k Jer.21.1;
^l Ki.25.18.

^m 2 Ki.9.11;
Acts 26.24.

liver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Koliaah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon: and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent

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him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

PART II. PROPHECIES NOT CHRONOLOGICAL:
CHAPTERS 30.-36.

CHAPTER 30.

Jeremiah's first writing. (Cf. Jer. 36. 1-23, 28.) *Summary of Israel in the tribulation* (Jer. 30. 1-31. 40).

THE word that came to Jeremiah from the LORD, saying,
2 Thus speaketh the LORD God of Israel, saying, ²Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that ^bI will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for ^dthat day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy

a Inspiration.
Jer.36.1-32.
(Ex.4.15;
Rev.22.19.)

b Israel
(prophecies).
vs.1-9;
Jer.31.7-14,
31-40. (Gen.
12.2,3;
Rom.11.26.)

c Mic.5.1,
note.

d Tribulation
(the great).
vs.4-7;
Dan.12.1.
(Psa.2.5;
Rev.7.14.)

e Kingdom
(O.T.).
vs.7-9;
Jer.33.14-17.
(Gen.1.26;
Zech.12.8.)

f Isa.55.3,4-
Ezk.34.23;
37.24;
Hos.3.5.

g Jer.3.18.

h Amos 9.8.

i Jer.15.18;
² Chr.36.16.

neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 ⁹But they shall serve the LORD their God, and ¹⁰David their king, whom I will raise up unto them.

10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: ^hthough I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, ⁱThy bruise is incurable, and thy wound is grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity:

¹ The writings of Jeremiah in Chapters 30.-36. cannot with certainty be arranged in consecutive order. Certain dates are mentioned (e.g. 32. 1; 33. 1; 34. 1, 8; 35. 1), but retrospectively. The narrative, so far as Jeremiah gives a narrative, is resumed at 37. 1. These chapters constitute a kind of summary of prophecy concerning Israel as a nation, looking on especially to the last days, the day of the LORD, and the kingdom-age to follow. If the marginal references are carefully followed the order will become clear. But these prophecies are interspersed with much historical matter concerning Jeremiah and his time.

² Three "writings" by Jeremiah are to be distinguished: (1) 30. 1-31. 40. This is impersonal—a general prophecy, and probably the earliest. (2) 1. 1-36. 23, destroyed by Jehoiakim. (3) The destroyed writing re-written (36. 27), doubtless the writing preserved to us.

because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 ^bFor I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAPTER 31.

Summary: Israel in the last days.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

3 The LORD hath appeared of old

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unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my

^a Jer.10.25;
Ez.23.22;
Isa.33.1)
41.11.

^b Jer.33.6.

^c Jer.24.7;
31.1.33; 32.
26; Ezk.11.
20; 36.26;
37.27.

^d Remnant.
vs.7-14;
Ezk.6.8.
(Isa.1.9;
Rom.11.5.)

^e Israel (pro-
phesies).
vs.7-14, 31-
40; Ezk.36.
22-38. (Gen.
12.2,3;
Rom.11.26.)

f.i.e. coasts.

^g Ex.14.30,
note; Isa.59.
20, note.

^h Heb. goel.
Redemp.
(Kinsman
type). Isa.
59.20, note.

people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 Is Ephraim my dear son? is he a pleasant child? for since I speak against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and be-

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held; and my sleep was sweet unto me.

27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all

a Mt. 2.18.

b Zech. 8.14, note.

c vs. 31-34; Heb. 8.8-12.

d Covenant (New). vs. 31-34; Jer. 32.37-40. (Isa. 61.8; Heb. 8.8-12.)

e Wife (of Jehovah). Hos. 2.1-23. * (Isa. 54.5; Hos. 2.1-23.)

f vs. 33, 34; Heb. 10.16, 17.

g Forgiveness. Isa. 38.17. (Lev. 4.20; Mt. 26.28.)

h Jer. 33.20; Psa. 148.6; Isa. 54.9, 10.

i Jer. 33.22.

the seed of Israel for all that they have done, saith the LORD.

33 Behold, the days come, saith the LORD, that the city shall be built to the LORD ^afrom the tower of Hananeel unto the gate of the corner.

39 And ^bthe measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Gath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, ^dshall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

CHAPTER 32.

The sign of the field of Hanameel: Jeremiah's second persecution. (Cf. Jer. 20. 1-18; 37. 11, note.)

THE word that came to Jeremiah from the LORD ^cin the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for ^ethe right of redemption is thine to buy it.

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^a Neh. 3.1;
Zech. 14.10.

^b Ezk. 40.8;
Zech. 2.1.

^c 2 Chr. 23.15;
Neh. 3.28.

^d Joel 3.17.

^e Jer. 39.1;
2 Ki. 25.1,2.

^f Lev. 25.24,
25.32; Ruth
4.4.

^g One shekel
= 2s. 9d., or
65 cts.

^h See Isa. 8.2.

ⁱ See *Bible prayers*
(O.T.). Gen.
15.2.

^j 2 Ki. 19.15.

^k Gen. 18.14;
Lk. 1.37.

^l Ex. 20.6;
34.7; Deut.
5.9,10.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD.

9 And I ^{bought} the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen ^{shekels} of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed ^{him} the money in the balances.

11 So I took the evidence of the purchase, ^{both} that which was sealed according to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the ^{witnesses} that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

A prayer of Jeremiah.

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I ^{prayed} unto the LORD, saying,

17 Ah Lord GOD! behold, ^{thou} hast made the heaven and the earth by thy great power and stretched out arm, and ^{there} is nothing too hard for thee:

18 Thou shewest ^{lovingkindness} unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name,

¹ A (1) sign of Jeremiah's faith in his own predictions of the restoration of Judah (v. 15), for the field was then occupied by the Babylonian army; and (2) a sign to Judah of that coming restoration.

19 Great in counsel, and mighty in work: for ^athine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee ^aa name, as at this day;

21 And ^ahast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror:

22 And hast given them this land, which thou didst swear to thy fathers to give them, a ^dland flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the ^emounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

The answer of Jehovah.

26 Then came the word of the Lord unto Jeremiah, saying,

27 Behold, I *am* the LORD, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger

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with the work of their hands, saith the LORD.

31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; ^athat I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, ^bthey, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto ^cMolech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, ^dI will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And ^ethey shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an ^feverlasting covenant with them, that I will not turn away from them, to do them good; but I will put my ^gfear in their hearts, that they shall not depart from me.

41 Yea, I will ^hrejoice over them to do them good, and I will ⁱplant them in this land assuredly with my whole heart and with my whole soul.

^a Jer.16.17;
Job 34.21;
Psa.33.13;
Prov.5.21.

^b Ex 9.16;
1 Chr.17.21;
Isa.63.12;
Dan.9.15.

^c Ex.6.6;
2 Sam.7.23;
1 Chr.17.21;
Psa.136.11,
12.

^d Jer.11.5;
Ex.3.8,17.

^e Or, engines
of shot.

^f Num.16.22.

^g 2 Ki.23.27.

^h Isa.1.4.6;
Dan.9.8.

ⁱ Lev.18.21;
1 Ki.11.33.

^j Jer.23.3;
29.14; 31.10;
Deut.30.3;
Ezk.37.21.

^k Jer.24.7;
30.22; 31.33.

^l Jer.24.7;
Ezk.11.19,
20.

^m Covenant
(New).
vs.37-40;
Jer.50.4.5.
(Isa.61.8;
Heb.8.8-12.)

ⁿ Psa.19.9,
note.

^o Deut.30.9;
Zeph.3.17.

^p Jer.24.6;
31.28;
Amos 9.15.

42 For thus saith the LORD; ^aLike as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans.*

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses ^bin the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for ^cI will cause their captivity to return, saith the LORD.

CHAPTER 33.

The great prophecy concerning the Davidic Kingdom. (Cf. 2 Sam. 7. 8-16.)

MOREOVER the word of the LORD came unto Jeremiah the second time, ^dwhile he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name;

3 ^eCall unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all those wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 ^fAnd I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will ^gcleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby

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they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 ^hThe voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; ⁱAgain in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will ^jperform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ^kIn those days, and at that time, will I cause the ^lBranch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is *the name* wherewith she shall be called, ^mThe LORD our righteousness.

17 For thus saith the LORD; David shall never ⁿwant a man to sit upon the throne of the house of Israel;

^a Jer. 31. 28.

^b Jer. 17. 26.

^c Jer. 33. 7, 11, 26.

^d Cf. Jer. 37. 11. *note.*

^e Jer. 29. 12; Psa. 91. 15.

^f v. 11; Jer. 30. 3; 32. 44.

^g Ezk. 36. 25; Zech. 13. 1; Heb. 9. 13, 14.

^h Jer. 7. 34; 16. 9; 25. 10; Rev. 18. 23.

ⁱ Jer. 31. 24; 50. 19; Isa. 65. 10.

^j *Kingdom* (O.T.); vs. 14. 17; Ezk. 11. 14. 20. (Gen. 1. 26; Zech. 12. 8.)

^k Isa. 4. 2, *note.*

^l Heb. *Jehovah-tsidkenu.*

^m 2 Sam. 7. 16; 1 Ki. 2. 4; Psa. 89. 29, 36; Lk. 1. 32, 33.

¹ See "Davidic Covenant" (2 Sam. 7. 8-17, *note*); "Kingdom (O.T.);" (Gen. 1. 26; Zech. 12. 8, *note*); "Kingdom (N.T.);" (Lk. 1. 31-33; 1 Cor. 15. 28.)

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; ^bIf my covenant be not with day and night, ^cand if I have not appointed the ordinances of heaven and earth;

26 ^cThen will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAPTER 34.

The message to Zedekiah concerning his coming captivity.
(Cf. 2 Ki. 25. 1-7.)

THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire;

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3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

Zedekiah's ineffectual decree (vs. 8-22).

8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

9 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land

^a Lit. meal.

^b v. 20;
Gen. 8. 22.

^c Jer. 31. 37.

^d Jer. 39. 1;
52. 4;
2 Ki. 25. 1.

^e 2 Ki. 18. 13;
19. 8;
2 Chr. 11. 5, 9.

of Egypt, out of the house of bondmen, saying,

14 At the end of ^aseven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, ^bI proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, ^cwhen they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and ^dI will make the cities of Judah a desolation without an inhabitant.

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CHAPTER 35.

The obedience of the Rechabites in the reign of Jehoiakim.
(Cf. 2 Ki. 23. 36-24. 5.)

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the ^eRechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdlaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, ^fthe keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, ^gneither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have ^hany: but all your days ye shall dwell in tents; ⁱthat ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the

^a Ex.21.2;
Deut.15.12.

^b Mt.7.2;
Gal.6.7;
Jas.2.13.

^c Gen.15.10,
17.

^d Jer.9.11;
44.2.6.

^e 2 Sam.4.2.

^f 2 Ki.12.9;
25.18;
1 Chr.9.18,
19.

^g Ex.20.12;
Eph.6.2,3.

men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: ^anotwithstanding I have spoken unto you, ^brising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now ^cevery man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: ^dbecause I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

CHAPTER 36.

Jeremiah's writing in the days of Jehoiakim. (Cf. vs. 27-32; Jer. 30. 2.)

AND it came to pass in the fourth year of ^eJehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee ^fa roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against

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all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may ^greturn every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called ^hBaruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the ⁱfasting day; and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for ^jgreat is the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ^kninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

^a 2 Chr.36.15.

^b Jer.7.13; 25.3.

^c Jer.7.13; Prov.1.24; Isa.65.12; 66.4.

^d 2 Ki.23. 34-37.

^e *Inspiration.* vs.1-32; Jer.45.1,2. (Ex.4.15; Rev.22.19.)

^f Isa.8.1; Ezk.2.9; Zech.5.1.

^g Jer.18.8; Jon.3.8.

^h Jer.32.12; 45.1.

ⁱ Lev.16.29; 23.27-32; Acts 27.9.

^j i.e. December.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him.

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor burnt their garments, neither the

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king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jehahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

The destroyed roll rewritten.
(Cf. Jer. 30. 2, note.)

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

a i.e. Decem-ber.

b 2 Ki. 22. 11; Isa. 36. 22; 37. 1.

c Jer. 22. 30.

d Jer. 22. 19.

PART III. FROM THE ACCESSION TO THE CAPTIVITY OF ZEDEKIAH: CHAPTERS 37.-39.

CHAPTER 37.

Jeremiah's imprisonment in the days of Zedekiah. (Cf. v. 11, note.)

AND king Zedekiah the son of Josiah reigned instead of Coeniah the son of Jehoiakim, whom

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Nebuchadrezzar king of Babylon made king in the land of Judah.

e Jer. 22. 24; 2 Ki. 24. 17; 2 Chr. 36. 10.

f 2 Chr. 36. 12, 14.

2 ^fBut neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then ^aPharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 ^bAnd the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 And it came to ¹pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is false; I fall not away to the Chaldeans. But he hearkened not to him: so*

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Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah ²into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAPTER 38.

(*Jeremiah's imprisonment,*
continued.)

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by

¹ Five phases of Jeremiah's prison experiences are recorded: (1) He is arrested in the gate and committed to a dungeon on the false charge of treason (Jer. 37. 11-15); (2) he is released from the dungeon, but restrained to the court of the prison; (3) he is imprisoned in the miry dungeon of Malchiah (Jer. 38. 1-6); (4) he is again released from the dungeon and kept in the prison court (Jer. 38. 13-28) until the capture of the city; (5) carried in chains from the city by Nebuzar-adan, captain of the guard, he is finally released at Ramah (Jer. 40. 1-4).

the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, ^aThis city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, ^blet this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he* that can do any thing against you.

6 ^cThen took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ^dNow when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with

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cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, ^ethat made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly ^fgo forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

23 So they shall bring out all thy wives and ^gthy children to the Chaldeans: and ^hthou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

24 Then said Zedekiah unto Jere-

^a Jer. 21. 10; 32. 3.

^b See Jer. 26. 11. The fundamental reason why the prophetic warnings of the Old and New Testaments are unwelcome to an unreasoning optimism.

^c Jer. 37. 11, note.

^d Jer. 39. 16.

^e Isa. 57. 16.

^f 2 Ki. 24. 12.

^g Jer. 39. 6; 41. 10.

^h v. 18.

miah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I ^apresented my supplication before the king, that he would not cause me to return ^bto Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

28 So ^cJeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

CHAPTER 39.

The final captivity of Judah.
(Cf. 2 Ki. 25. 1-7; 2 Chr. 36. 17-21; Jer. 52. 4-17.)

In the ^dninth year of Zedekiah king of Judah, in the ^etenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the ^ffourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ^gAnd it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and ^hovertook

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Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to ⁱRiblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's ^jeyes, and bound him with chains, to carry him to ^kBabylon.

8 And the ^lChaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, ^mI will bring my words upon this city for evil, and not for good; and they shall be

^a Jer. 37. 20.

^b Jer. 37. 15.

^c Jer. 37. 21;
39. 14.

^d 2 Ki. 25. 1-4.

^e i.e. *January*.

^f i.e. *July*.

^g Jer. 52. 7;
2 Ki. 25. 4.

^h Jer. 32. 4;
38. 18, 23.

ⁱ 2 Ki. 23. 33.

^j Jer. 32. 4;
Ezk. 12. 13.

^k Jer. 38. 18;
52. 13;
2 Ki. 25. 9.

^l Dan. 9. 12.

¹ Here began the "times of the Gentiles," the mark of which is that Jerusalem is "trodden down of the Gentiles," i.e. under Gentile overlordship. This has been true from the time of Nebuchadrezzar to this day. See "Times of the Gentiles" (Lk. 21. 24, *note*; Rev. 16. 19, *note*).

accomplished in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.

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^a 1 Chr. 5.20;
Psa. 37.40.

^b Psa. 2.12,
note.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: ^abecause thou hast put thy ^btrust in me, saith the LORD.

PART IV. JEREMIAH'S PROPHECIES AMONGST THE REMNANT
IN THE LAND, AFTER THE CAPTIVITY OF ZEDEKIAH:
CHAPTERS 40.-42.

CHAPTER 40.

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THE word that came to Jeremiah from the LORD, ^aafter that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said: ^abecause ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, ^aall the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 ^aNow when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had com-

mitted unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Thus Jehonathan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray

^c Jer. 39.14.

^d Deut. 29.24,
25; Dan.
9.11.

^e Gen. 20.15.

^f 2 Ki. 25.22.

^g Jud. 20.1.

^h 2 Ki. 25.23.

ⁱ Jer. 41.10.

thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER 41.

(*Jeremiah's prophecies to the remnant in the land, continued.*)

NOW it came to pass in the ^aseventh month, ^bthat Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast *them* into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley,

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and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it ^cwhich Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with *them that were slain*.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now it came to pass, *that* when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of ^hChinham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had

^a i.e. October.

^b Jer.40.8;
2 Ki.25.25.

^c 2 Ki.25.25.

^d See 1 Sam.
1.7; 2 Ki.
25.9.

^e 1 Ki.15.22;
2 Chr.16.6.

^f Jer.40.14.

^g 2 Sam.2.13.

^h 2 Sam.19.
37,38.

slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

CHAPTER 42.

THEN all the captains of the forces, and ^aJohanan the son of Kareah, and Jezeaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near.

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and ^bpray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us ^cthe way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* ^dwhatsoever thing the LORD shall answer you, I will declare *it* unto you; I will ^ekeep nothing back from you.

5 Then they said to Jeremiah, ^fThe LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it* be good, or whether *it* be evil, we will obey the voice of the LORD our God, to whom we send thee; ^gthat it may be well with us, when we obey the voice of the LORD our God.

7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I ^hrepent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I ⁱam with you to save you, and to deliver you from his hand.

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12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye ^jwholly set your ^kfaces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, ^lwhich ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and ^mnone of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an ⁿexecration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah; ^oGo ye not into Egypt: know certainly that I have admonished you this day.

20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ^pye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

^a Jer.40.8,
13; 41.11.

^b 1 Sam.7.8;
12.19;
Isa.37.4;
Jas.3.16.

^c Ezra 8.21.

^d 1 Ki.22.14.

^e 1 Sam.3.18;
Acts 20.20.

^f Gen.31.50.

^g Jer.7.23;
Deut.6.3.

^h Zech.8.14,
note.

ⁱ Jer.44.12-14;
Deut.17.16.

^j Lk.9.51.

^k Ezk.11.8.

^l See Jer.44.
14,28.

^m Jer.18.16;
24.9; 26.6;
29.18; 44.12;
Zech.8.13.

ⁿ Deut.17.16.

^o v.17;
Ezk.6.11.

PART V. JEREMIAH'S MINISTRY IN EGYPT: CHAPTERS 43., 44.

CHAPTER 43.

Jeremiah carried to Tahpanhes in Egypt.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then *aspake* Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took *all* the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and *the king's daughters*, and every person that Nebuzardan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

The sign of the hidden stones.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, *my* servant, and will set his throne upon these stones that I

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have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, and deliver *such as are* for death to death; and *such as are* for captivity to captivity; and *such as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

CHAPTER 44.

The message to the Jews in Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel: Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a *desolation*, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit *I* sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they *are* wasted and desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel: Wherefore commit ye *this* great evil *against* your souls, to

a Jer.42.1.

b Jer.40.11,12.

c Jer.41.10.

d Jer.39.10; 40.7.

e Jer.2.16; 44.1. Called Hanes, Isa.30.4.

f Jer.25.9; 27.6. See Ezk.29.18, 20.

g Jer.15.2; Zech.11.9.

h Jer.9.11; 34.22.

i Deut.13.6; 32.17.

j Jer.7.25; 25.4; 26.5; 29.19; 2 Chr.36.15.

k Jer.7.19; Num.16.38.

cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled *even* unto this day, neither have they *feared*, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I *will* set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and *they* shall all be consumed, *and* fall in the land of Egypt; *they* shall *even* be consumed by the sword *and* by the famine: they shall die, from the least *even* unto the greatest, by the sword *and* by the famine: *and* *they* shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For *I* will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the

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LORD, we will not hearken unto thee.

17 But we will certainly do *whatsoever* thing goeth forth out of our own mouth, to burn incense unto the *queen* of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women. Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-

^a Psa. 19.9, note.

^b Jer. 21.10; Lev. 17.10; 20.5,6; Amos 9.4.

^c Jer. 42. 15-17, 22.

^d Jer. 42.18.

^e Jer. 43.11.

^f See v. 25; Num. 30. 12,14; Deut. 23.23; Jud. 11.36.

^g See Jud. 2. 13, note.

offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, ^aI have sworn by my great name, saith the LORD, that ^bmy name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.

27 Behold, ^cI will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 ^dYet a small number that escape the sword shall return out of

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^a Heb. 6.13.^b Ezk. 20.39.^c Jer. 31.28.^d v.14; Isa. 27.13.^e Psa. 33.11.^f Jer. 46.25, 26; Ezk. 29.3; 30.21.

the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or their's.

29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: 30 Thus saith the LORD; Behold, I will give ^gPharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

PART VI. MISCELLANEOUS PROPHECIES: CHAPTERS 45.-52.

CHAPTER 45.

A message to Baruch in the days of Jehoiakim. (Cf. 2 Ki. 23. 34-25. 6; Jer. 36. 1-32.)

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 ^aThus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee ^bfor a prey in all places whither thou goest.

CHAPTER 46.

Prophecies against Gentile powers (Jer. 46. 1-51. 64).

THE word of the LORD which came to Jeremiah the prophet against the ^cGentiles;

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(1) *Against Egypt.*

2 Against Egypt, ^dagainst the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and put* on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear was round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; ^ethey shall stumble, and fall toward the north by the river Euphrates.

7 Who is this *that* cometh up ^fas a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the

^g Inspiration. vs. 1, 2; Ezk. 2.2. (Ex. 4.15; Rev. 22.19.)^h Jer. 21.9; 38.2; 39.18.ⁱ 2 Ki. 23.29; 2 Chr. 35.20.^j Dan. 11.19.^k Jer. 47.2; Isa. 8.7, 8; Dan. 11.22.

¹ A near and a far fulfilment of these prophecies against Gentile powers are to be distinguished. In Chapter 46. the near vision is of a Babylonian invasion of Egypt, but verses 27, 28 look forward to the judgment of the nations (Mt. 25. 32, note)

shield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the ^aday of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* ^bsmite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is* but a noise; he hath passed the time appointed.

18 As I live, saith the King, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is* like a very fair heifer, but destruction cometh; it cometh ^dout of the north.

21 Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like

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^a See Day (of Jehovah). Isa. 2.10-22.

^b Jer. 43.10,11; Isa. 19.1; Ezk. 29.

^c Isa. 47.4; 48.2.

^d vs. 6,10; Jer. 1.14; 47.2.

^e Isa. 10.34.

^f Ezk. 30.14-16; Nah. 3.8.

^g Psa. 2.12, note.

^h Jer. 44.30; Ezk. 32.11.

ⁱ Ezk. 29.11, 13,14.

^j Jer. 30.10,11; Isa. 41.13,14; 43.5; 44.2.

^k Jer. 46.7,8; Isa. 8.7.

a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall ^ccut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of ^eNo, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that ^ftrust in him:

26 ^hAnd I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and ⁱafterward it shall be inhabited, as in the days of old, saith the LORD.

27 But ^jfear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

CHAPTER 47.

(2) *Against Philistia, Tyre, etc.*

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2 Thus saith the LORD; Behold, ^ewaters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, *and* at the rumbling of his wheels, the

after Armageddon (Rev. 16. 14; Rev. 19. 17, *note*), and the deliverance of Israel ("Israel," Gen. 12. 2, 3; Rom. 11. 26, *note*). Jer. 50. 4-7 also looks forward to the last days.

fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth; for the LORD will spoil the Philistines, the remnant of the country of Capthor.

5 ^bBaldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 How can it be quiet, seeing the LORD hath given it ^aa charge against Ashkelon, and against the sea shore? there hath he appointed it.

CHAPTER 48.

(3) Against Moab.

A GAINST Moab thus saith the LORD of hosts, the God of Israel; Woe unto ^aNebo! for it is spoiled; ^bKiriathaim is confounded *and* taken; Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 For because thou hast ^ctrusted in thy works and in thy treasures, thou shalt also be taken: and ^bChemosh shall go forth into captivity *with* his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

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^a Ezk.25.16;
Amos 1.8;
9.7.

^b Amos 1.7;
Mic.1.16;
Zeph.2.4;
Zech.9.5.

^c Deut.32.41;
Ezk.21.3-5.

^d Ezk.14.17.

^e Num.32.38;
33.47;
Isa.15.2.

^f Num.32.37.

^g Psa.2.12,
note.

^h Num.21.29;
Jud.11.24.
See Isa.46.
1,2;
Jer.43.12.

ⁱ Or, *negligently.*

^j Zeph.1.12.

^k Jud.11.24;
1 Ki.11.7.

^l Hos.10.6.

^m 1 Ki.12.29.

ⁿ Num.21.30;
Isa.15.2.

^o Deut.2.36.

^p v.41;
Amos 2.2.

10 Cursed *be* he that doeth the work of the LORD ^adeceitfully, and cursed *be* he that keepeth back his sword from blood.

11 Moab hath been at ease from his youth, and he hath ^bsettled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of ^bChemosh, as the house of Israel ^awas ashamed of ^mBeth-el their confidence.

14 How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, be-moan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit ^aDibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant of ^aAroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon ^bKerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in

his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the *dove that maketh her nest in the sides of the hole's mouth.*

29 We have heard the *bride* of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall not be so*; his lies shall not so effect *it.*

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their shouting shall be no shouting.*

34 From the cry of Heshbon *even* unto Elealeh, and *even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For every head *shall be bald*, and every beard clipped: upon all the hands *shall be cuttings*, and upon the loins sackcloth.

38 *There shall be lamentation* generally upon all the housetops of Moab, and in the streets thereof: for *I have broken Moab like a vessel wherein is no pleasure*, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so

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shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, *he shall fly as an eagle*, and shall spread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a *fire* shall come forth out of Heshbon, and a flame from the midst of Sihon, and *shall devour* the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAPTER 49.

(4) *Against the Ammonites and their cities.*

CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 *Therefore*, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in *Rabbah* of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

a Song 2.14.

b Isa.16.6.

c Isa.15.4-6.

d Jer.22.28.

e Jer.49.22;
Deut.28.49;
Dan.7.4;
Hos.8.1;
Hab.1.8.

f Num.21.28.

g Num.24.17.

h Amos 1.13.

i Eek.25.5;
Amos 1.14.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And ^aafterward I will bring again the captivity of the children of Ammon, saith the LORD.

(5) *Against Edom.*

7 ^bConcerning Edom, thus saith the LORD of hosts; *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, turn back, dwell deep, O inhabitants of ^cDedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If grapegatherers come to thee, would they not leave *some* gleanings? if thieves by night, they will destroy till they have enough.

10 ^dBut I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows ^etrust in me.

12 For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and *art* thou *he* ^fthat shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of* it.

13 For I have sworn by myself, saith the LORD, that ^gBozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the ^hheathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart,

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O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also ⁱEdom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 ^jAs in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen *man*, *that* I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the ^kRed sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

(6) *Against Damascus.*

23 ^lConcerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; *there* is sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore ^mher young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

a v.39; Jer. 48.47.

b Ezk.25.12; Amos 1.11.

c Jer.25.23.

d Mal.1.3.

e Psa.2.12, note.

f Isa.34.6; 63.1.

g i.e. nations.

h vs.14-22; Gen.35.1, note.

i Jer.50.40; Gen.19.25; Deut.29.23; Amos 4.11.

j Heb. weedy sea.

k Isa.17.1; 37.13; Amos 1.3; Zech.9.1,2.

l Jer.50.30; 51.4.

(7) *Against Kedar and the kingdoms of Hazor.*

28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto ^athe wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, ^bwhich dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will ^cscatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor ^dshall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

(8) *Against Elam.*

34 The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

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39 But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

CHAPTER 50.

(9) *Against Babylon and Chaldea.*

THE word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For ^aout of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual ^ccovenant *that* shall not be forgotten.

6 My people hath been ^dlost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace.

7 All that found them have de-voURED them; and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

9 For, lo, ^eI will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall ^fset themselves in array against her; from thence she shall be taken: their arrows *shall* be as of a mighty expert man; ^gnone shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because

a Ezk.36.11.

b Num.23.9; Deut.33.28; Mic.7.14.

c v.36; Ezk.5.10.

d Jer.9.11; 10.22; Mal.1.3.

e Isa.13.17, 18,20; vs.39,40.

f *Covenant* (New). vs.4, 5; Mt.26.28; (Isa.51.8; Heb.8.8-12.)

g v.17; Isa.53.6; 1 Pet.2.25.

h vs.3,41; Jer.51.27.

i vs.14,29.

j 2 Sam.1.22.

ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: ^eevery one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for ^bit is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 Israel is ^aa scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this ^cNebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them ^dwhom I reserve.

21 Go up against the land of Merathaim, *even* against it, and against the inhabitants of ^ePekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle is in the land, and of great destruction.

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23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been ^bproud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O *thou* most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their ^cRedeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the LORD, and upon the

a Jer.49.17.

b Jer.51.6,11.

c v.6.

d 2 Ki.24.10, 14.

e Jer.31.34.

f Isa.1.9.

g Ezk.23.23.

h Isa.47.10.

i Heb. *goel*, *Redemp.* (*Kinsman type*). Isa.59.20, note.

inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

38 A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 ^bAs God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

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46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAPTER 51.

(The prophecy against Babylon, continued.)

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for ^din the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence.

7 Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

d i.e. coasts.

b Jer. 49.18;

51.26;

Gen. 19.25;

Isa. 13.19.

c Jer. 49.19;

Job 41.10.

d Jer. 50.14.

e Jer. 50.8;

Rev. 18.4.

f Rev. 17.4.

g Rev. 14.8.

h Isa. 21.9;

Rev. 14.8;

18.2.

i Psa. 37.6.

j Isa. 13.17.

k Jer. 50.28.

12 ^aSet up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and ^bhath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there* is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there* is no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel* *is* the rod of his inheritance: the LORD of hosts *is* his name.

20 Thou *art* my battle axe *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And ^cI will render unto Babylon and to all the inhabitants of Chaldea all their evil that they

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have done in Zion in your sight, saith the LORD.

25 Behold, I am against thee, ^dO destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but ^ethou shalt be desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken.

31 ^fOne post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshing-floor, *it* *is* time to thresh her: yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

^a Nah. 2. 1;
3. 14.

^b Job 9. 8;
Psa. 104. 2;
Isa. 40. 22.

^c Jer. 50. 15,
29.

^d Isa. 13. 1,
note;
Zech. 4. 7.

^e Jer. 50. 40.

^f Jer. 50. 24.

36 Therefore thus saith the LORD; Behold, ^aI will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 ^bAnd Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is ^c'Sheshach taken! and how is ^d'the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 ^eThe sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 ^fHer cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth ^gany son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.

45 ^h'My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come ⁱone year, and after that in ^janother year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 ^kThen the heaven and the earth, and all that ^lis therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 As Babylon ^mhath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the

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sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 ⁿThough Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry ^ocometh from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, ^peven upon Babylon, and her mighty men are taken, every one of their bows is broken: ^qfor the LORD God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise ^rmen, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith ^sthe King, whose name is the LORD of hosts.

58 Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And ^tthis Seraiah was a quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, ^ueven all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain

^a Jer.50.34.

^b Jer.50.39; Isa.13.22; Rev.18.2.

^c Jer.25.26.

^d Jer.49.25; Isa.13.19; Dan.4.30.

^e See Isa.8.7.8.

^f Jer.50.39,40.

^g v.6; Jer.50.8; Rev.18.4.

^h Isa.44.23; 49.13; Rev.18.20.

ⁱ Jer.49.16; Amos.9.2; Oba.4.

^j v.24; Jer.50.29; Psa.94.1.

^k Jer.46.18; 48.15.

in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

CHAPTER 52.

A retrospect: the overthrow and captivity of Judah. (Cf. Jer. 39. 1-10.)

ZEDEKIAH ^bwas one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which* was evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ^cninth year of his reign, in the ^dtenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the ^efourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans *were* by the city round about: and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 ^fThen they took the king, and carried him up unto the king of Babylon to Riblah in the land of

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Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 ^gThen he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 Now in the ^hfifth month, in the tenth *day* of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came ⁱNebuzar-adan, captain of the guard, *which* served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the *great men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then ^jNebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

17 ^kAlso the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 ^lThe caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which was of gold *in* gold, and *that* which was of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: ^mthe brass of all these vessels was without weight.

21 And *concerning* ⁿthe pillars, the height of one pillar was eigh-

a Rev.18.21.

b 2 Ki.24.18.

c 2 Ki.25.1-27;
Jer.39.1;
Zech.8.19.

d i.e. January.

e i.e. July.

f Jer.32.4.

g Ezk.12.13.

h i.e. August.

i Jer.39.9.

j See 1 Ki.7.
15,23,27.

k Ex.27.3;
2 Ki.25.14-
16.

l 1 Ki.7.47.

m 1 Ki.7.15;
2 Ki.25.17;
2 Chr.3.15.

teen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door;

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadrezzar carried away captive:

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a One cubit = about 18 in.; also v.22.

b See 1 Ki.7.20.

c 2 Ki.25.18.

d Jer.21.1; 29.25.

e 2 Ki.24.2.

f See 2 Ki.24.12.

g 2 Ki.24.14.

h 2 Ki.25.27-30.

i i.e. March.

j Gen.40.13, 20.

k 2 Sam.9.13.

in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons; all the persons were four thousand and six hundred.

The latter days of Jehoiachin.
(Cf. 2 Ki. 25. 27-30.)

31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,

33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

LAMENTATIONS OF JEREMIAH.

THE touching significance of this book lies in the fact that it is the disclosure of the love and sorrow of Jehovah for the very people whom He is chastening—a sorrow wrought by the Spirit in the heart of Jeremiah (Jer. 13. 17; Mt. 23. 36, 38; Rom. 9. 1-5).

The chapters indicate the analysis, viz., five lamentations.

CHAPTER 1.	B.C. 588.	
<i>The first lamentation.</i>		
<p>HOW doth the city sit solitary, <i>that</i> was full of people! ^ahow is she become as a widow! she <i>that</i> was great among the nations, and ^bprincess among the provinces, <i>how</i> is she become tributary!</p>		ness: yea, she sigheth, and turneth backward.
<p>2 She weepeth sore in the night, and her tears <i>are</i> on her cheeks: among all her lovers she hath none to comfort <i>her</i>: all her friends have dealt treacherously with her, they <i>are</i> become her enemies.</p>		9 Her filthiness <i>is</i> in her skirts; she remembereth not her last end; ^c therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified <i>himself</i> .
<p>3 ^cJudah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the ^dheathen, she findeth no rest: all her persecutors overtook her between the straits.</p>	a Isa.47.7,8.	10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen <i>that</i> the ^d heathen entered ^e into her sanctuary, whom thou didst command <i>that</i> they should not enter into thy congregation.
<p>4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates <i>are</i> desolate: her priests sigh, her virgins <i>are</i> afflicted, and she <i>is</i> in bitterness.</p>	b Ezra 4.20.	11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I <i>am</i> become vile.
<p>5 Her adversaries <i>are</i> the chief, her enemies prosper; for the LORD hath afflicted her ^efor the multitude of her transgressions: her children <i>are</i> gone into captivity before the enemy.</p>	c Jer.52.27.	12 <i>Is it</i> nothing to you, all ye that pass by? behold, and see ^f if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted <i>me</i> in the day of his fierce anger.
<p>6 And from the daughter of Zion all her beauty is departed: her princes <i>are</i> become like harts <i>that</i> find no pasture, and they <i>are</i> gone without strength before the pursuer.</p>	d i.e. nations.	13 From above hath he sent fire into my bones, and it prevailleth against them: ^g he hath spread a net for my feet, he hath turned me back: he hath made me desolate <i>and</i> faint all the day.
<p>7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, <i>and</i> did mock at her sabbaths.</p>	e Jer.30.14, 15; 52.28; Dan.9.7,16.	14 ^j The yoke of my transgressions is bound by his hand: they <i>are</i> wreathed, <i>and</i> come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into <i>their</i> hands, <i>from whom</i> I <i>am</i> not able to rise up.
<p>8 ^kJerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her naked-</p>	f 1 Ki.8.46.	15 The Lord hath trodden under foot all my mighty <i>men</i> in the midst of me: he hath called an assembly against me to crush my young men: ^h the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.
	g Jer.51.51.	16 For these <i>things</i> I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from
	h Dan.9.12.	
	i Ezk.12.13; 17.20.	
	j Deut.28.48.	
	k Isa.63.3; Rev.14.19, 20; 19.15.	

me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is none to comfort her*: the LORD hath commanded concerning Jacob, *that his adversaries should be round about him*: Jerusalem is as a menstruous woman among them.

18 The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but they deceived me*: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: *abroad* the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: *there is none to comfort me*: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring *the day that thou hast called*, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

CHAPTER 2.

The second lamentation.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, *and cast down from heaven unto the earth the beauty of Israel*, and remembered not his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, *and hath not pitied*: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which devoureth round about*.

4 *He* hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all

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that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath swallowed up Israel, *he* hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently *staken* away his tabernacle, as *if it were* of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: *he* hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: *her* king and her princes *are* among the Gentiles: the law is no *more*; her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, *and keep silence*: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 *Mine* eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 *What* thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O

^a Deut.32.25;
Ezk.7.15.

^b Isa.13.;
Jer.46.

^c Mt.11.23.

^d vs.17,21;
Lam.3.43.

^e Isa.63.10.

^f 2 Ki.25.9;
Jer.52.13.

^g Psa.80.12;
89.40;
Isa.5.5.

^h 2 Ki.21.13;
Isa.34.11.

ⁱ Lam.1.3;
4.20;
Deut.28.36;
2 Ki.24.15;
25.7.

^j Lam.3.48;
Psa.6.7.

^k Lam.1.12;
Dan.9.12.

virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 ^aAll that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this is the day that we looked for; we have found, we have seen *it*.

17 ^bThe LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches ^cpour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 Behold, O LORD, and consider to whom thou hast done this, ^cShall the women eat their fruit, and children of a ^dspan long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, and not pitied.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger

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none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

CHAPTER 3.

The third lamentation.

I AM the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me* into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand *against* me all the day.

4 ^eMy flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travail.

6 ^fHe hath set me in dark places, as *they* that be dead of old.

7 ^gHe hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 ^hAlso when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He was unto me as a bear lying in wait, and as a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 ⁱHe hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people; and their song all the day.

15 ^jHe hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgot prosperity.

18 And I said, My strength and my hope is perished from the LORD:

19 Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in re-

- a 1 Ki.9.8;
Jer.18.16;
Nah.3.19.
b Lev.26.16;
Deut.28.15.
c Lam.1.16;
Jer.14.17.
d Psa.62.8.
e Lam.4.10;
Lev.26.29;
Deut.28.53;
Jer.19.9;
Ezk.5.10.
f About 9 in.
g Job 16.8.
h Psa.88.5,6;
143.3.
i Job 3.23;
19.8; Hos.
2.6.
j Job 30.20;
Psa.22.2.
k Job 7.20;
16.12; Psa.
38.2.
l Jer.9.15.

¹ The literary form of Lamentations is necessarily obscured in the translation. It is an acrostic dirge, the lines arranged in couplets or triplets, each of which begins with a letter of the Hebrew alphabet. In the third Lament, which consists of sixty-six stanzas instead of twenty-two, each *line* of each triplet begins with the same letter, so that the entire sixty-six verses are required to give the twenty-two letters of the alphabet. Thus verses 1-3 of our version form but three lines of the original, each line beginning with A, etc.

membrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 ^a*It is of the LORD'S mercies that we are not consumed, because his compassions fail not.*

23 ^b*They are new every morning: great is thy faithfulness.*

24 The LORD is ^cmy portion, saith my soul; therefore will I hope in him.

25 The LORD is good unto them that ^dwait for him, to the soul *that* seeketh him.

26 *It is good that a man should both hope and quietly wait for the salvation of the LORD.*

27 *It is good for a man that he bear the yoke in his youth.*

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that ^esmiteth him: he is filled full with reproach.

31 ^fFor the Lord will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 ^gFor he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High.

36 To subvert a man in his cause, ^hthe Lord approveth not.

37 Who is he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out of the mouth of the most High proceedeth ⁱnot evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 ^jThou hast made us *as* the off-

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^a Mal. 3.6.^b Isa. 33.2.^c Psa. 16.5; 73.26; 119.57; Jer. 10.16.^d Psa. 130.6; Isa. 30.18; Mic. 7.7.^e Mt. 27.30; Mk. 15.19; Lk. 22.63; John 18.22.^f Psa. 94.14.^g Ezk. 33.11; Heb. 12.10.^h Hab. 1.13.ⁱ Jas. 3.10, 11.^j 1 Cor. 4.13.^k Isa. 63.15.^l Psa. 130.1; Jon. 2.2.^m Jas. 4.8.ⁿ Heb. *goel*, *Redemp.* (*Kinsman type*). Isa. 59.20, *note*.^o Psa. 28.4; Jer. 11.20; 2 Tim. 4.14.

scouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 ^kTill the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 ⁱI called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 ^mThou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O Lord, thou hast pleaded the causes of my soul; thou hast ⁿredeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* their musick.

64 ^oRender unto them a recompence, O LORD, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

CHAPTER 4.

The fourth lamentation.

How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as ^eearthen pitchers, the work of the hands of the potter!

3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, ^bthat was overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away, stricken through for *want* of the fruits of the field.

10 The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; ^ehe hath poured out his fierce anger, and ^dhath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ^eFor the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

15 They cried unto them, Depart ye; *it is* unclean; depart, depart,

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a Isa. 30. 14;
Jer. 19. 11;
2 Cor. 4. 7.

b Gen. 19. 25.

c Jer. 7. 20.

d Deut. 32. 22;
Jer. 21. 14.

e Jer. 5. 31;
6. 13; 14. 14;
23. 11, 21;
Ezk. 22. 26,
28; Zeph. 3. 4.

f i.e. nations.

g Ezk. 7. 2, 3, 6;
Amos 8. 2.

h Eccl. 11. 9.

i Psa. 137. 7.

j Psa. 79. 1.

k Deut. 28. 48;
Jer. 28. 14.

touch not; when they fled away and wandered, they said among the ^eheathen, They shall no more sojourn *there*.

16 The anger of the LORD hath divided them; he will no more regard them; they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save us.

18 They hunt our steps, that we cannot go in our streets: ^eour end is near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the ^eheathen.

21 ^bRejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: ^ehe will visit thine iniquity, O daughter of Edom; he will discover thy sins.

CHAPTER 5.

The fifth lamentation.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 ^eOur inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 We have drunken our water for money; our wood is sold unto us.

5 ^eOur necks are under persecution: we labour, *and* have no rest.

6 We have given the hand to the Egyptians, *and* to the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, *and* are not; and we have borne their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver us out of their hand.

9 We gat our bread with *the peril*

of our lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the terrible famine.

11 ^aThey ravished the women in Zion, and the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 ^bThey took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen *from* our

B.C. 588.

^a Isa. 13.16;
Zech. 14.2.

^b Jud. 16.21.

^c Psa. 9.7;
10.16; 29.10;
90.2; 102.12;
145.13;
Hab. 1.12.

^d Psa. 80.
3.7, 19;
Jer. 31.18.

head: woe unto us, that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 *Thou, O LORD*, remainest for ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, *and* forsake us so long time?

21 ^dTurn thou us unto thee, *O LORD*, and we shall be turned; renew our days as of old.

22 But thou hast utterly rejected us; thou art very wroth against us.

THE BOOK OF THE PROPHET

1 1]

EZEKIEL.

[1 9

EZEKIEL was carried away to Babylon between the first and final deportations of Judah (2 Ki. 24. 11-16). Like Daniel and the Apostle John, he prophesied out of the land, and his prophecy, like theirs, follows the method of symbol and vision. Unlike the pre-exilic prophets, whose ministry was primarily to either Judah or the ten-tribe kingdom, Ezekiel is the voice of Jehovah to "the whole house of Israel."

Speaking broadly, the purpose of his ministry is to keep before the generation born in exile the national sins which had brought Israel so low (e.g. Ezk. 14. 23); to sustain the faith of the exiles by predictions of national restoration, of the execution of justice upon their oppressors, and of national glory under the Davidic monarchy.

Ezekiel is in seven great prophetic strains indicated by the expression, "The hand of the LORD was upon me" (Ezk. 1. 3; 3. 14, 22; 8. 1; 33. 22; 37. 1; 40. 1). The minor divisions are indicated by the formula, "And the word of the LORD came unto me." These divisions are indicated in the text.

The events recorded in Ezekiel cover a period of 21 years (Ussher).

PART I. EZEKIEL'S PREPARATION AND COMMISSION

(SEE v. 3): CHAPTERS 1.-3. 9.

CHAPTER 1.

(1) *Introduction.*

NOW it came to pass in the thirtieth year, in the *fourth month*, in the *fifth day* of the month, as I was among the captives ^bby the river of Chebar, *that* the heavens were opened, and I saw visions of God.

(2) *The vision of the glory.*

2 In the *fifth day* of the month, which was the *fifth year* of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north,

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a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four ¹living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they

a i.e. July "of the thirtieth year of Ezekiel's age."

b v. 3; Ezk. 3. 15, 23; 10. 15.

c Ezk. 3. 14, 22; 8. 1; 33. 22; 37. 1; 40. 1; 1 Ki. 18. 46; 2 Ki. 3. 15.

¹ The "living creatures" are identical with the Cherubim. The subject is somewhat obscure, but from the position of the Cherubim at the gate of Eden, upon the cover of the ark of the covenant, and in Rev. 4., it is clearly gathered that they have to do with the vindication of the holiness of God as against the presumptuous pride of sinful man who, despite his sin, would "put forth his hand, and take also of the tree of life" (Gen. 3. 22-24). Upon the ark of the covenant, of one substance with the mercy-seat, they saw the sprinkled blood which, in type, spake of the perfect maintenance of the divine righteousness by the sacrifice of Christ (Ex. 25. 17-20; Rom. 3. 24-26, notes). The living creatures (or Cherubim) appear to be actual beings of the angelic order. Cf. Isa. 6. 2, note. The Cherubim or living creatures are not identical with the Seraphim (Isa. 6. 2-7). They appear to have to do with the holiness of God as outraged by sin; the Seraphim with *uncleanness* in the people of God. The passage in Ezekiel is highly figurative, but the effect was the revelation to the prophet of the Shekinah glory of the LORD. Such revelations are connected invariably with new blessing and service. Cf. Ex. 3. 2-10; Isa. 6. 1-10; Dan. 10. 5-14; Rev. 1. 12-19.

went; they went every one straight forward.

10 As for the likeness of their faces, they four ^bhad the face of a man, and ^cthe face of a lion, on the right side: ^dand they four had the face of an ox on the left side; ^ethey four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: ^fwhither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ^gran and returned as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was ^hlike unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings ⁱwere full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither was *their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21 When those went, *these* went;

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^a Cf. Rev. 4.7.

^b Num. 2.10.

^c Num. 2.3.

^d Num. 2.18.

^e Num. 2.25.

^f v. 20.

^g Zech. 4.10.

^h Dan. 10.6.

ⁱ Ezk. 10.12; Zech. 4.10.

^j Ezk. 43.2; Dan. 10.6; Rev. 1.15.

^k Job 37.4,5; Psa. 29.3,4; 68.33.

^l Ex. 24.10.

^m Rev. 4.3; 10.1.

ⁿ Ezk. 3.23; Dan. 8.17; Acts 9.4; Rev. 1.17.

^o Dan. 10.11.

and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, ^{like} the noise of great waters, ^{as} the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, *and* had let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, ^{as} the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 ^{As} the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw *it*, ^Ifell upon my face, and I heard a voice of one that spake.

CHAPTER 2.

(3) *The filling with the Spirit.*

AND he said unto me, ^{Son}of man, ^{stand}upon thy feet, and I will speak unto thee.

¹ "Son of man," used by our Lord of Himself seventy-nine times, is used by Jehovah ninety-one times when addressing Ezekiel. (1) In the case of our Lord the meaning is clear: it is His racial name as the representative Man in the sense of 1 Cor. 15. 45-47. The same thought, implying transcendence of mere Judaism, is involved in the phrase when applied to Ezekiel. Israel had forgotten her mission (Gen. 11. 10, *note*; Ezk. 5. 5-8). Now, in her captivity, Jehovah will not forsake His people, but He will remind them that they are but a small part of the race for whom He also cares. Hence the emphasis upon the word "man." The Cherubim

2 And the "spirit entered into me when he ^bspake unto me, and set me upon my feet, that I heard him that spake unto me.

(4) *The prophet commissioned.*

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

4 For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;

10 And he spread it before me; and it was written within and without: and *there* was written

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therein lamentations, and mourning, and woe.

CHAPTER 3.

(*The prophet's commission, continued, ends v. 21.*)

MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I *eat it*; and it was in my mouth as honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 *As* an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

a Holy Spirit.
Ezk. 3.12,
14,24. (Gen.
1.2; Mal.
2.15.)

b Inspiration.
Amos 3.7.
(Ex. 4.15;
Rev. 22.19.)

c Cf. Ezk. 2.
10 and Rev.
10.9. What-
ever its mes-
sage, the
word of God
is sweet to
faith be-
cause it is
the word of
God.

d Isa. 50.7;
Jer. 1.18;
15.20;
Mic. 3.8.

PART II. THE PROPHET'S COMMISSION AS WATCHMAN (SEE V. 14):
CHAPTER 3. 10-21.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and

e Holy Spirit.
vs. 12,14,24;
Ezk. 8.3.
(Gen. 1.2;
Mal. 2.15.)

tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then *the* spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

"had the likeness of a *man*" (Ezk. 1. 5); and when the prophet beheld the throne of God, he saw "the likeness as the appearance of a *man* above upon it" (Ezk. 1. 26). See Mt. 8. 20, *note*; Rev. 1. 12, 13.

(2) As used of Ezekiel, the expression indicates, not what the prophet is in himself, but what he is to God: a son of man (a) chosen, (b) endued with the Spirit, and (c) sent of God. All this is true also of Christ who was, furthermore, the representative man—the head of regenerate humanity.

13 *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee a ^bwatchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest

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^a 2 Ki. 3. 15;
Ezk. 1. 3;
8. 1; 37. 1.

^b Isa. 52. 8;
56. 10; 62. 6;
Jer. 6. 17.

^c Ezk. 33. 6;
John 8. 21, 24.

^d Isa. 49. 4. 5;
Acts 20. 26.

to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; ^dbut thou hast delivered thy soul.

20 Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

PART III. EZEKIEL'S SECOND VISION OF THE GLORY, AND THE RESULT IN SERVICE: CHAPTERS 3, 22-7. 27.

22 And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

(1) *Ezekiel again filled with the Spirit* (cf. Acts 2. 4; 4. 31): *his dumbness*.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: 26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.

27 *But* when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord

^e Cf. Ezk. 24. 27; 29. 21.

^f Ezk. 24. 27; 33. 22.

^g Ezk. 12. 6, 11; 24. 24, 27.

GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

CHAPTER 4.

(2) *The sign of the tile: symbolic actions.*

THOU also, son of man, ¹take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about.

3 Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ⁴This *shall* be a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt

¹ The symbolic actions during the prophet's dumbness were testimonies to the past wickedness and chastisement of the house of Israel (the whole nation), and prophetic of a coming siege. They are therefore intermediate between the siege of 2 Ki. 24. 10-16, at which time Ezekiel was carried to Babylon, and the siege of 2 Ki. 25. 1-11, eleven years later.

lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according to* the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an *ahin*: from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus *shall* the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, *Oh Lord God!* behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break *the* staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

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17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

CHAPTER 5.

(3) *The sign of the sharp knife: i.e. famine, pestilence, the sword.*

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 *Thou shalt also take thereof a few in number, and bind them in thy skirts.*

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire: for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that *are* round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord God; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 *And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.*

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in

a One hin = about 6 qts.

b Hos.9.3.

c Acts 10.14.

d Lev. 26.26; Psa. 105.16; Isa. 3.1; Ezk. 5.16; 14.13.

e See Lev. 21.5; Isa. 7.20; Ezk. 44.20.

f Jer. 40.6; 52.16.

g Lam. 4.6; Dan. 9.12; Amos 3.2.

thee, and the whole remnant of thee will I ^ascatter into all the winds.

11 Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; ^bneither shall mine eye spare, neither will I have any pity.

12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I ^cwill scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: ^dand they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover ^eI will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a ^freproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.

16 When I shall send upon them the evil arrows of famine, which shall be for ^gtheir destruction, and which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall be-leave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.

CHAPTER 6.

(4) *The message against the mountains of Israel.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Be-

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hold, I, *even* I will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and ^hI will cast down your slain *men* before your idols.

5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

(5) *A remnant to be spared.*

8 Yet will I leave a ⁱremnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and* that I have not said in vain that I would do this evil unto them.

(6) *Desolation upon the land.*

11 Thus saith the Lord GOD; ^jSmite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! ^kfor they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: ^lthus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, ^mupon every high hill, ⁿin all the tops of the mountains, and ^ounder every green tree,

^a v. 12;
Ezk. 12. 14;
Lev. 26. 33;
Deut. 28. 64;
Zech. 2. 6.

^b Ezk. 7. 4, 9;
8. 18; 9. 10.

^c vs. 2. 10;
Ezk. 6. 8;
Jer. 9. 16.

^d Ezk. 36. 6;
38. 19.

^e Lev. 26. 31,
32; Neh.
2. 17.

^f Deut. 28. 37;
1 Ki. 9. 7;
Psa. 79. 4;
Jer. 24. 9;
Lam. 2. 15.

^g Lev. 26. 30.

^h Remnant.
vs. 8. 11-14;
Ezk. 9. 4.
(Isa. 1. 9;
Rom. 11. 5.)

ⁱ Ezk. 21. 14.

^j Ezk. 5. 12.

^k Ezk. 5. 13.

^l Jer. 2. 20.

^m Hos. 4. 13.

ⁿ Isa. 57. 5.

and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward ^aDiblah, in all their habitations: and they shall know that I *am* the LORD.

CHAPTER 7.

(Part III., concluded.)

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; ^bAn end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 ^cAnd mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: ^dand ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the ^etime is come, the day of trouble is near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of their's: neither *shall there be* waiting for them.

12 ^fThe time is come, the day draweth near: let not the buyer

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rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 ^gThe sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 ^hAll hands shall be feeble, and all knees shall be weak as water.

18 ⁱThey shall also *gird themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: ^jtheir silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels; because it is the stumblingblock of their iniquity.

20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place*: for the robbers shall enter into it, and defile it.

23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the ^kheathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they

^a Num.33.46;
Jer.48.22.

^b vs.3,6;
Amos 8.2;
Mt.24.6,13,
14.

^c v.9; Ezk.
5.11; 8.18;
9.10.

^d v.27;
Ezk.6.7;
12.20.

^e v.12;
Zeph.1.14,
15.

^f v.7.

^g Ezk.5.12;
Lam.1.20.

^h Ezk.21.7;
Isa.13.7;
Jer.6.24.

ⁱ Isa.3.24;
15.2,3;
Jer.48.37;
Amos 8.10.

^j Prov.11.4;
Zeph.1.18.

^k i.e. nations.

shall seek peace, and *there shall be none.*

26 Mischief shall come upon mischief, and rumour shall be upon rumour; ^athen shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

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^a Ezk. 20.1,3;
Psa. 74.9;
Lam. 2.9.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the LORD.

PART IV. GENERAL THEME: JEHOVAH JUSTIFIED IN SENDING HIS PEOPLE INTO CAPTIVITY: CHAPTERS 8.-33. 21; KEY VERSE, 33. 20.

CHAPTER 8.

AND it came to pass in the sixth year, in the ^bsixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

Third vision of the glory.

(Cf. Ezk. 1. 1; 3. 12, 22.)

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the 'spirit' ^dlifted me up between the earth and the heaven, and brought me in the ^evisions of God to Jerusalem, to the door of the inner gate that looketh toward the north; ^fwhere was the seat of the image of jealousy, ^gwhich provoked to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I ^hsaw in the plain.

Former profanations of the temple.

5 Then said he unto me, ²Son of man, lift up thine eyes now the way

b.i.e. September.

^c Holy Spirit.
Ezk. 10.17.
(Gen. 1.2;
Mal. 2.15.)

^d Acts 8.39.

^e Ezk. 5.11;
Jer. 7.30;
32.34.

^f Deut. 32.16,
21.

^g Ezk. 1.28;
3.22,23.

toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of

¹ Visions, that is, of former profanations of the temple, and of the wickedness because of which Israel was then in Babylon, shown the prophet that he might justify to the new generation born in Assyria and Babylonia during the captivity, the righteousness of God in the present national chastening. The visions are retrospective; Israel had done these things, hence the captivities. This strain continues to Ezk. 33. 21. It is the divine view of the national sinfulness and apostasy, revealed to Ezekiel in a series of visions so vivid that though the prophet was by the river Chebar (Ezk. 1. 1, 3; 3. 23; 10. 15, 20, 22; 43. 3) it was as if he were transported back to Jerusalem, and to the time when these things were occurring. These visions of the sinfulness of Israel are interspersed with promises of restoration and blessing which are yet to be fulfilled. See "Israel" (Gen. 12. 2, 3; Rom. 11. 26). Also "Kingdom, (O.T.)" (Gen. 1. 26-28; Zech. 12. 8).

² The combined purport of the four visions of profanation in Chapter 8. is idolatry set up in the entire temple, even in the holy of holies (vs. 10, 11); women given over to phallic cults (v. 14); and nature-worship (v. 16).

man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

13 He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for ^aTammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, ^bbetween the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the ^csun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they ^dcry in mine ears with a loud voice, *yet* will I not hear them.

CHAPTER 9.

The vision of the slaying in Jerusalem.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which

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lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

3 ^eAnd the glory of the God of Israel was ¹gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, ^fGo through the midst of the city, through the midst of Jerusalem, and ^gset a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 ^hSlay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and ⁱbegin at my sanctuary. Then they began at the ancient men which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and ^jsaid, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and ^kthe land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

10 And so for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

^a i.e. the Greek Adonis.

^b Joel 2.17.

^c Deut.4.19; 2 Ki.23.5,11; Job 31.26; Jer.44.17.

^d Prov.1.28; Isa.1.15; Jer.11.11; 14.12; Mic.3.4; Zech.7.13.

^e See Ezk.3. 23; 8.4; 10.4,18; 11.22,23.

^f Ex.12.7; Rev.7.3; 9.4; 13.16, 17; 20.4.

^g Remnant. Ezk. 11. 16-21. (Isa.1.9; Rom.11.5.)

^h 2 Chr.36.17.

ⁱ 1 Pet.4.17.

^j Bible prayers (O.T.). Dan.9.4. (Gen.15.2; Hab.3.1-16.)

^k Ezk.8.17; 2 Ki.21.16.

¹ It is noteworthy that to Ezekiel the *priest* was given the vision of the glory of the LORD (1) departing from the Cherubim to the threshold of the temple (Ezk. 9. 3; 10. 4); (2) from the threshold (Ezk. 10. 18); (3) from temple and city to the mountain on the East of Jerusalem (Olivet, Ezk. 11. 23); and (4) returning to the millennial temple to abide (Ezk. 43. 2-5).

CHAPTER 10.

The vision of altar fire scattered over Jerusalem.

THEN I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 ^aAnd he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill ^bthine hand with coals of fire from between the cherubims, and ^cscatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and ^dthe house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

5 And the sound of the cherubims' wings was heard *even* to the outer court, ^eas the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took *thereof*, and put *it* into the hands of *him* that was clothed with linen: who took *it*, and went out.

Description of the cherubim.

8 And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 ^fWhen they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they fol-

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lowed it; they turned not as they went.

12 And their whole ^gbody, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. ^hThis *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the ⁱspirit of the living creature was in them.

18 Then the glory of the LORD ^jdeparted from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above.

20 ^kThis *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER 11.

Vision of wrath against the lying princes.

MOREOVER ^lthe spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and

^a Ezk.9.2,3^b Heb. the hollow of thine hand.^c See Rev.8.5.^d Ezk.43.5; 1 Ki.8.10,11.^e Psa.29.3.^f Ezk.1.17.^g Heb. flesh.^h Ezk.1.5.ⁱ Holy Spirit. Ezk.36.27. (Gen.1.2; Mal.2.15.)^j Hos.9.12.^k Ezk.1.22; 10.15.^l v.24; Ezk.3.12, 14; 8.3.

twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

3 Which say, *It is not near; let us build houses: this city is the caldron, and we be the flesh.*

4 Therefore prophesy against them, prophesy, O son of man.

5 And ^athe Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; ^bYour slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 ^cYe shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the ^dheathen that are round about you.

13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

The promise to spare the remnant.

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and ^eall the house of Israel wholly, are they unto whom the

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inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the ^fheathen, and although I have ^gscattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Israel to be restored to the land and converted.

17 Therefore say, Thus saith the Lord GOD; I will even ^hgather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And ⁱI will give them one heart, and ^jI will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them; and ^kthey shall be my people, and I will be their God.

21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

Vision of the departure of the glory from Jerusalem. (Cf. 1 Ki. 8. 5-11; Ezra 3. 12; Ezk. 43. 2-5.)

22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

23 ^lAnd the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

CHAPTER 12.

Vision of the prophet as a sign (v. 11).

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the

^a Ezk. 2.2; 3.24.

^b Ezk. 24.3,6, 10,11; Mic.3.3.

^c 2 Ki.25.19-21; Jer.39.6; 52.10.

^d i.e. nations.

^e Kingdom (O.T.); vs.14-20; Ezk.20.33-44. (Gen.1.26; Zech.12.8.)

^f Remnant. vs.16-21; Joel 2.32. (Isa.1.9; Rom.11.5.)

^g Psa.90.1; 91.9; Isa.8.14.

^h Ezk.28.25; 34.13; 36.24; Jer.24.6.

ⁱ Ezk.36.26; Jer.32.39; Zeph.3.9.

^j Ezk.18.31; Psa.51.10; Jer.31.33; 32.39.

^k Ezk.14.11; 36.28; 37.27; Jer.24.7.

^l Ezk.8.4; 9.3; 10.4,18; 43.4.

midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to

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help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.

The full captivity near at hand.
(Cf. 2 Ki. 25. 1-10.)

17 Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

21 And the word of the LORD came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I am the LORD; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 Again the word of the LORD came to me, saying,

27 Son of man, behold, they of

a v.11;
Ezk.4.3;
24.24;
Isa.8.18.
b Isa.13.1,
note.
c Jer.39.4.
d Jer.32.4,5.
e Ezk.5.10;
2 Ki.25.4,5.
f vs.16,20;
Ezk.6.7,14;
11.10; Psa.9.
16.
g i.e. nations.
h v.27;
Ezk.11.3;
2 Pet.3.4.
i Joel 2.1;
Zeph.1.14.
j Isa.55.11;
Ezk.12.28;
Dan.9.12;
Lk.21.33.

¹ It must constantly be remembered that though the prophet was in Babylonia he prophesies as if in the land, and during the eleven years' interval between the first and the final deportation. See Ezk. 8. 3. note.

the house of Israel say, The vision that he seeth is ^afor many days to come, and he prophesieth of the times *that are far off*.

28 Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

CHAPTER 13.

The message against the lying prophets.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 ^bYe have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God.

10 Because, even because they have seduced my people, saying, Peace; and *there was no peace*; and one built up a wall, and, lo, others ^ddaubed it with untempered *mortar*:

11 Say unto them which daub *it* with untempered *mortar*, that it

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shall fall: ^ethere shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ^fye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall is no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which ^gsee visions of peace for her, and *there is no peace*, saith the Lord God.

17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God; Woe to the *women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! ^hWill ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people ⁱfor handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your lies*?

20 Wherefore thus saith the Lord God; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

a 2 Pet.3.4.

b Ezk.22.30;
Psa.106.23,
30.

c Ezra 2.59,62;
Neh.7.5;
Psa.69.28.

d Ezk.22.28.

e Ezk.38.22.

f vs.9,21,23;
Ezk.14.8.

g Jer.6.14;
28.9.

h 2 Pet.2.14.

i See Prov.
28.21;
Mic.3.5.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

CHAPTER 14.

The vision of the elders of Israel.

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the LORD GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the LORD GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon

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a Jer.23.14.

b v.6; Ezk. 12.24; Mic. 3.6.

c Ezk.8.1; 20.1; 33.31.

d 2 Ki.3.13.

e Ezk.15.7; Lev.17.10; 20.3,5,6; Jer.44.11.

f Ezk.5.15; Num.26.10; Deut.28.37.

g 1 Ki.22.23; Job 12.16; Jer.4.10; 2 Thes.2.11.

h 2 Pet.2.15.

i Important contemporaneous testimony to the character and historicity of Daniel who was yet living. Cf. Jer.15.1; Ezk.14.16, 18,20. See Jer.7.16; 11.14; 14.11.

j Ezk.25.13; Zeph.1.3.

k Ezk.38.22; 2 Sam.24.15.

him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

Jerusalem on no account to be spared.

12 The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the

pestilence, to cut off from it man and beast?

22 Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done ^awithout cause all that I have done in it, saith the Lord GOD.

CHAPTER 15.

The vision of the burning vine.
(Cf. Isa. 5. 1-24.)

AND the word of the LORD came unto me, saying,

2 Son of man, What is the ^bvine tree more than any tree, or *than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work?

5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And ^cI will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

CHAPTER 16.

The harlotry of Jerusalem.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth

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and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

4 And *as* for thy nativity, ^din the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee*; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and ^ethou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was* of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the ^fheathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 But thou didst ^gtrust ^hin thine

^a Jer.22.8,9.

^b Cf. Isa.5.1-7; John 15.6.

^c Ezk.14.8; Lev.17.10.

^d Hos.2.3.

^e Ex.19.5; Jer.2.2.

^f Heb. nose. See Isa.3.21.

^g i.e. nations.

^h Psa.2.12, note.

ⁱ See Deut. 32.15; Jer. 7.4; Mic. 3.11.

own beauty, and "playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them.

18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy *youth*, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

24 *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

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28 *Thou* hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But* as a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

a Ezk.23.3,8,
11,12; Isa.
1.21; 57.8;
Jer.2.20;
3.2.6,20;
Hos.1.2.

b vs.43.60;
Jer.2.2;
Hos.11.1.

c Isa.57.5,7;
Jer.2.20;
3.2.

d Ezk.23.12;
2 Ki.16.7,10;
2 Chr.28.20;
Jer.2.18,36.

e Ezk.23.45;
Lev.20.10;
Deut.22.22.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And ^athey shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore ^bI also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so *is* her daughter.

45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and ^acommitted abomination before me: therefore I took them away as I saw *good*.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy

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sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 ^aWhen I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

The promise of future blessing under the Palestinian Covenant (Deut. 30. 1-10, note) and the New Covenant (Heb. 8. 8-12, note).

60 Nevertheless ^aI will remember my covenant with thee in the days of thy youth, and I will establish unto thee ^ban everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant.

62 And ^aI will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest remember, and be confounded, and never open

^a Deut. 13.16;² Ki. 25.9;

Jer. 39.8;

52.13.

^b Ezk. 9.10;

11.21; 22.31.

^c Mt. 10.15;

11.24.

^d Gen. 13.13;

18.20; 19.5.

^e See vs. 60, 61;

Isa. 1.9.

^f 2 Ki. 16.5;

2 Chr. 28.18.

^g Psa. 106.45.^h Jer. 32.40;

50.5.

ⁱ Hos. 2.19, 20.

thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAPTER 17.

The parable of the great eagle.

AND the word of the LORD came unto me, "saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel:

3 And say, Thus saith the Lord GOD: A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD: Shall it prosper? ^bshall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

The rebellion of Zedekiah and its results. (Cf. 2 Ki. 24. 17-20; 25. 1-10.)

11 Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious

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house, Know ye not what these *things mean?* tell *them*, Behold, ^dthe king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 ^eAnd hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, ^fbut that by keeping of his covenant it might stand.

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. ^gShall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 As I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 ^hNeither shall Pharaoh with his mighty army and great company make for him in the war, ⁱby casting up mounds, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had ^jgiven his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

22 Thus saith the Lord GOD: I will also take of the highest ^kbranch of the high cedar, and will set it; I will crop off from the top of his young twigs ^la tender one, and will plant it upon an high mountain and eminent:

23 ^mIn the mountain of the height of Israel will I plant it: and it shall

^d Parables

(O.T.).

vs. 1-14;

Ezk. 19. 1-14.

Jud. 9. 7-15;

Zech. 11.

7-14.)

^b 2 Ki. 25. 7.^c Ezk. 19. 12;

Hos. 13. 15.

^d v. 3; 2 Ki. 24.

11-16.

^e 2 Ki. 24. 17.^f Deut. 17. 16;

Isa. 31. 1, 3;

36. 6, 9.

^g Jer. 37. 7.^h Ezk. 4. 2;

Jer. 52. 4.

ⁱ 1 Chr. 29. 24;

Lam. 5. 6.

^j Isa. 11. 1;

Jer. 23. 5;

Zech. 3. 8.

^k Isa. 53. 2.^l Ezk. 20. 40;

Isa. 2. 2, 3;

Mic. 4. 1.

bring forth boughs, and bear fruit, and be a goodly cedar: and ^aunder it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

CHAPTER 18.

Ethical instructions for Israel in captivity.

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: ^bthe soul that sinneth, it shall die.

5 But if a man be just, and do that which is lawful and right,

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, *but* hath restored to the debtor his ^apledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon ^cusury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly: he *is* just, he shall surely live, saith the Lord GOD.

10 If he beget a son *that is* a robber, a ^dshedder of blood, and *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and

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needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; ^ehis blood shall be upon him.

14 Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor. *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As* for his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 Yet say ye, Why? ^fdoth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

20 ^gThe soul that sinneth, it shall die. ^hThe son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the ⁱrighteousness of the righteous shall be upon him, and the ^jwickedness of the wicked shall be upon him.

21 But ^kif the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 ^lHave I any pleasure at all that the wicked should die? saith

^a Ezk.31.6; Dan.4.12.

^b v.20; Rom. 6.23.

^c Righteousness. vs.5-9; Hab.2.4. (Gen.6.9; Lk.2.25.)

^d Ex.22.26; Deut.24. 12,13.

^e Ex.22.25; Lev.25.36,37; Deut.23.19; Neh.5.7; Psa.15.5.

^f Ezk.20.11; Amos 5.4.

^g Gen.9.6; Ex.21.12; Num.35.31.

^h Ezk.3.18; 33.4; Lev. 20.9,11,12, 13,16,27; Acts 18.6.

ⁱ Ex.20.5; Deut.5.9; 2 Ki.23.26; 24.3,4.

^j v.4.

^k Deut.24.16; 2 Ki.14.6; 2 Chr.25.4; Jer.31.29,30.

^l Isa.3.10,11.

^m Rom.2.9.

ⁿ v.27; Ezk. 33.12,19.

^o v.32; Ezk. 33.11; 1 Tim. 2.4; 2 Pet. 3.9.

the Lord GOD: *and* not that he should return from his ways, and live?

24 But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, ^aThe way of the Lord is not equai. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. ^bRepent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a ^dnew heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

CHAPTER 19.

Lamentation for the princes of Israel.

MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: ^eit became a young lion,

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and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of ^hEgypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took ⁱanother of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

CHAPTER 20.

Jehovah vindicated in the chastisement of Israel.

AND it came to pass in the seventh year, in the ^mfifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.

^a v.29; Ezk. 33.17,20.

^b Mt.3.2; Rev.2.5.

^c Eph.4.22,23.

^d Ezk.11.19; 36.26; Jer.32.39.

^e v.23; Ezk.33.11; Lam.3.33; 2 Pet.3.9.

^f Parables (O.T.) vs.1-14; Ezk.23.1-17. (Jud.9.7-15; Zech.11.7-14.)

^g v.6; 2 Ki. 23.31,32.

^h 2 Ki.23.33; 2 Chr.36.4; Jer.22.11,12.

ⁱ 2 Ki.23.34.

^j 2 Ki.24.2.

^k 2 Chr.36.6; Jer.52.11.

^l Jud.9.15; 2 Ki.24.20.

^m i.e. August.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? As I live, saith the Lord GOD, I will not be enquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:

5 And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, ^ato bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, ^bwhich is the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 ^aBut I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 ⁱAnd I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them;

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and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 ^bYet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which is the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: ⁱfor their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And ^jhallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding ^kthe children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore ^mI gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that open-

^a Ex.3.8,17;
Deut.8.7-9;
Jer.32.22.

^b v.15.
Psa.48.2;
Dan.8.9;
11.16,41;
Zech.7.14.

^c Lev.17.7;
18.3;
Deut.29.
16-18; Josh.
24.14.

^d v.14,22;
Ezk.36.21,
22; Ex.32.12;
Num.14.13;
Deut.9.28.

^e i.e. nations.

^f Deut.4.8;
Neh.9.13,14;
Psa.147.19,
20.

^g Ex.20.8;
31.13; 35.2;
Deut.5.12;
Neh.9.14.

^h Num.14.28;
Psa.95.11;
106.26.

ⁱ Num.15.39;
Psa.78.37;
Amos 5.25,
26; Acts 7.
42,43.

^j v.12; Jer.
17.22.

^k Num.25.
1,2; Deut.9.
23,24; 31.27.

^l Lev.26.33;
Deut.28.64;
Psa.106.27;
Jer.15.4.

^m See v.39;
Psa.81.12;
Rom.1.24;
2 Thes.2.11.

eth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the ^aheathen, as the families of the countries, to serve wood and stone.

The future judgment of Israel.

33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, ^bwill I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 ^dLike as I pleaded with your

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^a i.e. nations.

^b *Judgments* (the seven). vs. 33-44. Dan. 7.22. (2 Sam. 7.14; Rev. 22.12.)

^c *Kingdom* (O.T.). vs. 33-44; Ezk. 34.11-15, 22-25. (Gen. 1.26; Zech. 12.8.)

^d See Num. 14.21, 22, 23, 28, 29.

^e Lev. 27.32; Jer. 33.13.

^f Jud. 10.14; Psa. 81.12; Amos 4.4.

^g Isa. 56.7; 60.7; Zech. 8.20; Mal. 3.4; Rom. 12.1.

^h Ezk. 11.17; 34.13; 36.24.

ⁱ Lev. 26.39; Ezk. 6.9; Hos. 5.15.

fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to ^cpass under the ¹rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter ^aalso, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: ^ethere will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the ^aheathen.

42 And ye shall know that I *am* the LORD, ^bwhen I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ^bye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

The parable of the forest of the south field.

45 Moreover the word of the LORD came unto me, saying,

¹ The passage is a prophecy of the future judgment upon Israel, regathered from all nations (see "Israel," Isa. 1. 24-26, *refs.*) into the old wilderness of the wanderings (v. 35). The issue of this judgment determines who of Israel in that day shall enter the land for kingdom blessing (Psa. 50. 1-7; Ezk. 20. 33-44; Mal. 3. 2-5; 4. 1, 2); see other judgments, John 12. 31, *note*; 1 Cor. 11. 31, *note*; 2 Cor. 5. 10, *note*; Mt. 25. 32, *note*; Jude 6, *note*; Rev. 20. 12, *note*.

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

CHAPTER 21.

The parable of the sighing prophet.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel. Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

The parable of the sword of God.

8 Again the word of the LORD came unto me, saying,

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9 Son of man, prophesy, and say, Thus saith the LORD; Say, ^aA sword, a sword is sharpened, and also furnished:

10 It is sharpened to make a sore slaughter; it is furnished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.

11 And he hath given it to be furnished, that it may be handled: this sword is sharpened, and it is furnished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

13 Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, or on the left, whithersoever *thy* face is set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*.

No king till Messiah comes to reign (vs. 26, 27; Acts 15. 14-17).

18 The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to ^dRabbath of the Ammonites, and to Judah in Jerusalem the defended.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver.

^a Deut. 32.2; Amos 7.16; Mic. 2.6, 11.

^b vs. 15, 28; Deut. 32.41.

^c v. 14; Ezk. 22.13.

^d Ezk. 25.5; Jer. 49.2; Amos 1.14.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD: Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou, ^aprofane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD: Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is low*, and abase *him that is high*.

27 I will overturn, overturn, overturn, it: ^band it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach: even say thou, The sword, the sword *is drawn*: for the slaughter *it is furbished*, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are slain*, of the wicked, ^dwhose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to return into his sheath? ^eI will judge thee in the place where thou wast created, ^fin the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skillful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

CHAPTER 22.

The sins of Israel enumerated.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou

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^d Ezk.17.19;
2 Chr.36.13;
Jer.32.2.

^b v.13;
Gen.49.10;
Lk.1.32,33;
John 1.49.

^c Ezk.25.2,3,6;
Jer.49.1;
Zeph.2.8-10.

^d v.25;
Job 18.20;
Psa.37.13.

^e Gen.15.14.

^f Ezk.16.3.

^g 2 Ki.21.16.

^h Ezk.5.14;
Deut.28.37;
1 Ki.9.7;
Dan.9.16.

i.e. nations.

^j Isa.1.23;
Mic.3.1-3;
Zeph.3.3.

^k Deut.27.16.

^l Ezk.18.6;
Lev.18.19;
20.18.

^m Ex.23.8;
Deut.16.19;
27.25.

ⁿ Ezk.23.35;
Deut.32.18;
Jer.3.21.

judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD. The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast ^gshed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: ^htherefore have I made thee a reproach unto the ⁱheathen, and a mocking to all countries.

5 *Those that be near*, and *those that be far* from thee, shall mock thee, *which art infamous and much vexed*.

6 Behold, ^jthe princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they ^kset light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my ^lbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was ^lset apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.

12 In thee ^mhave they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and ⁿhast forgotten me, saith the Lord GOD.

13 Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

15 And I will scatter thee among the ⁱheathen, and disperse thee in

the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the ^oheathen, and thou shalt know that I *am* the LORD.

The parable of the dross in the furnace.

17 And the word of the LORD came unto me, saying,

18 Son of man, ^bthe house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you *there*, and melt you.

21 Yea, I will gather you, and ^cblow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have ^dpoured out my fury upon you.

Sins of the priests, princes, prophets, and people.

23 And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; ^ethey have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have ^fprofaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 ^gHer princes in the midst thereof are like wolves ravening the

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prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

CHAPTER 23.

The parable of Aholah and Aholibah.

THE word of the LORD came again unto me, ^hsaying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister: and ⁱthey were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

a i.e. nations.

b Psa.119.119; Isa.1.22; Jer.6.28.

c Ezk.22.20-22.

d v.31; Ezk.20.8,33.

e Mic.3.11; Zeph.3.3,4.

f Law (of Moses). Dan.9.8-13. (Ex.19.1; Gal.3.1-29.)

g Lev.22.2; 1 Sam.2.29.

h v.6; Isa.1.23; Mic.3.2,3,9-11; Zeph.3.3.

i Psa.106.23.

j Parables (O.T.). vs. 1-17; Ezk.24.3-6. (Jud.9.7-15; Zech.11.7-14.)

k Ezk.16.8,20.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the ^aAssyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 ^bAnd as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then *'my mind was alienated from her, like as my mind was alienated from her sister.*

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is* as the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 Therefore, O Aholibah, thus saith the Lord GOD; ^dBehold, I will raise up thy lovers against thee, from whom thy mind is alienated,

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and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, ^ePekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also ^fstrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand of *them* ^gwhom thou hatest, into the hand of *them* ^hfrom whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the ⁱheathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her ^jcup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

a 2 Ki.17.3-6.
23: 18.9-11.

b 2 Ki.24.1.

c Jer.6.8.

d v.28; Ezk.
16.37.

e Jer.50.21.

f Ezk.16.39.

g Ezk.16.37.

h v.17.

i i.e. nations.

j Jer.25.15.

34 Thou shalt even ^adrink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou ^bhast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, ^cwhom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, ^dthus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, ^epaintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, ^fwhereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabceans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her* that was old in adulteries, Will they now commit whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD;

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^a Psa. 75. 8;
Isa. 51. 17.

^b Ezk. 22. 12;
Jer. 2. 32;
3. 21; 13. 25.

^c Ezk. 16. 20,
21, 36, 45;
20. 26, 31.

^d 2 Ki. 21. 4.

^e 2 Ki. 9. 30;
Jer. 4. 30.

^f Ezk. 16.
18, 19;
Prov. 7. 17;
Hos. 2. 8.

^g Ezk. 24. 21;
2 Chr. 36.
17, 19.

^h Deut. 13. 11;
2 Pet. 2. 6.

ⁱ i. e. January.

^j Parables
(O. T.).
vs. 3-6;
Ezk. 31. 3-14.
(Jud. 9. 7-15;
Zech. 11. 7-
14.)

^k v. 9; Ezk.
22. 3; 23. 37.

^l See 2 Sam.
8. 2; Joel 3. 3;
Oba. 11;
Nah. 3. 10.

^m Lev. 17. 13;
Deut. 12. 16,
24.

ⁿ v. 6;
Nah. 3. 1;
Hab. 2. 12.

I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; ^athey shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, ^bthat all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

CHAPTER 24.

The parable of the boiling pot.

A GAIN in the ninth year, in the ^atenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a ^bparable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD; ^cWoe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no ^dlot fall upon it.

7 For her blood *is* in the midst of her; she set it upon the top of a rock; ^eshe poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered,

9 Therefore thus saith the Lord GOD; ^fWoe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the

coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, ^atill I have caused my fury to rest upon thee.

14 ^bI the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I ^crepent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

Ezekiel again made a sign to Israel. (Cf. Ezk. 12. 11.)

15 Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and ^dput on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 And the people said unto me, ^eWilt thou not tell us what these *things* are to us, that thou doest so?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; ^fbut ye shall pine away for your iniquities, and mourn one toward another.

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24 Thus ^gEzekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and ^hthou shalt be a sign unto them; and they shall know that I *am* the LORD.

CHAPTER 25.

The prophecy against the Ammonites.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face ⁱagainst the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; ^jBecause thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks; and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; ^kBecause thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the ^lheathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

a Ezk. 5.13;
8.18; 16.42.

b 1 Sam. 15.29.

c Zech. 8.14,
note.

d 2 Sam. 15.30.

e Ezk. 12.9;
37.18.

f Ezk. 33.10;
Lev. 26.39.

g Ezk. 4.3;
12.6,11;
Isa. 20.3.

h v. 24.

i Ezk. 21.28;
Jer. 49.1;
Amos 1.13;
Zeph. 2.9.

j Ezk. 26.2;
Prov. 17.5.

k Job 27.23;
Lam. 2.15;
Zeph. 2.15.

l i.e. nations.

The coming judgment upon Moab.

8 ¹Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the ^aheathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

The coming judgment upon Edom.

12 Thus saith the Lord GOD; ^bBecause that ^cEdom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

The coming judgment upon Philistia.

15 Thus saith the Lord GOD; Because the ^dPhilistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them with furious

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rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAPTER 26.

The coming judgment upon Tyre.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, 'because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a *place* for the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which are in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, ^aa king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when

a i.e. nations.*b* Ezk. 35.2; 2 Chr. 28.17; Psa. 137.7; Jer. 49.7,8; Amos 1.11; Ob. 10.*c* vs. 12-14; Gen. 36.1, note.*d* 2 Chr. 28.18.*e* Isa. 23.; Jer. 25.22; 47.4; Amos 1.9; Zech. 9.2.*f* Ezra 7.12; Dan. 2.37.

¹ The prophecies upon Gentile powers (extending to Ezk. 32. 32) have doubtless had partial fulfillments of which history and the present condition of those cities and countries bear witness, but the mention of the day of Jehovah (Ezk. 30. 3) makes it evident that a fulfilment in the final sense is still future. See "Day of Jehovah" (Isa. 2. 10-22; Rev. 19. 21, note). Also "Armageddon" (Rev. 16. 14; 19. 17, note). Those countries are once more to be the battle-ground of the nations.

he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 ^aAnd I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be a *place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD.

15 Thus saith the Lord GOD to Tyrus: Shall not the *isles* shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the *princes* of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and ^dshall tremble at every moment, and ^ebe astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now shall the *isles* tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror, and thou shalt be no more: ^gthough

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thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

CHAPTER 27.

The lamentation for Tyre.

(Cf. Rev. 18. 1-24.)

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, ^hO thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, 'I am of perfect beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought* out of the *isles* of Chittim.

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of ⁱGebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of ^kPhut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 ^lTarshish *was* thy merchant by reason of the multitude of all *kind* of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of ^mTogar-

^a Isa. 14. 11;
24. 8; Jer. 7.
34; 16. 9;
25. 10.

^b i. e. coasts.

^c Isa. 23. 8.

^d Ezk. 32. 10.

^e Ezk. 27. 35.

^f Ezk. 32. 18, 24.

^g Psa. 37. 36.

^h Ezk. 28. 2.

ⁱ Ezk. 28. 12.

^j Psa. 83. 7.

^k Ezk. 30. 5;
38. 5;
Jer. 46. 9.

^l Gen. 10. 4;
2 Chr. 20. 36.

^m Ezk. 38. 6;
Gen. 10. 3.

mah traded in thy fairs with horses and horsemen and mules.

15 The men of ^aDedan were thy merchants; many ^bisles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market ^cwheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were *they* thy merchants.

22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 ^dHaran, and Canneh, and Eden, the merchants of ^eSheba, Asshur, and Chilmad, were thy merchants.

24 These were thy merchants in all sorts of *things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

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29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, ^fWhat city is like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledest many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the ^gisles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

CHAPTER 28.

The rebuke of the king of Tyre.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; ^hBecause thine heart is lifted up, and thou hast said, I am a ⁱGod, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

^a Gen.10.7.^b i.e. coasts.^c 1 Ki.5.9,11; Ezra 3.7; Acts 12.20.^d Gen.11.31; 2 Ki.19.12.^e Gen.25.3.^f Rev.18.18.^g v.9.^h Ezk.27.3,4; 2 Thes.2.3-10.

6 Therefore thus saith the Lord GOD; ^aBecause thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.

11 Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou ^bsealest up the sum, full of wisdom, and ^cperfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed ^dcherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering

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^a *The Beast.*
vs. 2-8;
Mt. 24. 15.
(Dan. 7. 8;
Rev. 19. 20.)

^b *Ezk. 27. 3;*
28. 2.

^c *Satan.*
vs. 12-15;
Zech. 3. 1, 2.
(Gen. 3. 1;
Rev. 20. 10.)

^d See v. 16.
Ex. 25. 20.

^e *Ezk. 26. 21;*
27. 36.

^f *Ezk. 39. 13;*
Ex. 14. 4, 17.

^g *Ezk. 38. 22.*

^h Num. 33. 55;
Josh. 23. 13.

ⁱ *Ezk. 11. 17;*
20. 41; 34. 13,
37. 21; Isa.
11. 12.

j i.e. nations.

^k *Ezk. 36. 28;*
Jer. 23. 6.

cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: ^athou shalt be a terror, and never shalt thou be any more.

The judgment of Zidon.

20 Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; ^bBehold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 ^cFor I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

24 And there shall be no more ^dpricking brier unto the house of Israel, nor any grieving thorn of all *that are* round about them, that despised them; and they shall know that I am the Lord GOD.

The future regathering of Israel.

25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the ^eheathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall ^fdwell safely

¹ Here (vs. 12-15), as in Isa. 14. 12, the language goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre. Instances of thus indirectly addressing Satan are: Gen. 3. 14, 15; Mt. 16. 23. The unfallen state of Satan is here described; his fall in Isa. 14. 12-14. (See Rev. 20. 10, note.) But there is more. The vision is not of Satan in his own person, but of Satan fulfilling himself in and through an earthly king who arrogates to himself divine honours, so that the prince of Tyrus foreshadows the Beast (Dan. 7. 8; Rev. 19. 20).

therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.

CHAPTER 29.

The prophecy against Egypt.

IN the tenth year, in the ^atenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; ^bBehold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

4 But ^dI will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been ^astaff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river is mine, and I have made it.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, ^efrom the tower of Syene even unto the border of Ethiopia.

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11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 And it came to pass in the seven and twentieth year, in the ^bfirst month, in the first day of the month, the word of the LORD came unto me, saying,

18 Son of man, ⁱNebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 In that day ^jwill I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

a i.e. January.

b v.10;
Ezk.28.22;
Jer.44.30.c Ezk.32.2;
Psa.74.13,14;
Isa.27.1;
51.9.d Ezk.38.4;
Isa.37.29.e Jer.8.2;
16.4; 25.33.f 2 Ki.18.21;
Isa.36.6.g Or, from
Migdol to
Syene.
Ex.14.2;
Jer.44.1.

h i.e. April.

i Ezk.26.7,8;
Jer.27.6.

j Psa.132.17.

CHAPTER 30.

Egypt in the day of Jehovah.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

3 For ^athe day is near, even the ^bday of the LORD is near, a cloudy day; it shall be the time of the ^cheathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And ^dthey shall be desolate in the midst of the countries ^ethat are desolate, and her cities shall be in the midst of the cities ^fthat are wasted.

8 And they shall know that I ^gam the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 ^hAnd I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken ⁱit.

13 Thus saith the Lord GOD; I will also ^jdestroy the idols, and I will cause ^ktheir images to cease out of Noph; and ^lthere shall be no more a prince of the land of Egypt:

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and I will put a fear in the land of Egypt.

14 And I will make ^mPathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph ⁿshall have distresses daily.

17 The young men of Aven and of Pi-beseth shall fall by the sword; and these ^ocities shall go into captivity.

18 At ^pTehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I ^qam the LORD.

Jehovah against Pharaoh in the war with Babylon.

20 And it came to pass in the eleventh year, in the ^rfirst month, in the seventh day of the month, ^sthat the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I ^tam against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 ^uAnd I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and ^vthey shall know that I ^wam the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egypt-

^a Ezk. 7.7, 12; Joel 2.1; Zeph. 1.7.

^b Day (of Jehovah). Joel 1.15. (Isa. 2.10-22; Rev. 19. 11-21.)

^c i.e. nations.

^d Ezk. 29.12.

^e Isa. 19.5, 6.

^f Isa. 19.1; Jer. 43.12; 46.25; Zech. 13.2.

^g Zech. 10.11.

^h Ezk. 29.14.

ⁱ Jer. 2.16.

^j i.e. April.

^k v. 26; Ezk. 29.12.

^l Psa. 9.16.

tians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

CHAPTER 31.

The prophecy against Pharaoh.

AND it came to pass in the eleventh year, in the ^athird month, in the first day of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 ^bBehold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 ^dThe waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the ^egarden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thou saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the ^fheathen; he shall surely deal with him: I have driven him out for his wickedness.

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12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 ^gUpon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, ^hto the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the ⁱgrave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I ^jcast him down to ^khell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, ^lshall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be slain with the sword; and they that were his arm, that dwell under his shadow in the midst of the* ^mheathen.

18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: ⁿthou shalt lie in the midst of the uncircumcised with *them that be slain by the sword.* This is Pharaoh and all his multitude, saith the Lord GOD.

CHAPTER 32.

The lamentation for Pharaoh.

AND it came to pass in the twelfth year, in the ^otwelfth month, in the first day of the month, *that* the word of the LORD came unto me, saying,

a i.e. June.

b *Parables* (O.T.), vs. 3-14; *Ezk.* 37:1-14; (*Jud.* 9.7-15; *Zech.* 11. 7-14.)c *Ezk.* 17.23, 24; *Dan.* 4. 4-37; *Rev.* 7.1.d *Jer.* 51.36.e *Ezk.* 28.13; *Gen.* 2.8; 13.10.

f i.e. nations.

g *Ezk.* 32.4; *Isa.* 18.6.h *Ezk.* 32.18.i *Heb. Sheol.* See *Hab.* 2.5, note.j *Isa.* 14.15.k *Ezk.* 32.31.l *Ezk.* 28.10; 32.19,21,24.m i.e. *March;* also v.17.

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouldest their rivers.

3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of

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Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.

16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.

Lamentation for Egypt.

17 It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

a Ezk.29.5.

b Isa.13.10; Joel 2.31; 3.15; Amos 8.9; Mt.24.29; Rev.6.12,13.

c Ezk.30.4; Jer.46.26.

d v.2; Ezk.26.17; 2 Sam.1.17; 2 Chr.35.25.

e Ezk.31.2,18.

f v.27; Isa.1.31; 14.9,10.

g v.27. Heb. Sheol. See Hab.2.5, note.

h Isa.14.15.

i Jer.49.34.

26 There is ^aMeshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There is ^bEdom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 ^cThere be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be ^dcomforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

CHAPTER 33.

Ethical instructions for the captivity.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their ^ewatchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then ^fwhosoever heareth the sound of the trumpet, and taketh not warning; if the sword come,

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and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ^gSo thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord GOD, ^hI have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for ⁱwhy will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The ^jrighteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his ^krighteousness in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; ^lif he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if

^a Ezk.27.13; 38.2; Gen. 10.2.

^b Ezk.25.12.

^c Ezk.38.6, 15; 39.2.

^d Ezk.31.16.

^e 2 Sam.18. 24,25; 2 Ki. 9.17; Hos. 9.8.

^f Ezk.3.17.

^g The nation having failed in corporate responsibility, the appeal is now to individual loyalty. Cf. 2 Tim.2.1-26.

^h Ezk.18.23, 32; 2 Sam. 14.14; 2 Pet. 3.9.

ⁱ Ezk.18.31.

^j Ezk.3.20; 18.24,26,27.

^k Ezk.3.20; 18.24.

he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 Yet the children of thy people say, The way of the Lord is not

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a Ezk.18.7.

b Ex.22.1-4;
Lev.6.2,4,5;
Num.5.6,7;
Lk.19.8.c v.17; Ezk.
18.25,29.

equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

PART V. GENERAL THEME: THE FUTURE KINGDOM OF THE SON OF DAVID: CHAPTERS 33. 21-36. 38.

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

Hearers of the word, but not doers.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

d i.e. January.

e Isa.51.2;
Acts 7.5.f Mic.3.11;
Mt.3.9;
John 8.39.g Ezk.36.34,
35; Jer.44.2,
6,22.

h Ezk.8.1.

i Psa.78.36,
37; Isa.29.
13.

j 1 Sam.3.20.

k Ezk.2.5.

l Jer.23.1;
Zech.11.17.m Isa.56.11;
Zech.11.16.n Ezk.33.25,
26; Mic.3.1-
3; Zech.11.5.

29 Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

CHAPTER 34.

Message to the faithless shepherds of Israel.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

4 The ^adiseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which* was broken, neither have ye brought again that which was driven away, neither have ye ^bsought that which was lost; but with ^cforce and with cruelty have ye ruled them.

5 And they were scattered, because *there is* no shepherd; ^dand they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

7 Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will ^erequire my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Israel to be restored: the Davidic kingdom to be set up.

11 For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, ^fand seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And ^gI will bring them out from the countries, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in

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a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I ^hwill seek that which was lost, and bring again that which was driven away, and will bind up *that which* was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.

17 And as *for* you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as *for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up ⁱone shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 ^jAnd I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.

25 ^kAnd I will make with them a covenant of peace, and ^lwill cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill ^ma blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know

a v.16;
Zech.11.16.

b Lk.15.4.

c 1 Pet.5.3.

d v.8; Isa.56.
9; Jer.12.9.

e Ezk.3.18;
Heb.13.17.

f Kingdom
(O.T.).vs.11.
15,22-25;
Ezk.37.
21-28.
(Gen.1.26;
Zech.12.8.)

g Ezk.28.25;
36.24; 37.21,
22; Isa.65.9,
10; Jer.23.3.

h v.4; Isa.
40.11;
Mic.4.6;
Mt.18.11;
Mk.2.17;
Lk.5.32.

i Isa.11.1-5,
10; 40.11;
Jer.23.4,5;
John 10.11;
Heb.13.20;
1 Pet.2.25;
5.4.

j v.30; Ezk.
37.27; Ex.
29.45.

k Ezk.37.26.

l Lev.26.6;
Isa.11.6-9;
35.9; Hos.
2.18.

m Gen.12.2;
Isa.19.24;
Zech.8.13.

that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and that they, even the house of Israel, are my people, saith the LORD GOD.

31 And ye my flock, the flock of my pasture, are men, and I *am* your God, saith the Lord GOD.

CHAPTER 35.

The prophecy against Mount Seir.

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

6 Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains

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with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

11 Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I *am* the LORD.

CHAPTER 36.

Message to the mountains of Israel: the restoration predicted.

ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and

^a Lev. 26.13; Jer. 2.20.

^b i.e. nations.

^c v. 25; Jer. 30.10; 46.27.

^d Deut. 2.5.

^e Ezk. 25.12; Oba. 10.

^f v. 4; Ezk. 25.13; Jer. 49.17, 18; Mal. 1.3,4.

^g Isa. 65.13,14.

^h Ezk. 35.12; 36.4-7; Oba. 12.15.

¹ The whole passage (vs. 23-30) speaks of a restoration yet future, for the remnant which returned after the 70 years, and their posterity, were continually under the Gentile yoke, until, in A.D. 70, they were finally driven from the land into a dispersion which still continues.

² A beautiful order is discernible in this and the succeeding prophecies: (1) Restoration of the land (36. 1-15); (2) of the people (36. 16-37. 28); (3) judgment on Israel's enemies (38. 1-39. 24). Afterward follows that which concerns the worship of Jehovah that He may dwell amongst His people.

swallowed you up on every side, that ye might be a possession unto the residue of the ^aheathen, and ^bye are taken up in the lips of talkers, and are an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the ^aheathen that are round about;

5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the ^aheathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with spiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have ^bborne the shame of the ^aheathen:

7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the ^aheathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto* you than at your beginnings: and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, even my people Israel; and ^athey shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth ^bbe-leave them of men.

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast be-reaved thy nations;

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14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause men to hear in thee the shame of the ^aheathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

The past sins of Israel: her future restoration and conversion.

16 Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, ^fthey defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the ^aheathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the ^aheathen, whither they went, they ^gprofaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the ^aheathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, ^hO house of Israel, but for mine holy name's sake, which ye have profaned among the ^aheathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the ^aheathen, which ye have profaned in the midst of them; and the ^aheathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be ⁱsanctified in you before their eyes.

24 For I will take you from among the ^aheathen, and gather you out of all countries, and will bring you into your own land.

25 ^jThen will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and

a i.e. nations.

b Deut. 28.37;
1 Ki. 9.7;
Lam. 2.15;
Dan. 9.16.c v. 15;
Ezk. 34.29;
Psa. 123.3,4.

d Oba. 17.

e See Jer. 15.7.

f Lev. 18.25,
27,28;
Jer. 2.7.g Isa. 52.5;
Rom. 2.24.h Israel
(prophecies).
vs. 22-38;
Ezk. 37.21-
28. (Gen. 12.
2,3; Rom. 11.
26.)i Ezk. 20.41;
28.22.j Isa. 52.15;
Heb. 10.22.

from all your idols, will I cleanse you.

26 ^aA new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my ^bspirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ^dye shall be my people, and I will be your God.

29 ^eI will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the ^fheathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and ^gshall lothe yourselves in your own sight for your iniquities and for your abominations.

32 ^hNot for your sakes do I *this*, saith the Lord GOD, be it known

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^a Ezk. 11.19; Jer. 32.39.

^b *Holy Spirit.* Ezk. 37.1,14. (Gen. 1.2; Mal. 2.15.)

^c Ezk. 28.25; 37.25.

^d Ezk. 11.20; 37.27; Jer. 30.22.

^e Mt. 1.21; Rom. 11.26.

^f *i.e. nations.*

^g Ezk. 6.9; 20.43.

^h v. 22; Deut. 9.5.

ⁱ Ezk. 28.13; Isa. 51.3; Joel 2.3.

^j See Ezk. 14. 3; 20.3,31.

unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the ^ggarden of Eden; and the waste and desolate and ruined cities are *become* fenced, and are inhabited.

36 Then the ^fheathen that are left round about you shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; ⁱI will yet for this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

PART VI. GENERAL THEME: RESTORATION OF ISRAEL; THE DAVIDIC KINGDOM; JUDGMENT ON THE NATIONS: CHAPTERS 37. 1-39. 29.

CHAPTER 37.

The vision of the valley of dry bones.

THE hand of the LORD was upon me, and ^kcarried me out in the ^lspirit of the LORD, and set me down in the midst of the valley which was full of ^mbones,

2 And caused me to pass by them round about: and, behold, *there were very many in the open valley; and, lo, they were very dry.*

3 And he said unto me, Son of

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^k *Parables* (O.T.). vs. 1-14; Ezk. 37. 16-22. (Jud. 9. 7-15; Zech. 11.7-14.)

^l *Holy Spirit.* vs. 1,14; Ezk. 39.29. (Gen. 1.2; Mal. 2.15.)

man, can these bones live? And I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live;

¹ Having announced (Ezk. 36. 24-38) the restoration of the nation, Jehovah now gives in vision and symbol the method of its accomplishment. Verse 11 gives the clue. The "bones" are the whole house of Israel who shall then be living. The "graves" are the nations where they dwell. The order of procedure is: (1) the bringing of the people out (v. 12); (2) the bringing of them in (v. 12); (3) their conversion (v. 13); (4) the filling with the Spirit (v. 14). The symbol follows. The two sticks are Judah and the ten tribes; united, they are one nation (vs. 19-21). Then follows (vs. 21-27) the plain declaration as to Jehovah's purpose, and verse 28 implies that then Jehovah will become known to the Gentiles in a marked way. This is also the order of Acts 15. 16, 17, and the two passages strongly indicate the time of full Gentile conversion. See also Isa. 11. 10.

and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there* was no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the LORD GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

The vision explained.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: beheld, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophecy and say unto them., Thus saith the LORD GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

The sign of the two sticks.

15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one ^astick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy

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people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the ^bchildren of Israel from among the ^cheathen, whither they be gone, and will gather them on every side, and ^dbring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one ^eking shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And ^fDavid my servant *shall* be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children ^gfor ever: and ^hmy servant David *shall* be their prince for ever.

26 Moreover I will make a ⁱcovenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the ^jheathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

^a Parables (O.T.), vs. 16-22; Zech. 6.9-15. (Jud. 9.7-15; Zech. 11.7-14.)

^b Israel (prophecies) vs. 21-28; Ezk. 39.25, 29. (Gen. 12.2, 3; Rom. 11.26.)

^c i.e. nations.

^d Kingdom (O.T.), vs. 21-28; Dan. 2.34-45. (Gen. 1.26; Zech. 12.8.)

^e Christ (Second Advent). Dan. 7.13, 14. (Deut. 30.3; Acts 1.9-11.)

^f Isa. 40.11; Jer. 23.5; 30.9; Ezk. 34.23, 24; Hos. 3.5; Lk. 1.32.

^g Isa. 60.21; Joel 3.20; Amos 9.15.

^h v. 24; John 12.34.

ⁱ Ezk. 34.25; Psa. 89.3; Isa. 55.3; Jer. 32.40.

CHAPTER 38.

The prophecy against Gog.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against ¹Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I am against thee, O ⁴Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, even a great company with bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought:

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11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto ⁴Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the ^bheathen may know me, when I shall be sanctified in thee, O ⁴Gog, before their eyes.

17 Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when ⁴Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken,

a v.2, note

b i.e. nations.

¹ That the primary reference is to the northern (European) powers, headed up by Russia, all agree. The whole passage should be read in connection with Zech. 12. 1-4; 14. 1-9; Mt. 24. 14-30; Rev. 14. 14-20; 19. 17-21. "Gog" is the prince, "Magog," his land. The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification. Russia and the northern powers have been the latest persecutors of dispersed Israel, and it is congruous both with divine justice and with the covenants (e.g. Gen. 15. 18, *note*; Deut. 30. 3, *note*) that destruction should fall at the climax of the last mad attempt to exterminate the remnant of Israel in Jerusalem. The whole prophecy belongs to the yet future "day of Jehovah" (Isa. 2. 10-22; Rev. 19. 11-21), and to the battle of Armageddon (Rev. 16. 14; 19. 19, *note*), but includes also the final revolt of the nations at the close of the kingdom-age (Rev. 20. 7-9).

surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

CHAPTER 39.

(The prophecy against Gog, continued.)

THEREFORE, thou son of man, prophecy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pol-

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lute my holy name any more; and the heathen shall know that I am the LORD, the Holy One in Israel. 8 Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the

^a Hag.2.6,7; Rev.16.18.

^b Jer.4.24; Nah.1.5,6.

^c Armageddon (battle of); vs.1-23; and Ezk.39.1-16; Joel 2.1-11. (Rev.16.14; 19.11-21.)

^d Jud.7.22; 1 Sam.14.20.

^e v.16; Ezk.37.28; 39.7; Psa. 9.16.

^f Ezk.38.2, note.

^g Ezk.38.22; Amos 1.4.

^h i.e. coasts.

ⁱ i.e. nations.

^j Rev.16.17; 21.6.

^k Isa.14.2.

^l i.e. The multitude.

^m See Armageddon, Rev.19.17.

ⁿ Zeph.1.7.

princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them ^afatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the LORD GOD.

21 ^bAnd I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 And the heathen ^cshall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore ^dhid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

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^a Deut. 32.14; Psa. 22.12.

^b Ezk. 38.16, 23.

^c i.e. nations.

^d Ezk. 36.18-20, 23.

^e Deut. 31.17; Isa. 59.2.

^f *Israel* (prophecies). Hos. 3.4.5. (Gen. 12.2, 3; Rom. 11.26.)

^g Ezk. 20.40; Hos. 1.11.

^h Ezk. 28.25, 26.

ⁱ Ezk. 34.30; v. 22.

^j *Holy Spirit*. Ezk. 43.5. (Gen. 1.2; Mal. 2.15.)

Vision of restored and converted Israel.

25 Therefore thus saith the Lord God; ^jNow will I bring again the captivity of Jacob, and have mercy upon ^kthe whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 ^hWhen I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 ⁱThen shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my ^jspirit upon the house of Israel, saith the Lord God.

PART VII. GENERAL THEME: ISRAEL IN THE LAND DURING THE KINGDOM-AGE: CHAPTERS 40. 1-48. 35.

CHAPTER 40.

Vision of the man with the measuring reed.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a ^kman, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring ^lreed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou

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brought hither: declare all that thou seest to the house of Israel.

Vision of the future temple.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six ^mcubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 Then came he unto the gate which looked toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold of *the gate, which was* one reed broad.

7 And every little chamber was one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within was one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

^k *The theophanies*.

Dan. 8.15. (Gen. 12.7; Rev. 1.9.)

^l One reed = about 10 ft.; also vs. 5-8.

^m One cubit = about 18 in.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space also before the little chambers *was* one cubit on *this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of three-score cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* ^anarrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows *were* round about inward: and upon *each* post *were* palm trees.

17 Then brought he me into the ^boutward court, and, lo, *there were* ^cchambers, and a pavement made for the court round about: ^dthirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof *were* after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they

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went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 After that he brought me toward the south, and beheld a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and ^efive and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 And he brought me to the

^a 1 Ki.6.4.^b Rev.11.2.^c 1 Ki.6.5.^d Ezk.45.5.^e See vs.21, 25,33,36.

north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt-offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the ^asin-offering and the ^btrespass-offering.

40 And at the side without, ^cas one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables were of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within were ^dhooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

The chambers of the singers and priests.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these are the sons of ^hZadok among the sons of Levi, which come near to the LORD to minister unto him.

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47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that* was before the house.

The porch of the temple.

48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

CHAPTER 41.

Description of the temple.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which* was the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So ^hhe measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six ⁱcubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there* was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house

^a Lev. 4.2,3.^b Lev. 5.6; 6.6; 7.1.^c Or, at the step.^d Or, endirons, or, the two hearth-stones.^e Lev. 8.35; Num. 3.27; 28.32,38; 18.5; 1 Chr. 9.23; 2 Chr. 13.11; Psa. 134.1^f Ezk. 43.19; 44.15,16; 1 Ki. 2.35.^g 1 Ki. 6.20; 2 Chr. 3.8.^h One cubit = about 18 in.ⁱ 1 Ki. 6.8.

was *still* upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers were a full ^areed of six great cubits.

9 The thickness of the wall, which was for the side chamber without, was five cubits: and *that* which was left was the place of the side chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers were toward *the place that* was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And *it* was made ^bwith cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other

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side: *it* was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The posts of the temple were squared, and the face of the sanctuary; the appearance of *the one* as the appearance of *the other*.

22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.

23 ^dAnd the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And *there* were made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there* were thick planks upon the face of the porch without.

26 And *there* were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

CHAPTER 42.

(Description of the temple, continued.)

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.

4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they were in three stories,

^a One reed = about 10 ft.

^b 1 Ki.6.29.

^c Ex.30.1.

^d 1 Ki.6.31-35.

^e Ezk.41.12, 15.

^f One cubit = about 18 in.; also vs.4,7,8.

but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.

8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.

9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the ^bmeat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side,

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five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAPTER 43.

(Description of the temple, continued.)

AFTERWARD he brought me to the gate, even the gate that looketh toward the east:

Vision of the glory of the Lord filling the temple.

2 ^dAnd, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

4 ^eAnd the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

5 So the ^hspirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard him speaking to me out of the house; and the man stood by me.

The place of the throne of the future kingdom.

7 And he said unto me, Son of man, the ^jplace of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even

^a Lev.6.16, 26; 24.9.

^b Lit. meal. Lev.2.3,10; 6.14,17,25, 29; 7.1; 10.13,14; Num.18.9, 10.

^c A reed = about 10 ft.; also vs.17-19.

^d Ezk.11.23.

^e Ezk.1.24; Rev.1.15; 14.2; 19.1,6.

^f Ezk.10.4; Rev.18.1.

^g Ezk.11.23.

^h Holy Spirit. Joel 2.28,29. (Gen.1.2; Mal.2.15.)

ⁱ Ezk.44.4; 1 Ki.8.10,11.

^j See Kingdom (O.T.). Gen.1.26-28; Zech.12.8. (N.T.) Lk.1.31-33; 1 Cor.15.28.

defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

The measure of the altar.

13 And these *are* the measures of the altar after the ^acubits: The cubit *is* a cubit and an hand breadth; *even* the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a ^bspan: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

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18 And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to ^csprinkle blood thereon.

The offerings.

19 ¹And thou shalt give to the ^dpriests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a ^eyoung bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he ^fshall burn it in the appointed place of the house, ^gwithout the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, ^hand the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 ⁱSeven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 ^jAnd when these days are expired, it shall be, *that* upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord GOD.

CHAPTER 44.

The gate for the prince.

THEN he brought me back the way of the gate of the outward

^a One cubit = 18 in.; also vs. 14-17.

^b One span = about 9 in.

^c Lev. 1.5.

^d Ezk. 44. 15.

^e Ezk. 45. 18, 19; Ex. 29. 10, 12; Lev. 8. 14, 15.

^f Ex. 29. 14.

^g Heb. 13. 11.

^h Lev. 2. 13.

ⁱ Ex. 29. 35, 36; Lev. 8. 33.

^j Lev. 9. 1.

¹ Doubtless these offerings will be memorial, looking back to the cross, as the offerings under the old covenant were anticipatory, looking forward to the cross. In neither case have animal sacrifices power to put away sin (Heb. 10. 4; Rom. 3. 25).

sanctuary which looketh toward the east; and it was shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is for the prince:* the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

The glory fills the house.

4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations.

7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves.

The priests of the future temple.

9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for

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^a Gen.31.54;
ⁱ 1 Cor.10.18.

^b Ezk.46.2,8.

^c Ezk.3.23;
43.5.

^d Ezk.45.9;
1 Pet.4.3.

^e v.9;
Ezk.43.8;
Acts 21.28.

^f See 2 Ki.
23.8; 2 Chr.
29.4,5.

^g Psa.106.76.

^h Num.18.3;
2 Ki.23.9.

ⁱ Num.18.4;
1 Chr.23.28,
32.

^j 1 Sam.2.
35; 2 Sam.
8.17; 15.
24-29; 20.25.

^k Deut.10.8.

^l Ex.28.39,
40,43; 39.
27,28.

^m Ex.28.40,42;
39.28.

ⁿ Ezk.46.20;
Lev.6.27;
Mt.23.17,19.

^o Lev.21.7,
13,14.

the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before,

23 And ^athey shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in ^bcontroversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God.

28 And it shall be unto them for an inheritance: *I am* their inheritance: and ye shall give them no possession in Israel: *I am* their possession.

29 They shall eat the ^cmeat-offering, and the sin-offering, and the trespass-offering; and every dedicated thing in Israel shall be their's.

30 ^dAnd the first of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAPTER 45.

The Lord's portion of the land.

MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length *shall* be the length of five and twenty thousand reeds, and the breadth *shall* be ten thousand. This *shall* be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty ^e cubits round about for the suburbs thereof.

3 And of this measure shalt thou

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measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

The portion for the prince.

7 And a *portion shall* be for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall* be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest* of the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

10 Ye shall have just balances, and a just ^fephah, and a just ^gbath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an ^hhomer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the ⁱshekel *shall* be twenty ^kgerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your ^lmaneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and

^a Ezk. 22.26; Lev. 10.10, 11; Mal. 2.7.

^b Deut. 17.8; 2 Chr. 19.8, 10.

^c Num. 18.20; Deut. 10.9; 18.1, 2; Josh. 13.14, 33.

^d Lit. *meal*.

^e Ex. 13.2; Num. 3.13.

^f One cubit = about 18 in.

^g One ephah = 1 bu. 3 pts.; also vs. 10, 11, 13, 24.

^h One bath = about 8 gals.; also vs. 11, 14.

ⁱ One homer = about 86 gals.; also vs. 11, 14.

^j One shekel = 2s. 9d., or 65 cts.

^k One gerah = 11.2 grains.

^l One maneh = one sixtieth of a talent.

ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, ye *shall offer* the tenth part of a bath out of the *cor*, which is an homer of ten baths; for ten baths are an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a *meat-offering*, and for a burnt-offering, and for peace-offerings, to make *reconciliation* for them, saith the LORD GOD.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make *reconciliation* for the house of Israel.

18 Thus saith the LORD GOD: In the *first month*, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month for every one that erreth, and for *him that* is simple: so shall ye *reconcile* the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a *bullock* for a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin-offering.

24 And he shall prepare a *meat-offering* of an ephah for a bullock, and an ephah for a ram, and an *hin* of oil for an ephah.

25 In the *seventh month*, in the fifteenth day of the month, shall he do the like in the feast of the seven

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days, according to the sin-offering, according to the burnt-offering, and according to the *meat-offering*, and according to the oil.

CHAPTER 46.

The worship of the prince and the people.

THUS saith the LORD GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt-offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the *meat-offering shall be* an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an *hin* of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a *meat-offering*, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an *hin* of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of

a One cor = about 86 gals.

b Lit. meal; also v.17.

c Heb. Kaphar, atone. See Dan.9.24, note.

d i.e. April; also v.21.

e Ex.12.18; Num.9.2,3; 28.16,17; Deut.16.1.

f Lev.4.14.

g One ephah = 1 bu. 3 pts.; also Ezk.46.5,7, 11,14.

h 1 hin = about 6 qts.

i i.e. October.

them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the ^ameat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an ^bhin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a ^ameat-offering for it every morning, the sixth part of an ephah, and the third part of an ^bhin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the ^ameat-offering, and the oil, every morning for a continual burnt-offering.

16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to ^athe year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover ^athe prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

The place for boiling the offerings.

19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall

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boil the trespass-offering and the sin-offering, where they shall ^abake the ^ameat-offering; that they bear *them* not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty cubits long and thirty broad: these four corners *were* of one measure.

23 And *there was* a row of *building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAPTER 47.

The river of the sanctuary. (Cf. Zech. 14. 8, 9; Rev. 22. 1, 2.)

AFTERWARD he brought me again unto the door of the house; and, behold, ^awaters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when ^bthe man that had the line in his hand went forth eastward, he measured a thousand ^ccubits, and he brought me through the waters; the waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; and *it was* a river that I could not pass over. for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

^a Lit. meal.

^b One hin = about 6 qts.

^c Lev. 25. 10.

^d Ezk. 45. 8.

^e 2 Chr. 35. 13.

^f Lev. 2. 4, 5, 7.

^g Joel 3. 18; Zech. 13. 1; 14. 8; Rev. 22. 1.

^h Ezk. 40. 3.

ⁱ One cubit = about 18 in.

7 Now when I had returned, behold, at the bank of the river were very many ^atrees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the ^bivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglam; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish ^cof the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, ^dwhose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

The borders of the land. (Cf. Gen. 15. 18-21.)

13 Thus saith the Lord God; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: *Joseph shall have two portions.*

14 And ye shall inherit it, one as well as another: *concerning* the which I ^elifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, ^fthe way of Hethlon, as men go to ^gZedad;

16 ^hHamath, ⁱBerothah, Sibram, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be ^jHazar-enan, the border of

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Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to ^kthe waters of strife in Kadesh, the river to the great sea. And *this is* the south side southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. *This is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, ^land to the strangers that sojourn among you, which shall beget children among you: and ^mthey shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

CHAPTER 48.

The division of the land. (Cf. Josh. 13. 1-19. 51.)

NOW these *are* the names of the tribes. ⁿFrom the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; *a portion* for Dan.

2 And by the border of Dan, from the east side unto the west side, *a portion* for Asher.

3 And by the border of Asher, from the east side even unto the west side, *a portion* for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, *a portion* for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, *a portion* for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, *a portion* for Reuben.

7 And by the border of Reuben, from the east side unto the west side, *a portion* for Judah.

^a v.12; Rev. 22.2.

^b Heb. two rivers.

^c Ezk.48.28; Num.34.6; Josh.23.4.

^d Job 8.16; Psa.1.3; Jer.17.8.

^e Ezk.48.4,5; Gen.48.5.1

^f Ezk.20.5,6, 28.42; Gen. 12.7; 13.15; 15.7; 17.8; 26.3; 28.13.

^g Ezk.48.1.

^h Num.34.8.

ⁱ 2 Sam.8.8.

^j Ezk.48.1; Num.34.9.

^k Ezk.48.28; Num.20.13; Deut.32.51; Psa.81.7.

^l Cf. Eph.3.6; Rev.7.9,10.

^m Rom.10.12; Gal.3.28; Col.3.11.

ⁿ Ezk.47.15.

8 And by the border of Judah, from the east side unto the west side, shall be "the offering which ye shall offer of five and twenty thousand *reeds in breadth*, and *in length* as one of the *other parts*, from the east side unto the west side; and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

For the priests and Levites.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, "as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 *And* they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a "profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and

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fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

The portion for the prince.

21 *And* the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion*.

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the "waters of "strife in Kadesh, and to the river toward the great sea.

29 *This is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.

a Ezk.45.1-6.

b Ezk.44.15.

c Ezk.44.10.

d Lev.27.10. 28.33.

e Ezk.42.20.

f Ezk.45.7.

g vs.8,10.

h Heb. one portion.

i Ezk.47.19.

j Heb. Meribah-Kadesh.

k Ezk.47.14, 21,22.

The city and its gates.
(Cf. Rev. 21. 10-27.)

30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 ^aAnd the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph,

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^a Rev. 21. 12.

^b Heb. *Jehovah-shammah*. See Ex. 17. 15; Jud. 6. 24.

^c Jer. 3. 17; Joel 3. 21; Zech. 2. 10; Rev. 21. 3; 22. 3.

one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali.

35 It was round about eighteen thousand measures: ^band the name of the city from that day shall be, 'The LORD is there.

DANIEL, like Ezekiel, was a Jewish captive in Babylon. He was of royal or princely descent (1. 3). For his rank and comeliness he was trained for palace service. In the polluted atmosphere of an oriental court he lived a life of singular piety and usefulness. His long life extended from Nebuchadnezzar to Cyrus. He was a contemporary of Jeremiah, Ezekiel (14. 20), Joshua, the high priest of the restoration, Ezra, and Zerubbabel.

Daniel is the indispensable introduction to New Testament prophecy, the themes of which are, the apostasy of the Church, the manifestation of the man of sin, the great tribulation, the return of the Lord, the resurrections and the judgments. These, except the first, are Daniel's themes also.

But Daniel is distinctively the prophet of the "times of the Gentiles" (Lk. 21. 24. *refs.*). His vision sweeps the whole course of Gentile world-rule to its end in catastrophe, and to the setting up of the Messianic kingdom.

Daniel is in four broad divisions: I. Introduction. The personal history of Daniel from the conquest of Jerusalem to the second year of Nebuchadnezzar, 1. 1-21. II. The visions of Nebuchadnezzar and their results, 2. 1-4. 37. III. The personal history of Daniel under Belshazzar and Darius, 5. 1-6. 28. IV. The visions of Daniel, 7. 1-12. 13.

The events recorded in Daniel cover a period of 73 years (Ussher).

CHAPTER 1.

Part I. Introduction: the personal history of Daniel (vs. 1-21).

IN the third year of the reign of ^aJehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the ^bvessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the ^cking's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

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a 2 Ki. 24.1,2;
2 Chr. 36.5;
7; Jer. 25.1;
52.12-30.
Daniel was
deported 8
years before
Ezekiel.

b Dan. 5.1-3;
2 Chr. 36.5-
7; Jer. 27.
19,20.

c Foretold,
2 Ki. 20.18;
Isa. 39.7.

d i.e. the
king's
leader, or
attendant.
Dan. 2.26;
4.8,9,18,19;
5.12. Identical
in
meaning
with Bel-
shazzar.

e Cf. Num. 6.
1-4; 1 Cor.
10.21.

f Gen. 39.21;
Acts 7.10.

g Or, *sadder*.

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of ^aBelteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the ^bwine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had ^cbrought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces ^dworse liking than the children which are of your sort? then shall ye *make* me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in

this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.

CHAPTER 2.

Part II. The visions of Nebuchadnezzar and their results (Dan. 2. 1-4. 37). (1) The forgotten dream: failure of the magi.

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to

B.C. 606.

a v.20; 2 Chr. 1.10-12; Lk.21.15; Jas.1.5-7.

b Acts 7.22.

c Heb. *wisdom of understanding.*

d i.e. to see the return of the remnant of Judah at the end of the 70 years (Jer. 25.11,12; 29.10). Daniel actually lived beyond the first year of Cyrus. Dan.10.1.

e i.e. the men having the ancient wisdom; the learned; Chaldeans *par excellence* (v.13, "wise").

call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.*

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can

¹ From Dan. 2. 4 to 7. 28 the Book of Daniel is written in Aramaic, the ancient language of Syria, and substantially identical with Chaldaic, the language of ancient Babylonia. Upon this fact, together with the occurrence of fifteen Persian, and three Greek words, has been based an argument against the historicity of Daniel, and in favour of a date after the conquest of Palestine by Alexander (B.C. 332). It has, however, seemed, with some modern exceptions, to the Hebrew and Christian scholarship of the ages an unanswerable proof rather of the Danielic authorship of the book than, living from boyhood in a land the language of which was Chaldaic, a great part of his writing should be in that tongue. It has often been pointed out that the Chaldaic of Daniel is of high antiquity, as is shown by comparison with that of the Targums. The few words of Persian and Greek in like manner confirm the writer's residence at a court constantly visited by emissaries from those peoples. It is noteworthy that the Aramaic section is precisely that part of Daniel which most concerned the peoples amongst whom he lived, and to whom a prophecy written in Hebrew would have been unintelligible. The language returns to Hebrew in the predictive portions which have to do with the future of Israel. "The Hebrew of Daniel is closely related to that of Ezekiel."—*Delitzsch.*

shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

(2) *The prayer for wisdom.*

14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God ^bof heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

(3) *The secret revealed to Daniel.*

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he ^cchangeth the times and the seasons: ^dhe removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He ^erevealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

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23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that ^frevealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, ^gwhat should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

(4) *The forgotten dream recovered.*

31 Thou, O king, sawest, and behold a great ^himage. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine

^a Or, executioner (v. 24).

^b Lit. of the heavens. vs. 19, 28, 37, 44; Dan. 4. 37; 5. 23.

^c Cf. Dan. 7. 25.

^d Dan. 4. 35.

^e Gen. 41. 45, marg.; Dan. 4. 9; Job 15. 8; Pse. 25. 14; Prov. 3. 32; Mt. 6. 6.

^f v. 14.

^g v. 22.

^h Times (of the Gentiles). vs. 29-45. Rev. 16. 19. (Lk. 21. 24; Rev. 16. 19.)

¹ The monarchy-vision. Nebuchadnezzar's dream, as interpreted by Daniel, gives the course and end of "the times of the Gentiles" (Lk. 21. 24; Rev. 16. 19, note), that is, of Gentile world-empire. The four metals composing the image are explained as symbolizing (vs. 38-40) four empires, not necessarily possessing the inhabited

gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a ^bstone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

(5) *The interpretation.*

36 This *is* the dream; and we will tell the interpretation thereof before the king.

(a) *The first world-empire: Babylon under Nebuchadnezzar.* (Cf. Dan. 7. 4.)

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children

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a Or, sides.

b Christ (as Stone). vs. 34, 35, 44, 45; Zech. 4. 7. (Ex. 17. 6; 1 Pet. 2. 8.)

c Dan. 7. 23-27. See Rev. 19. 17-21. See "Armageddon" (Rev. 16. 14; 19. 17).

d Psa. 1. 4; Mt. 3. 12.

e Kingdom (O.T.). vs. 34-45; Dan. 7. 1-27. (Gen. 1. 26-28; Zech. 12. 8.)

f A mountain is one of the biblical symbols of a kingdom. Isa. 2. 2, note.

g This is universal dominion. It was never fully realized, but power was given for it.

h Dan. 7. 7, 23.

i Lit. brittle.

j Dan. 7. 24.

of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

(b) *The second world-empire: Media-Persia.* (Cf. Dan. 7. 5.)

(c) *The third world-empire: Greece.* (Cf. Dan. 7. 6.)

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

(d) *The fourth world-empire: Rome.* (Cf. Dan. 7. 7.)

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay,

earth, but able to do so (v. 38), and fulfilled in Babylon, Media-Persia, Greece (under Alexander), and Rome. The latter power is seen divided, first into two (the legs), fulfilled in the Eastern and Western Roman empires, and then into ten (the toes) (see Dan. 7. 26, note). As a whole, the image gives the imposing outward greatness and splendour of the Gentile world-power.

The smiting Stone (2. 34, 35) destroys the Gentile world-system (in its final form) by a sudden and irremediable blow, not by the gradual processes of conversion and assimilation; and then, and not before, does the Stone become a mountain which fills "the whole earth." (Cf. Dan. 7. 26, 27.) Such a destruction of the Gentile monarchy-system did not occur at the first advent of Christ. On the contrary, He was put to death by the sentence of an officer of the fourth empire, which was then at the zenith of its power. Since the crucifixion the Roman empire has followed the course marked out in the vision, but Gentile world-dominion still continues, and the crushing blow is still suspended. The detail of the end-time is given in Dan. 7. 1-28, and Rev. 13-19. It is important to see (1) that Gentile world-power is to end in a sudden catastrophic judgment (see "Armageddon," Rev. 16. 14; 19. 21); (2) that it is immediately followed by the kingdom of heaven, and that the God of the heavens does not set up His kingdom till after the destruction of the Gentile world-system. It is noteworthy that Gentile world-dominion begins and ends with a great image (Dan. 2. 31; Rev. 13. 14, 15).

¹ From the "head of gold" (v. 38) to the "iron" of the "fourth kingdom" (Rome) there is deterioration in fineness, but increase of strength (v. 40). Then comes the deterioration of the "fourth kingdom" in that very quality, strength. (1) Deterioration by division: The kingdom is divided into two, the legs (Eastern and Western empires), and these are again divided into kingdoms, the number of which when the Stone smites the image will be ten (toes, v. 42; cf. Dan. 7. 23, 24). (2) Deterioration by admixture; the iron of the Roman *imperium* mixed with the clay of the popular will, fickle and easily moulded. This is precisely what has come to pass in the constitutional monarchies which, with the Republic of France and the despotism of Turkey, cover the sphere of ancient Roman rule.

so the kingdom shall be partly strong, and partly ^abroken.

43 And whereas thou sawest iron mixed with ^bmiry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(e) *The final world-empire: the kingdom of heaven.* (See Mt. 3. 2, note.)

44 ¹And in the days of these kings shall the God of heaven set up a ^ckingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the ^dstone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

(6) *The promotion of Daniel.*

46 ^eThen the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a ^frevealer of secrets, seeing thou couldest reveal this secret.

48 ^gThen the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

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a Or, brittle.

b Or, baked, i.e. brittle.

c Lk. 1.32, 33, refs.

d v.34, refs.

e Cf. vs.27, 28,30.

f v.22, refs.

g Prov. 14. 35; 21.1.

h Cf. Gen. 19. 1. Lot the compromiser with Daniel the inflexible.

i Cf. Rev. 13. 14,15.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but ^hDaniel sat in the gate of the king.

CHAPTER 3.

The pride of Nebuchadnezzar and his punishment: (1) the image of gold.

NEBUCHADNEZZAR the king made an ²ⁱimage of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

¹ The passage fixes authoritatively the *time* relative to other predicted events, when the kingdom of the heavens will be set up. It will be "in the days of these kings," i.e. the days of the ten kings (cf. Dan. 7. 24-27) symbolized by the toes of the image. That condition did not exist at the advent of Messiah, nor was it even possible until the dissolution of the Roman empire, and the rise of the present national world-system. See "Kingdom (O.T.);" (Gen. 1. 26; Zech. 12. 8); "Kingdom (N.T.);" (Lk. 1. 31-33; 1 Cor. 15. 28); Mt. 3. 2, note (defining "kingdom of heaven"). Verse 45 repeats the *method* by which the kingdom will be set up. (Cf. v. 31, note; Psa. 2. 5 with Psa. 2. 6; Zech. 14. 1-8 with Zech. 14. 9.)

² The attempt of this great king of Babylon to unify the religions of his empire by self-deification will be repeated by the beast, the last head of the Gentile world-dominion (Rev. 13. 11-15). See "Beast, the" (Dan. 7. 8; Rev. 19. 20). It has repeatedly characterized Gentile authority in the earth, e.g. Dan. 6. 7; Acts 12. 22, and the later Roman emperors.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

(2) *The three Jews refuse to worship the image.*

8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews *whom* thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true. O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are

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not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, ¹and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that ²we will not serve thy gods, nor ³worship the golden image which thou hast set up.

(3) *The harmless furnace.*

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have ⁴no hurt; and the ⁵form of the fourth is like ⁶the Son of God.

(4) *The convinced king.*

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants ⁷of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and

^a Cf. the conduct of Daniel, Dan 2.24.

^b Dan.2.49.

^c Cf. Dan.6.19-22; Jer.30.7-9.

^d Job 13.15; Acts 4.19.

^e Ex.20.3-5; Lev.19.4.

^f Isa 43.2.

^g Phil.2.6-8.

^h Or, a Son of God.

ⁱ Cf. Dan.4.2,3,17,34,35.

¹ The three Jews, faithful to God while the nation of Israel far from their land bear no testimony, are a fit type of the Jewish remnant in the last days (Isa. 1.9; Rom. 11. 5), who will be faithful in the furnace of the great tribulation (Psa. 2. 5; Rev. 7. 14).

Abed-nego, "came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his ^bangel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

(5) *The decree of Nebuchadnezzar.*

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER 4.

(6) *The king's proclamation.*

NEBUCHADNEZZAR the king, "unto all people, nations, and languages, that ^ldwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an ^aeverlasting kingdom, and his dominion is from generation to generation.

(7) *The tree vision of Nebuchadnezzar.*

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

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6 Therefore made I a decree ^eto bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a ^ftree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a ^gwatcher and an ^hholy one came down from heaven;

14 He cried aloud, and said thus, ⁱHew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let ^jseven times pass over him.

a Miracles (O.T.) vs. 19-27; Dan. 6. 16-23. (Gen. 5:24; Jon. 2.1-10.)

b Heb. 1.4, note.

c Cf. Dan. 2. 37,38; 3.29.

d 2 Sam. 7.16; Psa. 89.35-37; Dan. 7. 13,14; Lk. 1.31-33.

e Cf. Dan. 2. 1,2.

f Symbol of a great king. (Ezk. 31.1-14.) See v. 22.

g vs. 17,23; plural in 17.

h Sanctify, holy (O.T.). Joel 1.14. (Gen. 2.3; Zech. 8.3.)

i Cf. Mt. 3. 10; 7.19; Lk. 13.6-10.

j The number of completeness.

¹ Nebuchadnezzar, first of the Gentile world-kings in whom the times of the Gentiles (Lk. 21. 24; Rev. 16. 14) began, perfectly comprehended the universality of the sway committed to him (Dan. 2. 37, 38); as also did Cyrus (Ezra 1. 2). That they did not actually subject the known earth to their sway is true, but they might have done so. The earth lay in their power.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent ^athat the living may know ^bthat the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

(8) *The tree vision interpreted.*

19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, ^cthe dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

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25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, ^dtill thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and ^ebreak off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

(9) *The tree vision fulfilled: restoration of Nebuchadnezzar.*

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that ^fI have built for the house of the kingdom: by the might of my power, and for the honour of my majesty?

31 ^gWhile the word was in the king's mouth, there fell a voice from heaven, *saying*, ^hO king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and ⁱI blessed the most High, and I praised and honoured him that

^c Psa. 9.16.

^b vs. 25, 32; Dan. 2. 21; 5. 21.

^c See 2 Sam. 18. 32; Jer. 29. 7.

^d The discipline was effective. Cf. v. 30 with v. 37.

^e Isa. 55. 7; Rom. 2. 9-11.

^f Cf. v. 37.

^g 1 Thes. 5. 3.

^h Cf. Lk. 12. 19, 20.

¹ A progress may be traced in Nebuchadnezzar's apprehension of the true God. (1) "God is a God of gods [one amongst the national or tribal gods, but greater than they], and a Lord [Adonai = Master] of kings, and a revealer of secrets" (Dan. 2.

liveth for ever, whose dominion is "an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: ^band those that walk in pride he is able to abase.

CHAPTER 5.

Part III. The personal history of Daniel under Belshazzar and Darius (Dan. 5. 1-6. 28). The pride of Belshazzar and his downfall.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

(1) *The writing on the wall.*

5 ^dIn the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon

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the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers:

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee.

^a Dan. 2. 44; 7. 14;

Psa. 10. 16; Mic. 4. 7; Lk. 1. 33.

^b Dan. 5. 20; Ex. 18. 11.

^c Nebuchadnezzar was "father" of Belshazzar in the biblical sense that David is called "father" of Jesus (Lk. 1. 32). B. was probably a grandson.

^d Lk. 12. 19, 20; 1 Thes. 5. 2, 3.

^e Cf. Isa. 21. 1-4.

^f Isa. 47. 13.

^g Chald. brightnesses. v. 6.

^h Or, grandfather. v. 2.

ⁱ Chald. knots.

47). (2) He is still a Hebrew deity, but Master of angels, and a God who responds to faith (Dan. 3. 28). (3) Here (Dan. 4. 34, 35) the king rises into a true apprehension of God. Cf. Darius, Dan. 6. 25-27.

and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

(2) *The writing interpreted.*

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they

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fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast ^blifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: ^dand the God in whose hand thy breath is, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And ¹Darius the Median took the kingdom, *being* about threescore and two years old.

^a Dan. 2. 37, 38.

^b Num. 14. 41; Job 9. 4.

^c Ex. 40. 9; Num. 18. 3; Isa. 52. 11; Heb. 9. 21.

^d Rom. 1. 21; 3. 23.

^e Foretold, Isa. 21. 2. Cf. v. 31, and Dan. 9. 1.

¹ The biblical order of the monarchs of Daniel's time, and of the period of the captivity and restoration of Judah, is as follows:

(1) Nebuchadnezzar (B.C. 604-561) with whom the captivity of Judah and the "times of the Gentiles" (Lk. 21. 24, *note*; Rev. 16. 19, *note*) began, and who established the first of the four world-monarchies (Dan. 2. 37, 38; 7. 4).

(2) Belshazzar (prob. B.C. 556), the Bel-shar-uzzar of the inscriptions, grandson of Nebuchadnezzar, and son of the victorious general Nabonidus. Belshazzar seems to have reigned as viceroy.

(3) Darius the Mede (Dan. 5. 31; 6. 1-27; 9. 1). Concerning this Darius secular history awaits further discoveries, as formerly in the case of Belshazzar. He has been conjectured to be identical with Gobryas, a Persian general. This Darius was "the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans" (Dan. 9. 1). "Ahasuerus," more a title than a name, the equivalent of the modern "Majesty," is used in Scripture of at least four personages, and is Persian rather than Median. That Darius the Mede was the "son" (or grandson) of an Ahasuerus proves no more than that he was, probably

CHAPTER 6.

History of Daniel to the accession of Cyrus.

IT pleased Darius to set ^aover the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

(1) *The decree of Darius.*

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, ^bWe shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, ^csave of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, ^daccording to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

(2) *The steadfastness of Daniel.*

10 Now when Daniel ^eknew that

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the writing was signed, he went into his house; and his windows being open in his chamber ^ftoward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is ^gof the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he ^hlaboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

(3) *Daniel cast into the lions' den.*

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will ⁱdeliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

^a Cf. Esth. 1.1.^b Acts 24. 13-21; 1 Pet. 4.12-16.^c Rev. 13.15.^d Esth. 1.19.^e Acts 20. 22-24.^f 1 Ki. 8.29, 30, 46-48; Psa. 5.7; Jon. 2.4.^g Dan. 5.13.^h Psa. 49.7.ⁱ Psa. 34.7, 19; 37.39, 40; 50.15; Mt. 27.43; Ccl. 1.13; 1 Thes. 1.10; 2 Pet. 2.9.

through his mother, of the seed royal not only of Media, but also of Persia. There is but one Darius in Daniel. (See Dan. 9. 1.)

(4) Cyrus, with whose rise to power came fully into existence the Medo-Persian, second of the world-empires (Dan. 2. 39; 7. 5). In Daniel's vision of this empire in "the third year of the reign of King Belshazzar" (Dan. 8. 1-4) the Median power of Darius is seen as the lesser of the two horns of the ram; the Persian power of Cyrus, under whom the Medo-Persian power was consolidated, as the "higher" horn which "came up last." Under Cyrus, who was prophetically named more than a century before his birth (Isa. 44. 28-45. 1-4), the return to Palestine of the Jewish remnant began (Ezra 1. 1-4). See Dan. 11. 2, *marg. ref.*

(4) *The delivering God.*

18 Then the king went to his palace, and passed the night fasting; neither were instruments of musick brought before him: and his sleep went from him.

19 Then the ^aking arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath ^bsent his ^cangel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

(5) *The decree of Darius.*

25 Then king Darius wrote ^dunto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, ^eThat in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion *shall be* even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

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^a Cf. Dan. 3. 17.^b *Miracles* (O.T.), vs. 16-23; Jon. 2. 1-10. (Gen. 5. 24; Jon. 2. 1-10.)^c Heb. 1. 4, note.^d Dan. 4. 1, note.^e Cf. Dan. 2. 47; 3. 28, 29; 4. 1-3, 34, 35.^f Cf. Rev. 1. 19.^g *Times of the Gentiles*, vs. 1-27; Rev. 16. 19. (Lk. 21. 24; Rev. 15. 19.)^h Cf. v. 17.ⁱ Jer. 4. 7 with Jer. 25. 9.^j Ezk. 17. 3 with Ezk. 17. 12.^k Dan. 4. 16, 34.^l A reference to the three-fold dominion of the second empire, Media, Persia, Babylonia.^m i.e. Lydia, Babylonia, Egypt, etc.ⁿ *Swiftmess of Alexander's conquests.*^o Cf. Dan. 8. 22.^p A horn symbolizes a king. Cf. Rev. 17. 12.

CHAPTER 7.

Part IV. The visions of Daniel (Dan. 7. 1-12. 13). *The beast vision of Daniel.*

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, ^aI saw in my vision by night, and behold, the four winds of the heaven strove upon the ^bgreat sea.

3 And ^cfour great beasts came up from the sea, diverse one from another.

(1) *The world-empire of Nebuchadnezzar.* (Cf. Dan. 2. 37, 38.)

4 The first was like a ^dlion, and had ^ejeagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a ^fman's heart was given to it.

(2) *The world-empire of Media-Persia.* (Cf. Dan. 2. 39.)

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* ^gthree ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, ^hdevour much flesh.

(3) *The world-empire of Greece under Alexander.* (Cf. Dan. 2. 39; 8. 20-22; 10. 20; 11. 2-4.)

6 After this I beheld, and lo another, like a ⁱleopard, which had upon the back of it four wings of a fowl; the beast had also ^jfour heads; and dominion was given to it.

(4) *The Roman world-empire.* (Cf. vs. 23, 24; Dan. 2. 40-43.)

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten ^khorns.

(5) *The ten kings* (v. 24) *and the "little horn"* (vs. 24-27). See v. 14, note.

8 I considered the horns, and, be-

¹ The "sea" in Scripture imagery stands for the populace, the mere unorganized mass of mankind (Mt. 13. 47; Rev. 13. 1).

hold, there came up among them another ¹little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

(6) *The vision of the coming of the Son of man in glory.* (Cf. Mt. 24. 27-30; 25. 31-34; Rev. 19. 11-21.)

9 I beheld till the thrones were ²cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his ³throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion

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taken away: yet their lives were prolonged for a season and time.

Scene in heaven before the coming of the Son of man in vs. 9-12.

13 I ⁴saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, ²and they brought him near before him.

14 And there was given ³him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his ⁴dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

(7) *The interpretation of the beast vision.*

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great ⁴beasts, which are four, are four kings, *which* shall arise out of the earth.

a The Beast.
vs. 20-26.
(Dan. 7.8;
Rev. 19.20.)

b placed.

c Kingdom
(O.T.). vs. 9,
13, 14;
Hos. 3. 4, 5.
(Gen. 1. 26;
Zech. 12. 8.)

d Cf. Rev. 5.
6-10.

e Christ (Second Advent).
vs. 13, 14;
Hos. 3. 4, 5.
(Deut. 30. 3;
Acts 1. 9-11.)

¹ The vision is of the end of Gentile world-dominion. The former Roman empire (the iron kingdom of Dan. 2. 33-35, 40-44; 7. 7) will have ten horns (i.e. kings, Rev. 17. 12), corresponding to the ten toes of the image. As Daniel considers this vision of the ten kings, there rises up amongst them a "little horn" (king), who subduces three of the ten kings so completely that the separate identity of their kingdoms is destroyed. Seven kings of the ten are left, and the "little horn." He is the "king of fierce countenance" typified by that other "king of fierce countenance," Antiochus Epiphanes, Dan. 8. 23-25; the "prince that shall come" of Dan. 9. 26, 27; the "king" of Dan. 11. 36-45; the "abomination" of Dan. 12. 11 and Mt. 24. 15; the "man of sin" of 2 Thes. 2. 4-8, and the "Beast" of Rev. 13. 4-10. See "Beast" (Dan. 7. 8; Rev. 19. 20).

² This scene is identical with that of Rev. 5. 6-10. There the ascription of praise of the "kings and priests" (cf. v. 18, ref. a) ends with the words, "and we shall reign on the earth." Rev. 6. opens the "vexing" of Psalms 2. 5, introductory to setting the king on Zion (Psa. 2. 6; Rev. 20. 4). The vision (Dan. 7. 9-14) reverses the order of events as they will be fulfilled. Verse 13 describes the scene in heaven (cf. Rev. 5. 6-10) which, in fulfilment, precedes the events which Daniel sees in vision in vs. 9-12. The historic order will be: (1) The investiture of the Son of man with the kingdom (Dan. 7. 13, 14; Rev. 5. 6-10). (2) The "vexing" of Psalms 2. 5, fully described in Mt. 24. 21, 22; Rev. 6-18. (3) The return of the Son of man in glory to deliver the "smiting" blow of Dan. 2. 45 (Dan. 7. 9-11; Rev. 19. 11-21). (4) The judgment of the nations and the setting up of the kingdom (Dan. 7. 10, 26, 27; Mt. 25. 31-46; Rev. 20. 1-6).

³ Dan. 7. 13, 14 is identical with Rev. 5. 1-7, and antedates the fulfilment of Dan. 2. 34, 35. Dan. 7. 13, 14 and Rev. 5. 1-7 describe the investiture of the Son of man and Son of David with the kingdom authority, while Dan. 2. 34, 35 describes the crushing blow (*Armageddon*, Rev. 16. 14, refs.) which destroys Gentile world-power, thus clearing the way for the actual setting up of the kingdom of heaven. Dan. 2. 34, 35 and Rev. 19. 19-21 are the same event.

⁴ The monarchy vision of Nebuchadnezzar (Dan. 2.) covers the same historic order as the beast vision of Daniel, but with this difference: Nebuchadnezzar saw

18 But the "saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would ^bknow the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that "horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and "judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the "ten horns out of this kingdom are ten kings that shall arise: and ^hanother shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall ^hspeak *great* words against the most High, and shall wear out the saints of the

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^a vs. 18, 22, 25, 27. That church saints will also share in the rule seems clear from Acts 16, 17; Rom. 8, 17; 2 Tim. 2, 10-12; 1 Pet. 2, 9; Rev. 1, 6; 3, 21; 5, 10; 20, 4-6.

^b See note 4, p. 910.

^c *The Beast*, vs. 20-26. Dan. 8, 19-25. (Dan. 7, 8; Rev. 19, 20.)

^d *Judgments (the seven)*. Joel 3, 1-14. (2 Sam. 7, 14; Rev. 22, 12.)

^e Rev. 13, 1.

^f v. 8.

^g Rev. 13, 1-6.

^h See Dan. 2, 35, ref. c.

ⁱ Dan. 4, 3, ref. d.

^j About B.C. 530.

^k v. 20.

most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the ^hjudgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an "everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER 8.

The ram and rough goat vision (Dan. 8, 1-27). (1) *The vision.*

In the ^hthird year of the reign of king Belshazzar a ²vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ^hram which had two horns: and the two horns were

the imposing outward power and splendour of the "times of the Gentiles" (Lk. 21, 24; Rev. 16, 19), while Daniel saw the true character of Gentile world-government as rapacious and warlike, established and maintained by force. It is remarkable that the heraldic insignia of the Gentile nations are all beasts or birds of prey.

¹ The end of Gentile world-power. (1) In the beast vision of Daniel 7, the fourth beast (v. 7) is declared to be "the fourth kingdom," i.e. the Roman empire, the "iron" kingdom of Dan. 2. The "ten horns" upon the fourth beast (Roman empire), v. 7, are declared to be "ten kings that shall arise" (v. 24) answering to the ten toes of the image vision of Dan. 2. The ten kingdoms, covering the regions formerly ruled by Rome, will constitute, therefore, the form in which the fourth or Roman empire will exist when the whole fabric of Gentile world-domination is smitten by the "stone cut out without hands" = Christ (Dan. 2, 44, 45; 7, 9). (2) But Daniel sees a "little horn" rise up and subdue three of the ten kings (vs. 24-26). His distinguishing mark is hatred of God and of the saints. He is not to be confounded with the "little horn" of Dan. 8.—a prophecy fulfilled in Antiochus Epiphanes (Dan. 8, 9, *note*). In Rev. 13, additional particulars of the "little horn" of Dan. 7, are given (Rev. 13, 1, *note*).

² The eighth chapter gives details concerning the second and third world-kingsdoms: the silver and brass kingdoms of Dan. 2.; the bear and leopard kingdoms of Dan. 7., viz., the Medo-Persian and Macedonian kingdoms of history. At the time of this vision (Dan. 8, 1) the first monarchy was nearing its end. Belshazzar was the last king of that monarchy.

high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he ^agoat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had ^btwo horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the ^cgreat horn was broken; and for it came up ^dfour notable ones toward the four winds of heaven.

9 And out of ^eone of them came forth a ^flittle horn, which waxed

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a v.21.

b v.22.

c Antiochus Epiphanes came out of Syria, one of the "four notable" kingdoms into which Alexander's empire was divided.

d Cf. Dan. 9. 27, where the Beast comes into view.

e Or, holy one, idem. Dan. 4.13,17.

f The theophanies. Dan. 10.18. (Gen.12.7; Rev.1.9.)

exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 ²And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 ¹Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the ⁴daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 Then I heard one ⁶saint speaking, and another saint said unto that certain ^{saint} which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of ³desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

(2) The vision interpreted.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a ¹man.

16 And I heard a man's voice be-

¹ The "little horn" here is a prophecy fulfilled in Antiochus Epiphanes, B.C. 175, who profaned the temple and terribly persecuted the Jews. He is not to be confounded with the "little horn" of Dan. 7. who is yet to come, and who will dominate the earth during the great tribulation. See "The Beast," Dan. 7. 8: Rev. 19. 20, notes, and "The great tribulation," Psa. 2. 5; Rev. 7. 14, note. But Antiochus is a remarkable type of the Beast, the terrible "little horn" of the last days. Verses 24, 25 go beyond Antiochus and evidently refer to the "little horn" of Daniel 7. Both Antiochus and the Beast, but the Beast pre-eminently, are in view in verses 24, 25. That the "little horn" of Dan. 7. cannot be the little horn of Dan. 8. 9-13, 23, is evident. The former comes up among the ten horns into which the fourth empire (Roman) is to be divided; the little horn of Dan. 8. comes out of one of the four kingdoms into which the third (Grecian) empire was divided (v. 23), and in "the latter time" of the four kingdoms (vs. 22, 23). This was historically true of Antiochus Epiphanes. They are alike in hatred of the Jews and of God, and in profaning the temple. Cf. 7. 25 (the Beast) with 8. 10-12 (Antiochus).

² This passage (vs. 10-14) is confessedly the most difficult in prophecy: a difficulty increased by the present state of the text. Historically this was fulfilled in and by Antiochus Epiphanes, but in a more intense and final sense Antiochus but adumbrates the awful blasphemy of the "little horn" of Dan. 7. 8, 24, 25; 9. 27; 11. 36-45; 12. 11. In Daniel 8. 10-14 the actions of both "little horns" blend.

³ Seven times in Daniel the "desolation" is spoken of: (1) Of the sanctuary, 8. 13, fulfilled by Antiochus Epiphanes, B.C. 175-170. (2) Of the sanctuary, 9. 17, the condition in Daniel's time, when the Jews were in exile and the sanctuary desolate. (3) Generally, of the land, 9. 18, also referring to Daniel's time. (4) Of the sanctuary, 9. 26, fulfilled A.D. 70, in the destruction of city and temple after the cutting

tween *the banks of Ulai*, which called, and said, "Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he ^bsaid, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

20 The ^cram which thou sawest having *two horns are the kings of Media and Persia*.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the ^dfirst king.

22 Now that being broken, whereas four stood up for it, ^efour kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a ^fking of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through ^ghis policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall ^halso stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business;

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^a Dan.9.21; Lk.1.19,26.

^b v.20.

^c vs.3,4. The "higher" horn which "came up last" is Cyrus, the other "Darius the Mede."

^d i.e. Alexander the Great.

^e The four empires into which Alexander's empire was divided about B.C. 300; Greece, Asia Minor, including Syria, Egypt, the East.

^f i.e. Antiochus Epiphanes who arose out of Syria, "four kingdoms," B.C. 170.

^g *The Beast*. vs.24,25; Dan.9.26,27. (Dan.7.8; Rev.19.20.)

^h vs.19,20.

ⁱ Cf. Jer.25. 11,12, note.

^j *Bible prayers* (O.T.). Jon.2.2. (Gen.15.2; Hab.3.1-16.)

and I was astonished at the vision, but none understood it.

CHAPTER 9.

Vision of the seventy weeks (vs. 1-27).

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish ⁷⁰seventy years in the desolations of Jerusalem.

(1) *Danie's prayer and confession*.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I ⁵prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong*

off of Messiah (Lk. 21. 20). (5, 6, 7) Of the sanctuary, by the Beast, 9. 27; 11. 31; 12. 11. (Cf. Mt. 24. 15; Mk. 13. 14; 2 Thes. 2. 3, 8-12; Rev. 13. 14, 15.)

1 Two "ends" are in view here: (1) historically, the end of the third, or Grecian empire of Alexander out of one of the divisions of which the little horn of verse 9 (Antiochus) arose; (2) prophetically, the end of the times of the Gentiles (Lk. 21. 24; Rev. 16. 14), when the "little horn" of Dan. 7. 8, 24-26, the Beast, will arise—Daniel's *final* time of the end (Dan. 12. 4, note).

mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people

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are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not: for thine own sake, O my God: for thy city and thy people are called by thy name.

(2) *The seventy weeks of years.*

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man ^bGabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy ¹weeks are determined upon thy people and upon thy holy

^a Law of Moses, vs. 8-13; Mt. 5.17, 18. (Ex. 19.1; Gal. 3.1-29.)

^b Dan. 8.16.

^c Cf. Hos. 1.9. The Jews, rejected, are "thy people," i.e. Daniel's, not Jehovah's, though yet to be restored.

¹ These are "weeks" or, more accurately, sevens of years; seventy weeks of seven years each. Within these "weeks" the national chastisement must be ended and the nation re-established in everlasting righteousness (v. 24). The seventy weeks are divided into seven = 49 years; sixty-two = 434 years; one = 7 years (vs. 25-27). In the seven weeks = 49 years, Jerusalem was to be rebuilt in "troublesome times." This was fulfilled, as Ezra and Nehemiah record. Sixty-two weeks = 434 years, thereafter Messiah was to come (v. 25). This was fulfilled in the birth and manifestation of Christ. Verse 26 is obviously an indeterminate period. The date of the crucifixion is not fixed. It is only said to be "after" the threescore and two weeks. It is the first event in verse 26. The second event is the destruction of the city, fulfilled A.D. 70. Then, "unto the end," a period not fixed, but which has already lasted nearly 2000 years. To Daniel was revealed only that wars and desolations should continue (cf. Mt. 24. 6-14). The N.T. reveals, that which was hidden from the O.T. prophets (Mt. 13. 11-17; Eph. 3. 1-10), that during this period should be accomplished the mysteries of the kingdom of Heaven (Mt. 13. 1-50), and the out-calling of the Church (Mt. 16. 18; Rom. 11. 25). When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfillment. Verse 27 deals with the last week. The "he" of verse 27 is the

city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it

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a Heb. *kaphar*, atonement. See v. 24, note; Ex. 29. 33, note.
b Christ (First Advent). Hos. 2. 73. (Gen. 3. 15; Acts 1. 9.)
c Sacrifice (prophetic). Zech. 13. 6, 7. (Gen. 4. 4; Heb. 10. 18.)
d Lit. shall have nothing, that is, which rightly was His.
e The Beast vs. 26, 27; Dan. 11. 36-45. (Dan. 7. 8; Rev. 19. 20.)
f Lit. unto the end - vers and desolations are determined. Cf. Mt. 24. 6-14.
g Lit. desolator.
h Or. word.
i Dan. 1. 7.
j Dan. 8. 26; Rev. 19. 9.
k Heb. great. i.e. April.

desolate, even until the consummation, and that determined shall be poured upon the desolate.

CHAPTER 10.

The vision of the glory of God.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man

"prince that shall come" of verse 26, whose people (Rome) destroyed the temple, A.D. 70. He is the same with the "little horn" of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfil Dan. 12. 11; 2 Thes. 2. 3, 4. Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the "little horn" of Dan. 7. will run his awful course, intervenes this entire Church-age. Verse 27 deals with the last three and a half years of the seven, which are identical with the "great tribulation" (Mt. 24. 15-28); "time of trouble" (Dan. 12. 1); "hour of temptation" (Rev. 3. 13). (See "Tribulation," Psa. 2. 5; Rev. 7. 14.)

¹ There is no word in the O.T. properly rendered *reconcile*. In A.V. the English word is found in 1 Sam. 29. 4; 2 Chr. 29. 24; Lev. 6. 30; 8. 15; 16. 20; Ezk. 45. 15, 17, 20; Dan. 9. 24, but always improperly; atonement is invariably the meaning. Reconciliation is a N.T. doctrine (Rom. 5. 10; Col. 1. 21, note).

² Three decrees concerning Jerusalem are recorded, that of Cyrus, B.C. 536 (Ussher), for the restoration of the "house of the LORD God of Israel" (2 Chr. 36. 22, 23; Ezra 1. 1-3); that of Darius (Ezra 6. 3-8, B.C. 521-486), and that of Artaxerxes in his seventh year (Ezra 7. 7, say, B.C. 458). Artaxerxes in his twentieth year, B.C. 444 (Hales, Jahn), 446 (A.V.), 454 (Ussher, Hengstenberg), gave permission for the rebuilding of the "city," i.e. "Jerusalem" (Neh. 2. 1-8). The latter decree is, obviously, that from which the "seven weeks" (49 years) run, unless by "the commandment to restore," etc., is meant the *divine* decree (Dan. 9. 23). In the present state of biblical chronology the date of the decree of Artaxerxes cannot be unanswerably fixed farther than to say that it was issued between 454 and 444 B.C. In either case we are brought to the time of Christ. Prophetic time is invariably so near as to give full warning, so indeterminate as to give no satisfaction to mere curiosity (cf. Mt. 24. 36; Acts 1. 7). The 434 years reckon, of course, from the end of the seven weeks, so that the whole time from "the going forth of the commandment to restore," etc., "unto the Messiah" is sixty-nine weeks of years, or 483 years.

³ Cf. Mt. 24. 15. The expression occurs three times in Daniel. In Dan. 9. 27 and 12. 11 the reference is to the "Beast," "man of sin"; (2 Thes. 2. 3, 4), and is identical with Mt. 24. 15. In Dan. 11. 31 the reference is to the act of Antiochus Epiphanes, the prototype of the man of sin, who sacrificed a sow upon the altar, and entered the holy of holies.

clothed in linen, whose *loins were girded with fine gold of Uphaz*:

6 ^bHis body also was like the *beryl*, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there *remained no strength in me*: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 *And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.*

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the ^fprince of the kingdom of Persia withstood me one and twenty days: but, lo, ^gMichael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for *many days*.

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^a Cf. Rev. 1. 13.

^b *The theophanies.* Rev. 1. 9; (Gen. 12. 7; Rev. 1. 9.)

^c *Chrysolite.* Cf. Ezk. 1. 16.

^d Cf. Ex. 3. 2-10; Isa. 6. 1-10; Rev. 1. 12-19.

^e vs. 10-15 introduce an angel. The theophany begins again at v. 16.

^f v. 20. The intimation is clear that as the holy angels are sent forth in behalf of the heirs of salvation, so demons are concerned in behalf of the world-system of Satan. (John 7. 7; Rev. 13. 8.)

^g v. 21; Dan. 12. 1; Jude 9; Rev. 12. 7.

^h Ahasuerus (Ezra 4. 6); Artaxerxes (Ezra 4. 7); and Darius called "Hystaspes" (Ezra 4. 24).

ⁱ Xerxes, who invaded Greece B.C. 483-480.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me.

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherfore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is none* that holdeth with me in these things, but Michael your prince.

CHAPTER 11.

From Darius to the man of sin (2 Thes. 2. 3, 4), Dan. 11. 1-12. 13.

ALSO I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. ¹Behold, there shall stand up yet ^hthree kings in Persia; and the ⁴fourth shall be far richer than ^hthey all: and by his strength

¹ The spirit of prophecy here returns to that which more immediately concerned Daniel and his royal masters—the near future of the empire in which he was so great a personage. Four kings were yet to follow in Media-Persia. Then will come Alexander the "mighty king" of Grecia (v. 3). The division of Alexander's empire into four parts (v. 4) as already predicted (Dan. 8. 22) is foretold. The troublous course of affairs in two parts of the disintegrated Alexandrian empire, Syria and Egypt, is then traced down to verse 20. Here Antiochus Epiphanes, the "little horn" of Chapter 8., occupies the vision down to verse 36. His pollution of the sanctuary is again mentioned. (Cf. Dan. 8. 9, *note*.) From verse 36 the interpretation is of the final "little horn" (Dan. 7. 8, 24-26). See Dan. 11. 35, *note*.

through his riches he shall stir up all against the realm of Grecia.

3 And a mighty ^aking shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And the king of the ^bsouth shall be strong, and one of ^cthis princes; and ^dhe shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years ^ethey shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in ^fthese times.

7 But out of a ^gbranch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue ^hmore years than the king of the north.

9 So the king of the south shall come into ⁱhis kingdom, and shall return into his own land.

10 ^jBut his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down ^kmany ten thousands: but he shall not be strengthened by ^lit.

13 For the king of the north shall return, and shall set forth a multi-

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^a Alexander the Great, B.C. 332. See Dan. 8. 5-8, 21, 22.

^b I.e. "south" of Palestine. Egypt is meant.

^c I.e. One of Alexander's princes: historically Ptolemy Lagidae.

^d Not the "king of the south" (Ptolemy Lagidae, to whom Egypt was given), but the "king of the north" (v. 6), Seleucus, to whom Syria was given.

^e I.e. the descendants and successors of Ptolemy Lagidae and Seleucus, not those very persons. The prediction was fulfilled in the marriage of Berenice, daughter of Ptolemy Philadelphus, to Antiochus, third king of Syria, B.C. 285-247.

^f Ptolemy Euergetes, brother of Berenice, who invaded Syria as described in vs. 7-9.

^g vs. 10-19, prophetic foreview of the wars of Egypt and Syria, Palestine (v. 17) the battleground, D.C. 284-175.

^h Antiochus the Great, B.C. 198.

ⁱ Probably a reference to the marriage of Cleopatra to an Egyptian king, Ptolemy Philometor.

^j I.e. of Greece.

^k I.e. Historically the scene of the power of Rome felt in the East for the first time.

^l A reference to the tribute exacted of the son of Antiochus the Great by the Romans.

tude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the ^mking of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the ⁿdaughter of women, corrupting her: but she shall not stand on ^ohis side, neither be for him.

18 After this shall he turn his face unto the ^pisles, and shall take many: but a ^qprince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause ^rit to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate ^sa raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

The "little horn" of Dan. 8.: Antiochus Epiphanes (to v. 35). (See Dan. 11. 2, note.)

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have

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a Egypt.

b Antiochus Epiphanes' second expedition against Egypt. Stopped by the mandate of Rome (v. 30), he turns against the Jews.

c This is historic—the act of Antiochus Epiphanes. Mt. 24.15 refers to Dan.12.11. See Dan.9.27, note.

d e.g. the Maccabees. B.C. 168 and following.

e *The Beast*. vs.36-45; Dan.12.11. (Dan.7.8; Rev.19.20.)

indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the 'abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and to make *them* white, even to the ¹time of the end: because *it is* yet for a time appointed.

The end-time. The "little horn" of Dan. 7. (See Dan.11.2, note.)

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the in-

¹ Here the prophetic foreview, having traced the history of the two parts of Alexander's empire which had to do with Palestine and the Jews, viz. Syria and Egypt, to the time of Antiochus Epiphanes, and having described his career, overleaps the centuries to "the time of the end," when he of whom Antiochus Epiphanes was a type, the "little horn" of Dan. 7. 8, the "Beast out of the sea" of Rev. 13. 4-10, shall appear (cf. Dan. 7. 8, note). Prophecy does not concern itself with history as such, but only with history as it affects Israel and the Holy Land. Antiochus Epiphanes was insignificant as compared with historical personages whom the Bible does not mention, but he scourged the covenant people and defiled God's altar, thus coming into prophetic light. From verse 36 the "little horn" of Dan. 7. 8, 24-26 fills the scene. His prosperity lasts until "the indignation" (the "time of trouble" of Dan. 12. 1 and Mt. 24. 21) is accomplished (v. 36). This is parallel with Rev. 17. 10-14; 19. 19-21. Verses 37-45 supply details not mentioned in the N.T. The expression "God of his fathers" (v. 37) has been held to indicate that the "king" is an apostate Jew, but this does not accord with Dan. 9. 26, which was fulfilled by the Gentile armies of Rome. The "little horn" is an apostate, but from Christianity, not Judaism (cf. 1 John 2. 18, 19). Verses 38-45 describe his career. Substituting "the god of forces" (i.e. forces of nature) for the true God (vs. 38, 39), he soon presents himself as that god (cf. 2 Thes. 2. 3, 4). While his career lasts he is an irresistible conqueror (vs. 40-44). He establishes his palace in Jerusalem, probably at the time of his supreme act of blasphemous impiety (Dan. 9. 27; 12. 11; Mt. 24. 15; 2 Thes. 2. 4). From this time begins the great tribulation (Dan. 12. 1; Mt. 24. 21) which runs its course during the last half of Daniel's seventieth week, viz. three and one half years (Dan. 7. 25; 12. 7, 11; Rev. 13. 5). See Rev. 19. 20, note.

dignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;

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yet he shall come to his end, and none shall help him.

CHAPTER 12.

The great tribulation (Psa. 2. 5; Rev. 7. 14). (See Dan. 11.35. *note*.)

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, ^bsuch as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

The Resurrections (Job 19. 25; 1 Cor. 15. 52). (See Dan. 11.35. *note*.)

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be wise shall shine ^das the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever.

The last message to Daniel.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the ²end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right

^a See Dan. 11. 2, *note*.

^b *Tribulation (the great)*. Mt. 24. 21, 22. (Psa. 2. 5; Rev. 7. 14.)

^c *Resurrection vs. 2, 13; Hos. 13. 14. (Job 19. 25; 1 Cor. 15. 52.)*

^d *Rewards*. Mt. 5. 12. (Dan. 12. 3; 1 Cor. 3. 14.)

¹ That is, Daniel's people, the Jews. Cf. Dan. 9. 15, 16, 20, 24; 10. 14.

² The "time of the end" in Daniel. The expression, or its equivalent, "in the end," occurs, Dan. 8. 17-19; 9. 26; 11. 35, 40, 45; 12. 4, 6, 9. Summary: (1) The time of the end in Daniel begins with the violation by "the prince that shall come" (i.e. "little horn," "man of sin," "Beast") of his covenant with the Jews for the restoration of the temple and sacrifice (Dan. 9. 27), and his presentation of himself as God (Dan. 9. 27; 11. 36-38; Mt. 24. 15; 2 Thes. 2. 4; Rev. 13. 4-6), and ends with his destruction by the appearing of the LORD in glory (2 Thes. 2. 8; Rev. 19. 19, 20). (2) The duration of the "time of the end" is three and one half years, coinciding with the last half of the seventieth week of Daniel (Dan. 7. 25; 12. 7; Rev. 13. 5). (3) This "time of the end" is the "time of Jacob's trouble" (Jer. 30. 7); "a time of trouble such as never was since there was a nation" (Dan. 12. 1); "great tribulation: such as was not from the beginning of the world . . . nor ever shall be" (Mt. 24. 21). The N.T., especially the Book of the Revelation, adds many details.

hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 ^aMany shall be purified, and made white, and tried; but the wicked shall do wickedly: and

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^a A prophecy describing the moral state of the world from Daniel's day to the time of the end. Cf. Mt. 13. 24-30, 36-43, 47-49.

^b See Dan. 9. 27, note.

^c *The Beast.* Ezk. 28. 2-8. (Dan. 7. 8; Rev. 19. 20.)

^d i.e. of the 1260, 1290, and 1335 days.

none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and the ^babomination ^cthat maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the ¹thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the ^ddays.

¹ Three periods of "days" date from the "abomination" (i.e. the blasphemous assumption of deity by the Beast, v. 11; Mt. 24. 15; 2 Thes. 2. 4): (1) Twelve hundred and sixty days to the destruction of the Beast (Dan. 7. 25; 12. 7; Rev. 13. 5; 19. 19, 20). This is also the duration of the great tribulation (cf. Dan. 12. 4, note). (2) Dating from the same event is a period of 1290 days, an addition of thirty days (Dan. 12. 11). (3) Again forty-five days are added, and with them the promise of verse 12. No account is directly given of that which occupies the interval of seventy-five days between the end of the tribulation and the full blessing of verse 12. It is suggested that the explanation may be found in the prophetic descriptions of the events following the battle of Armageddon (Rev. 16. 14; 19. 21). The Beast is destroyed, and Gentile world-dominion ended, by the smiting of the "Stone cut out without hands" at the end of the 1260 days, but the scene is, so to speak, filled with the debris of the image which the "wind" must carry away before full blessing comes in (Dan. 2. 35).

HOSEA was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah, and his ministry continued after the first, or Assyrian, captivity of the northern kingdom (2 Ki. 15. 29). His style is abrupt, metaphorical, and figurative.

Israel is Jehovah's adulterous wife, repudiated, but ultimately to be purified and restored. This is Hosea's distinctive message, which may be summed up in his two words, Lo-ammi, "not my people," and Ammi, "my people." Israel is not merely apostate and sinful—that is said also; but her sin takes its character from the exalted relationship into which she has been brought.

The book is in three parts: I. The dishonoured wife, 1, 1-3. 5. II. The sinful people, 4, 1-13. 8. III. The ultimate blessing and glory of Israel, 13, 9-14. 9.

The events recorded in Hosea cover a period of 60 years (Ussher).

CHAPTER 1.	B.C. 785.	
<i>Part I. Israel Jehovah's dishonoured wife, repudiated but to be restored (Hos. 1. 1-3. 5).</i>		bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.
T HE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.		7 ^d But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.
(1) <i>The symbolic marriage: the birth of Jezreel.</i>	^a Deut. 31.16; Psa. 73.27; Jer. 2.13; Ezk. 23.3.	(3) <i>The birth of Lo-ammi.</i>
2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.	^b 2 Ki. 10.1-14. ^c i.e. unpitied. ^d 2 Ki. 19.35.	8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son. 9 Then said God, Call his name Lo-ammi: for ye are not ¹ my people, and I will not be your God.
3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.	^e i.e. not my people. ^f Rom. 9.25,26.	(4) <i>The future blessing and restoration of Israel.</i>
4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of ^b Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.		10 Yet the number of the children of ² Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, <i>that</i> in the place where it was said unto them, <i>Ye are not my people, there</i> it shall be said unto them, <i>Ye are the sons of the living God.</i>
5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.		11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.
(2) <i>The birth of Lo-ruhamah.</i>		
6 And she conceived again, and		

¹ "My people" is an expression used in the O.T. exclusively of Israel the nation. It is never used of the patriarchs, Abraham, Isaac, and Jacob. See Mt. 2. 6.

² "Israel" in Hosea means the ten tribes forming the northern kingdom as distinguished from "Judah" (the tribes of Judah and Benjamin) forming the southern kingdom which adhered to the Davidic family. (See 1 Ki. 12. 1-21.) The promise of verse 10 awaits fulfilment. See "Israel" (Gen. 12. 2, 3; Rom. 11. 26).

CHAPTER 2.

(5) *The chastisement of adulterous Israel.* (Cf. 2 Ki. 17. 1-18.)

SAY ye unto your brethren, ^aAmmi; and to your sisters, ^bRuhamah.

2 Plead with your mother, plead: for ¹she is not your ^wwife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 ^dLest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

6 Therefore, ^ebehold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new

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moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, whereof she hath said, *These are my rewards* that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

(6) *Israel, the adulterous wife, to be restored.*

14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me ^eIsi; and shalt call me no more ^bBaali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the

a i.e. my people.

b i.e. having obtained pity.

c Wife of Jehovah. vs. 1-23. (isa. 54.5; Hos. 2.1-23.)

d Jer. 13. 22, 26; Ezk. 16. 37, 39.

e Job 3. 23; 19. 8; Lam. 3. 7, 9.

f i.e. trouble. Josh. 7. 26; Isa. 65. 10.

g i.e. my husband.

h i.e. my lord.

¹ That Israel is the wife of Jehovah (see vs. 16-23), now disowned but yet to be restored, is the clear teaching of the passages. This relationship is not to be confounded with that of the Church to Christ (John 3. 29, refs.). In the mystery of the Divine tri-unity both are true. The N.T. speaks of the Church as a virgin espoused to one husband (2 Cor. 11. 1, 2); which could never be said of an adulterous wife, restored in grace. Israel is, then, to be the restored and forgiven wife of Jehovah, the Church the virgin wife of the Lamb (John 3. 29; Rev. 19. 6-8); Israel Jehovah's earthly wife (Hos. 2. 23); the Church the Lamb's heavenly bride (Rev. 19. 7).

LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them* which were not my ^apeople, Thou art my people; and ^bthey shall say, Thou art my God.

CHAPTER 3.

(7) *The undying love of Jehovah: the future Davidic kingdom.*

THEN said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen pieces of silver, and for an ^ahomer of barley, and an half homer of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so will I also be for thee.

4 For the children of Israel shall abide many days ^awithout a ^cking, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel ^areturn, and seek the LORD their God, and David their ^cking; and shall fear the LORD and his goodness in the latter days.

CHAPTER 4.

Part II. The sinful people (Hos. 4. 1-13. 8). (1) The general charge.

HEAR the word of the LORD, ye children of Israel: for the LORD hath ^aa controversy with the inhabitants of the land, because *there is no truth, nor mercy, nor knowledge of God in the land.*

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 ^aTherefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts

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^c Rom.9.25, 26; Eph.2. 11-22; 1 Pet. 2.10.

^b *Christ (First Advent).* Mic.5.2. (Gen.3.15; Acts 1.9.)

^c One homer = about 86 gals.

^d *Kingdom (O.T.).* vs. 4,5; Joel 3.16-20. (Gen.1.26; Zech.12.8.)

^c John 19.15.

^f *Israel (prophecies).* vs.4,5. Joel 3.1-8,15-20. (Gen.12.2,3; Rom.11.25.)

^g *Christ (Second Advent).* vs.4,5; Mic. 4.7. (Deut. 30.3; Acts 1. 9-11.)

^h Hos.12.2; Isa.1.18; 3. 13,14; Jer. 25.31; Mic. 6.2.

ⁱ Jer.4.28; 12.4; Amos 5.16; 8.8.

^j Isa.5.13.

^k 1 Sam.2.30; Mal.2.9; Phil.3.19.

^l 2 Tim.4. 3,4.

^m Lev.26.26; Mic.6.14; Hag.1.6.

ⁿ Isa.1.29; 57.5,7; Eek.6.13; 20.28.

^o Amos 7.17; Rom.1.28.

of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

(2) *The wilful ignorance of Israel.*

6 ^aMy people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: ^btherefore will I change their glory into shame.

8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be, ^clike people, like priest: and I will punish them for their ways, and reward them their doings.

10 ^mFor they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

(3) *The idolatry of Israel.*

12 My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 ⁿThey sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: ^atherefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

15 Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither

go ye up to Beth-aven, nor swear, The LORD liveth.

16 ^aFor Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: ^blet him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAPTER 5.

(4) *The withdrawn face of Jehovah.*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make slaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And ^cthe pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6, ^dThey shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 ^eBlow ye the cornet in Gibeah, and the trumpet in Ramah: ^fcry aloud at Beth-aven, ^gafter thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that ^hremove the bound:

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therefore I will pour out my wrath upon them like water.

11 Ephraim *is* 'oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore *will* I be unto Ephraim as a moth, and to the house of Judah ⁱas rottenness.

13 When Ephraim saw his sickness, and Judah ^jsaw ^khis wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For ^lI *will* be unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

CHAPTER 6.

(5) *The voice of the remnant in the last days.* (Cf. "Remnant," Isa. 1. 9; Rom. 11. 5.)

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

(6) *The response of Jehovah.*

4 ^mO Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are* as the light *that* goeth forth.

6 For I desired ⁿmercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and* *is* polluted with blood.

^a Jer. 3.6; 7. 24; 8.5; Zech. 7.11.

^b Mt. 15.14.

^c Hos. 7.10.

^d Prov. 1.28; Isa. 1.15; Jer. 11.11; Ezk. 8.18; Mic. 3.4; John 7.34.

^e Hos. 8.1; Joel 2.1.

^f Hos. 4.15; Josh. 7.2.

^g Jud. 5.14.

^h Deut. 19.14; 27.17.

ⁱ Deut. 28.33.

^j Prov. 12.4.

^k Jer. 30.12.

^l Hos. 13.7,8; Lam. 3.10.

^m Hos. 11.8.

ⁿ Mt. 9.13; 12.7.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lawlessness.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

CHAPTER 7.

(Response of Jehovah, continued.
Begins Hos. 6. 4.)

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is none among them that calleth unto me.*

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testified to his face: and they do not return to the LORD their God, nor seek him for all this.

11 ^bEphraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

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12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven: I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

15 Though I have bound and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

CHAPTER 8.

(Response of Jehovah, continued.
Begins Hos. 6. 4.)

SET the trumpet to thy mouth. *He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.*

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them; how long will it be ere they attain to innocency?

6 For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

^a Isa. 64. 7.

^b Hos. 11. 11.

^c Ezk. 12. 13.

^d Ex. 14. 30,
note;
Isa. 59. 20,
note.

^e Job 35. 9-10;
Psa. 78. 36;
Jer. 3. 10;
Zech. 7. 5.

^f Hos. 5. 15;
Psa. 78. 34.

^g Hos. 10.
12, 13;
Prov. 22. 8.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him ^athe great things of my law, *but* they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not; ^bnow will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 ^cFor Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: *but* I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAPTER 9.

(Response of Jehovah, continued.
Begins Hos. 6. 4.)

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell ^din the LORD's land; ^ebut Ephraim shall return to Egypt, and ^fthey shall eat unclean *things* in Assyria.

4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, ^gnettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompence are come; Israel shall know *it*: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

8 The ^hwatchman of Ephraim

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was with my God: *but* the prophet is a snare of a fowler in all his ways, *and* hatred in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the ⁱfirstripe in the fig tree at her first time: *but* they went to ^jBaal peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall not be* a man left: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, is planted in a pleasant place: *but* Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

15 All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My God will ^kcast them away, because they did not hearken unto him: and they shall be ^lwanderers among the nations.

CHAPTER 10.

(Response of Jehovah, continued.
Begins Hos. 6. 4.)

ISRAEL is an empty vine, he bringeth forth ^mfruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We

^a Deut. 4. 6, 8; Psa. 119. 18; 147. 19, 20.

^b Hos. 9. 9; Amos 8. 7.

^c Deut. 32. 18.

^d Lev. 25. 23; Jer. 2. 7; 16. 18.

^e Hos. 8. 13; 11. 5.

^f Ezk. 4. 13; Dan. 1. 8.

^g Hos. 10. 8; Isa. 5. 6; 32. 13; 34. 13.

^h Jer. 6. 17; 31. 6; Ezk. 3. 17; 33. 7.

ⁱ Isa. 28. 4; Mic. 7. 1.

^j Num. 25. 3; Psa. 106. 28.

^k 1 Ki. 18. 21; Mt. 6. 24.

^l Lev. 26. 33.

^m Cf. Hos. 14. 3.

have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of ^athe calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, ^bfor the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, ^cCover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: ^dthe battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim *is* as ^ean heifer *that is* taught, and loveth to tread out *the* corn; but I passed over upon her fair neck; I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; ^fbreak up your fallow ground; for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst ^gtrust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled ^hBeth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

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^a Hos. 8.5, 6;
1 Ki. 12.28,
29.

^b Hos. 9.11.

^c Lk. 23.30.

^d See Jud. 20.

^e Jer. 50.11;
Mic. 4.13.

^f Jer. 4.3.

^g Psa. 2.12,
note.

^h 2 Ki. 18.34;
19.13.

ⁱ Mt. 2.15.

^j Lev. 26.13.

^k i.e. to Jehovah.

^l Gen. 14. 8; 19
24, 25; Deut.
29. 23; Amos
4. 11.

^m Zech. 8.14,
note.

ⁿ Hos. 8.7.

CHAPTER 11.

(Response of Jehovah, continued.
Begins Hos. 6. 4.)

WHEN Israel was a child, then I loved him, and called ^ahim son out of Egypt.

2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and ^bI was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to ^creturn.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*.

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? *how* shall I make thee as ^dAdmah? *how* shall I set thee as Zeboim? mine heart is turned within me, my ^erepentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I ^fam God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

CHAPTER 12.

(Response of Jehovah, continued.
Begins Hos. 6. 4.)

EPHRAIM ^afeedeth on wind, and followeth after the east wind: he daily increaseth lies and desola-

tion; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 ^aThe LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother ^bby the heel in the womb, and by his strength he ^chad power with God:

4 Yea, he had power over the ^dangel, and prevailed: he wept, and made supplication unto him: he found him in ^eBeth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD is his memorial.

6 Therefore ^fturn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 *He is a merchant, the balances of deceit are in his hand: he loveth to oppress.*

8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 ^hI have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 *Is there iniquity in Gilead?* surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob ⁱfled into the country of Syria, and ^jIsrael served for a wife, and for a wife he kept sheep.

13 And ^kby a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked ^lhim to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

CHAPTER 13.

(Response of Jehovah, concluded. Begins Hos. 6. 4.)

WHEN Ephraim spake trembling, he exalted himself in Israel; but ^mwhen he offended in Baal, he died.

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2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there* is no saviour beside me.

5 I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*:

8 I will meet them ⁿas a bear *that* is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

Part III. ¹The ultimate blessing of Israel in the kingdom (Hos. 13. 9-14. 9).

9 O Israel, thou hast destroyed thyself; but in me is *thine* help.

10 I will be thy king: where is *any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travailling woman shall come upon him: he is an unwise son; for he should not stay long in *the place* of the breaking forth of children.

14 I will ransom them from the power of the ^ograve; I will ^predeem them from ^qdeath: O death, I will be thy plagues; ^rO grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and

^a Hos. 4.1; Mic. 6.2.

^b Gen. 25.26.

^c Gen. 32.24.

^d Heb. 1.4, note.

^e Gen. 28.12, 19; 35.9,10, 15.

^f Ex. 3.15.

^g Hos. 14.1; Mic. 6.8.

^h 2 Ki. 17.13.

ⁱ Gen. 28.5; Deut. 26.5.

^j Gen. 29.20, 28.

^k Ex. 12.50, 51; 13.3; Psa. 77.20; Isa. 63.11; Mic. 6.4.

^l Hos. 11.2; 2 Ki. 17.16, 18.

^m 2 Sam. 17.8; Prov. 17.12.

ⁿ Resurrection. Mt. 9.23-25. (Job 19.25; 1 Cor. 15.52.)

^o Heb. *goel*, Redemp. (Kinsman type). Isa. 59.20, note.

^p 1 Cor. 15.55.

^q Heb. *Sheol*, also in preceding clause. See. Hab. 2.5, note.

¹ The response of Jehovah continues to the end, but at verse 9 changes to entreaty and promise.

his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate; ^afor she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER 14.

O ISRAEL, ^breturn unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are our gods*: for in thee the fatherless findeth mercy.

B.C. 725.

^a 2 Ki. 18. 12.

^b Hos. 12. 6;
Joel 2. 13.

^c Hos. 11. 7;
Jer. 5. 6;
14. 7.

^d Eph. 1. 6.

^e Job 29. 19;
Prov. 19. 12.

^f Psa. 52. 8;
128. 3.

^g John 15. 4.
Cf. Hos. 10.
1. See Jas.
1. 17.

4 ^cI will heal their backsliding, ^dI will love them freely: for mine anger is turned away from him.

5 ^eI will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and ^fhis beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. ^gFrom me is thy fruit found.

9 Who *is* wise, and he shall understand these *things*? prudent, and he shall *know* them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

JOEL, a prophet of Judah, probably exercised his ministry during the reign of Joash (2 Chr. 22. to 24.). In his youth he may have known Elijah, and he certainly was a contemporary of Elisha. The plagues of insects, which were the token of the divine chastening, give occasion for the unveiling of the coming "day of the LORD" (Isa. 2. 12, refs.), in its two aspects of judgment on the Gentiles and blessing for Israel.

Joel is in three chief parts: I. The plague of insects, 1. 1-20. II. The day of the LORD, 2. 1-3. 8. III. Retrospect of the day of the LORD, and full kingdom blessing, 3. 9-21.

CHAPTER 1.		B.C. 800.
<i>Part I. The plague of insects (vs. 1-20). (1) Introduction (vs. 1-3).</i>		which the cankerworm hath left hath the caterpillar eaten.
T HE word of the LORD that came to Joel the son of Pethuel.		5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.
2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?		6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.
3 Tell ye your children of it, and let your children tell their children, and their children another generation.		7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.
(2) <i>Desolation of the land.</i>		8 Lament like a virgin girded with sackcloth for the husband of her youth.
4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that		9 The ^a meat-offering and the drink-offering is cut off from the

^a Lit. meal.

¹ The palmerworm, locust, etc., are thought to be different forms, at different stages of development, of one insect. The essential fact is that, according to the usual method of the Spirit in prophecy, some local circumstance is shown to be of spiritual significance, and is made the occasion of a far-reaching prophecy (e.g. Isa. 7. 1-14, where the Syrian invasion and the unbelief of Ahaz give occasion to the great prophecy of verse 14). Here in Joel a plague of devouring insects is shown to have spiritual significance (Joel 1. 13, 14), and is made the occasion of the prophecy of the day of the LORD, not yet fulfilled (Isa. 2. 12, refs.). This is more developed in Joel 2., where the literal locusts are left behind, and the future day of Jehovah fills the scene.

The whole picture is of the end-time of this present age, of the "times of the Gentiles" (Lk. 21. 24; Rev. 16. 14); of the battle of Armageddon (Rev. 16. 14; 19. 11-21); of the regathering of Israel (Rom. 11. 26, note), and of kingdom blessing. It is remarkable that Joel, coming at the very beginning of written prophecy (B.C. 836), gives the fullest view of the consummation of all written prophecy.

The order of events is: (1) The invasion of Palestine from the north by Gentile world-powers headed up under the Beast and false prophet (Joel 2. 1-10; "Armageddon," Rev. 16. 14, refs.); (2) the Lord's army and destruction of the invaders (Joel 2. 11; Rev. 19. 11-21); (3) the repentance of Judah in the land (Joel 2. 12-17; Deut. 30. 1-9, note); (4) the answer of Jehovah (Joel 2. 18-27); (5) the effusion of the Spirit in the (Jewish) "last days" (Joel 2. 28, 29); (6) the return of the Lord in glory and the setting up of the kingdom (Joel 2. 30-32; Acts 15. 15-17) by the regathering of the nation and the judgment of the nations (Joel 3. 1-16); (7) full and permanent kingdom blessing (Joel 3. 17-21; Zech. 14. 1-21; Mt. 25. 32, note).

house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God; for the ^ameat-offering and the drink-offering is withholden from the house of your God.

14 ^bSanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

The plague of insects: (3) A type of the day of the Lord.

15 Alas for the day! ^cfor the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; *yea*, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

B.C. 800.

CHAPTER 2.

Part II. The day of the LORD: (1) The invading host from the north preparatory to Armageddon (Rev. 16. 14, refs.).

BLLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD ^dcometh, for *it is nigh* at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land is ^eas the garden of Eden before them, and behind them a desolate wilderness; *yea*, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path; and *when* they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

(2) *The Lord's army at Armageddon (Rev. 19. 11-21).*

11 And the LORD shall utter his voice before ^fhis ^garmy: for his

^a Lit. meal.^b Sanctify, holy (O.T.). Zech. 8.3. (Gen. 2.3; Zech. 8.3.)^c Day (of Jehovah). Joel 2.1-11, 28-32. (Isa. 2.10-22; Rev. 19.11-21.)^d Day (of Jehovah). vs. 1-11, 28-32; Joel 3.9-21. (Isa. 2.10-22; Rev. 19.11-21.)^e Gen. 2.8; 13.10; Isa. 51.3.^f Joel 3.16; Jer. 25.30; Amos 1.2.^g Armageddon (battle of). vs. 1-11, 20; Joel 3.9-13. (Rev. 16.14; 19.11-21.)

¹ To verse 10 inclusive the invading army is described; at verse 11 Jehovah's army. This "army" is described, Rev. 19. 11-18. The call to repentance is based upon the Lord's promise of deliverance, vs. 12-17. At verses 18-20 we have the deliverance (v. 20; see "Armageddon," Rev. 16. 14, refs.), and kingdom blessing

camp is very great: for he is strong that executeth his word: ^afor the day of the LORD is great and very terrible; and who can abide it?

(3) *Repentance of the Jews who are in the land.*

12 Therefore also now, saith the LORD, turn ^bye even to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and ^crepenteth him of the evil.

14 Who knoweth *if* he will return and ^drepent, and leave a blessing behind him; *even* a ^emeat-offering and a drink-offering unto the LORD your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the ^fheathen should rule over them: wherefore should they say among the people, Where is their God?

(4) *The LORD'S response (a) in promise of deliverance.*

18 Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the ^gheathen:

20 But I will remove far off from you the northern ^harmy, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall

B.C. 800.

^a Jer. 30. 7; Amos 5. 18; Zeph. 1. 15.

^b Jer. 4. 1; Hos. 12. 6; 14. 1.

^c Zech. 8. 14, *note.*

^d Lit. *meal.*

^e i.e. *nations.*

^f *Holy Spirit.* vs. 28, 29; Mic. 2. 7; (Gen. 1. 2; Mal. 2. 15.)

^g vs. 28-32; Acts 2. 17-21.

come up, because he hath done great things.

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

(b) *The promise of the Spirit.*

28 And it shall come to pass ⁱafterward, *that* I will pour out my ^jspirit upon all ^kflesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

(5) *The signs preceding the second advent and the day of the LORD.* (Cf. Isa. 13. 9, 10; 24. 21-23; Ezk. 32. 7-10; Mt. 24. 29, 30.)

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood,

in verses 21-27. Verses 28-32 give the outpouring of the Spirit, and verses 29-32 the cosmical signs preceding the day of the LORD. See Rev. 19. 11-21, *note*.

¹ Cf. Acts 2. 17, which gives a specific interpretation of "afterward" (Heb. *acheirith* = "latter," "last"). "Afterward" in Joel 2. 28 means "in the last days" (Gr. *eschatos*), and has a partial and continuous fulfilment during the "last days" which began with the first advent of Christ (Heb. 1. 2); but the greater fulfilment awaits the "last days" as applied to Israel. See Acts 2. 17, *note*, for phrase, "the last days."

before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* ^awhosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD ^hhath said, and in the ^bbrewnant whom the LORD shall call.

CHAPTER 3.

(6) *The restoration of Israel.*
(Cf. Isa. 11. 10-12; Jer. 23. 5-8; Ezk. 37. 21-28; Acts 15. 15-17.)

FOR, behold, in those days, ^cand in that time, ^dwhen I shall bring again the captivity of Judah and Jerusalem,

(7) *The judgment of the Gentile nations after Armageddon.*
(See Mt. 25. 32, *note*.)

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

Part III. (1) Retrospect: the day of the LORD.

9 ^eProclaim ye this among the

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a Rom.10.13.

b Remnant. Amos 5.15. (Isa.1.9; Rom.11.5.)

c Judgments (the seven). vs.1-14; Mt.13.40-42. (2 Sam.7.14; Rev.22.12.)

d Israel (prophecies). vs.1-8.15-20; Zech.10.6-12. (Gen.12.2,3; Rom.11.26.)

e Day (of Jehovah). vs.9-21; Amos 5.18-20. (Isa.2.10-22; Rev.19.11-21.)

f Armageddon (battle of). vs.9-13; Oba.15. (Rev.16.14; 19.11-21.)

g i.e. nations.

h Kingdom (O.T.). vs.16-20; Amos 9.11-15. (Gen.1.26; Zech.12.8.)

i Dan.11.45; Oba.16; Zech.8.3.

j Isa.35.8; 52.1; Nah.1.15; Zech.14.21; Rev.21.27.

k Psa.46.4; Ezk.47.1; Zech.14.8; Rev.22.1.

l Amos 9.15.

Gentiles; ¹Prepare *swar*, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye ^hheathen, and gather yourselves together round about: ⁱthither cause thy mighty ones to come down, O LORD.

12 Let the ^hheathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from ^hJerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

(2) *Full kingdom blessing.*
(See Zech. 12. 8, *note*.)

17 So shall ye know that I *am* the LORD your God dwelling in Zion, ⁱmy holy mountain: then shall Jerusalem be holy, and there shall ^jno strangers pass through her any more.

18 And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, ^kand a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall ^ldwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.

¹ Verses 9-14 refer to Armageddon; verses 15, 16 are parallel with Joel 2. 30-32. From verses 9 to 16 we have a *résumé* of Joel 2. 9-32.

AMOS, a Jew, but prophesying (B.C. 776-763) in the northern kingdom (1. 1; 7. 14, 15), exercised his ministry during the reign of Jeroboam II, an able but idolatrous king who brought his kingdom to the zenith of its power. Nothing could seem more improbable than the fulfilment of Amos' warnings; yet within fifty years the kingdom was utterly destroyed. The vision of Amos is, however, wider than the northern kingdom, including the whole "house of Jacob."

Amos is in four parts: I. Judgments on the cities surrounding Palestine, 1. 1-2. 3. II. Judgments on Judah and Israel, 2. 4-16. III. Jehovah's controversy with "the whole family" of Jacob, 3. 1-9. 10. IV. The future glory of the Davidic kingdom, 9. 11-15.

CHAPTER 1.

Part I. Judgments on surrounding peoples (Amos 1. 1-2. 3).

THE words of Amos, who was among the ^aherdmen of Tekoa, which he saw concerning Israel in the days of ^bUzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the ^cearthquake.

2 And he said, The LORD will ^droar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD; For three transgressions of ^eDamascus, and for four, I will not turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of ^fHazael, which shall devour the palaces of ^gBen-hadad.

5 I will ^hbreak also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir. saith the LORD.

6 Thus saith the LORD; For three transgressions of ⁱGaza, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole

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captivity, to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord GOD.

9 Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:

^a Amos 7.14.^b 2 Ki.15.1-7

(marg.);

2 Chr.26.

1-23;

Isa.1.1;

Hos.1.1.

^c Cf. Isa.42.

13; Jer.25.

30; Joel 3.16;

Zech.14.5.

^d Isa.7.8;

17.1.

^e Jer.49.27.^f 1 Ki.20.1;

2 Ki.6.24.

^g Jer.51.30;

2 Ki.14.28.

^h Isa.8.4;

Jer.47.1,5;

Zeph.2.4.

1 "Roar," etc. Cf. Isa. 42. 13; Jer. 25. 30-33; Hos. 11. 10, 11; Joel 3. 16. It will be found that wherever the phrase occurs it is connected with the destruction of Gentile dominion (see "Times of the Gentiles," Lk. 21. 24; Rev. 16. 19, *note*), and the blessing of Israel in the kingdom. Without doubt a near fulfilment upon Syria occurred (2 Ki. 14. 28), but the expression, "the LORD will roar," looks forward to a vaster fulfilment. See Joel 1. 4, *note*.

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER 2.

(Judgments on surrounding peoples, continued.)

THUS saith the LORD; ^aFor three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kiriath: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

Part II. Judgments on Judah and Israel (vs. 4-16).

4 Thus saith the LORD; ¹For three transgressions of ^bJudah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the LORD; For three transgressions of ^cIsrael, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in

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unto the *same* maid, to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their god.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for ^dNazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself*: neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER 3.

Part III. Jehovah's controversy with "the whole family" of Jacob (Amos 3. 1-9. 10).

HEAR this word that the LORD hath spoken against you, O children of Israel, against the ²whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: ³therefore

¹ The judgments on Judah and Israel were fulfilled as to Judah in the 70 years' captivity; as to Israel (the northern kingdom) in the world-wide dispersion which still continues.

² The language here, and the expression "house of Jacob," v. 13, evidently gives the prophecy a wider application than to "Israel," the ten-tribe northern kingdom, though the judgment was, in the event, executed first upon the northern kingdom (2 Ki. 17. 18-23).

³ It is noteworthy that Jehovah's controversy with the Gentile cities which hated Israel is brief: "I will send a fire." But Israel had been brought into the place of privilege and so of responsibility, and the LORD'S indictment is detailed and unsparing. Cf. Mt. 11. 23; Lk. 12. 47, 48.

I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, ^aand the LORD hath not done it?

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the ^bprophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, ^cwho can but prophesy?

9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts.

14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

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CHAPTER 4.

The very sacrifices at Beth-el were the scorn of Jehovah.

HEAR this word, ^dye kind of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 ^eThe Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at the breaches, every cow at *that which* is before her; and ye shall cast *them* into the palace, saith the LORD.

4 Come to ^fBeth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years:

5 And offer a sacrifice of ^gthanksgiving with ^hleaven, and proclaim *and* publish the free ⁱofferings: for this liketh you, O ye children of Israel, saith the Lord GOD.

Israel reminded of Jehovah's chastenings.

6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: ^jyet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with

^a Or, and shall not the Lord do somewhat?

^b Inspiration. Mic.3.8. (Ex.4.15; Rev.22.19.)

^c Acts 4.20; 5.20,29; 1 Cor.9.16.

^d Psa.22.12; Ezk.39.18.

^e Psa.89.35.

^f See Lev.7. 13, *note*.

^g *L*aven. Mt.16.6, 11,12. (Gen.19.3; Mt.13.33.)

^h *i.e.* freewill.

ⁱ vs.8,9; Isa.26.11; Jer.5.3; Hag.2.17.

¹ Cf. 1 Ki. 12. 25-33. Any altar at Beth-el, after the establishment of Jehovah's worship at Jerusalem, was of necessity divisive and schismatic (Deut. 12. 4-14). Cf. John 4. 21-24; Mt. 18. 20; Heb. 13. 10-14.

the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown some of you, ^aas God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: ^{and} because I will do this unto thee, ^bprepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

CHAPTER 5.

Jehovah's lamentation over Israel.

HEAR ye this word which I take up against you, ^{even} a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; ^{there} is none to raise her up.

3 For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 For thus saith the LORD unto the house of Israel, ^aSeek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and ^bBeth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour ^{it}, and ^{there} be none to quench ^{it} in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 ^cSeek ^{him} that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

9 That strengtheneth the spoiled

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against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ^eye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate ^{from their right}.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: ^hit may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

The day of the LORD.

16 Therefore the LORD, the God of hosts, the LORD, saith thus; ⁱWailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing; for I will pass through thee, saith the LORD.

18 Woe unto you that desire the ^jday of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 ^kShall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

Worship without righteousness Jehovah's abomination.

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt-offerings and your ^lmeat-offerings, I will not accept ^{them}: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the

^a Gen. 19.

24, 25;

Isa. 13: 19;

Jer. 49: 18.

^b See Ezek.

13: 5; 22: 30;

Lk. 14: 31, 32.

^c Psa. 139: 2;

Dan. 2: 28.

^d v. 6;

2 Chr. 15: 2;

Jer. 29: 13.

^e Hos. 4: 15;

10: 8.

^f Job 9: 9;

38: 31.

^g Deut. 28: 30,

38: 39; Mic. 6:

15; Zeph. 1:

13; Hag. 1: 6.

^h 2 Ki. 19: 4;

Joel 2: 14.

ⁱ Remnant.

Mic. 2: 12, 13.

(Isa. 1: 9;

Rom. 11: 5.)

^j Day (of

Jehovah).

vs. 18-20;

Oba. 15-21.

(Isa. 2: 10-22;

Rev. 19: 11-

21.)

^k Lit. meal.

noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me ^asacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle ^bof your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

CHAPTER 6.

Woe to those at ease in a day of unrighteousness.

WOE ^cto them *that are* at ease in Zion, and ^dtrust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!

2 Pass ye unto ^eCalneh, and see; and from thence go ye to ^fHamath the great: then go down to Gath of the Philistines: *be they better* than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, *and* invent to themselves instruments of musick, *slike* David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: ^hbut they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 ⁱThe Lord GOD hath sworn by himself, saith the LORD the God of hosts, ^jI abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that

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is by the sides of the house, *Is there yet any with thee?* and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses run upon the rock? will one plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

CHAPTER 7.

The prophet's intercession to prevent no longer.

THUS hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.

3 The LORD ^krepented for this: It shall not be, saith the LORD.

4 Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small.

6 The LORD ^krepented for this: This also shall not be, saith the Lord GOD.

7 Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A ^lplumbline. Then said the Lord, Behold, I will set a ^mplumbline in the midst of my people Israel:

^a vs.25-27;
^b Acts 7.42,43.

^b 1 Ki.11.33.

^c Lk.6.24.

^d Psa.2.12,
note.

^e Isa.10.9.

^f 2 Ki.18.34.

^g 1 Chr.23.5.

^h Gen.49.23.

ⁱ Jer.51.14;
^j Heb.6.13,17.

^j Amos 8.7;
^k Psa.47.4;
^l Ezk.24.21.

^k Zech.8.14,
note.

^l Isa.28.17;
^m 34.11; Lam.
ⁿ 2.8.

^m Symbol of judgment according to righteousness.

I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

The priest of Beth-el charges Amos before the king.

10 Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.

The answer of Amos.

14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit:

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

CHAPTER 8.

The basket of summer fruit: Israel soon to perish.

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A ^bbasket of summer fruit. Then said the LORD unto me, The end is come

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upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: *there shall be many dead bodies in every place; they shall cast them forth with silence.*

Jehovah's full case against Israel.

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail.

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

a 1 Ki.12.31, 32.

b Cf. Jer.24. 1-3.

c i.e. soon to perish.

d One ephah = 1 bu. 3 pts.

e Cf. 1 Sam. 28.6; 2 Chr. 15.3,4; Ezk.7.26; Mic.3.6,7.

f Heb. ways. See Acts 9.2; 18.25; 19.9, 23; 24.14.

CHAPTER 9.

The final prophecy of dispersion.
(Cf. v. 9; Deut. 28. 63-68.)

I SAW the Lord ¹standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake; and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

² Though they dig into ^bhell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

³ And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

⁴ And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

⁵ And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

⁶ *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

⁷ *Are ye not* as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

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⁸ Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

⁹ For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

¹⁰ All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

Part IV. Future kingdom blessing: (1) The LORD'S return and the re-establishment of the Davidic monarchy.

¹¹ In that ^eday will I raise up the tabernacle of ^fDavid that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

¹² That they may possess the remnant of Edom, and of all the ^gheathen, which are called by my name, saith the LORD that doeth this.

(2) *Full kingdom blessing of restored Israel.*

¹³ Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

¹⁴ And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

¹⁵ And I will plant them upon their land, ^hand they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

a Psa.139.8.

b Heb. Sheol. See Hab.2. 5, note.

c Job 20.6; Jer.51.53; Oba.4.

d See Psa.72. 1, note.

e vs.11,12; Acts 15.16, 17.

f Kingdom (O.T.), vs.11-15; Mic.4.1-3. (Gen.1.26; Zech.12.8.)

g i.e. nations.

h Isa.60.21; Jer.32.41; Ezk.34.28; Joel 3.20.

¹ The position of the Lord (Adonai) is significant. The altar speaks properly of mercy because of judgment executed upon an interposed sacrifice, but when altar and sacrifice are despised the altar becomes a place of judgment. Cf. John 12. 31.

INTERNAL evidence seems to fix the date of Obadiah's ministry in the reign of the bloody Athaliah (2 Ki. 8. 16-26). If this be true, and if the ministry of Joel was during the reign of Joash, then Obadiah is chronologically first of the writing prophets, and first to use the formula, "the day of the LORD." (Cf. Joel 1. 4, *note*.)

The book is in four parts: I. Edom's humiliation, vs. 1-9. II. The crowning sin of Edom, vs. 10-14. III. The future visitation of Edom in the day of the LORD, vs. 15, 16 (Isa. 34., 63. 1-6). IV. The inclusion of Edom in the future kingdom, vs. 17-21 (Num. 24. 17-19).

Part I. The humiliation of Edom.

THE vision of Obadiah. Thus saith the LORD GOD ^aconcerning Edom: We have heard a rumour from the LORD, and an ambassador is sent among the ^bheathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the ^bheathen: thou art greatly despised.

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

6 How are *the things* of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise men out of ^cEdom, and understanding out of the mount of Esau?

9 And thy mighty men, O ^dTe-man, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

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Part II. The great sin of Edom.
(Cf. Num. 20. 14-21; Psa. 137. 7; Ezk. 35. 5.)

10 For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

Part III. Edom in the day of the LORD.

15 For the day of the LORD is near upon all the ^bheathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the ^bheathen drink continually, yea,

^a Psa. 137. 7; Isa. 34. 1-15; 63. 1-6; Jer. 49. 7-22; Ezk. 25. 12-13.

^b i. e. nations.

^c Gen. 36. 1, *note*.

^d Gen. 36. 11; 1 Chr. 1. 45; Jer. 49. 7, 20.

^e Day (of Jehovah). vs. 15-21; Zeph. 1. 15-18. (Isa. 2. 10-22; Rev. 19. 11-21.)

^f Armageddon (battle of). Zeph. 3. 8. (Rev. 16. 14; 19. 11-21.)

they shall drink, and they shall swallow down, and they shall be as though they had not been.

Part IV. Edom to be included in the kingdom.

17 ^aBut upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 ^bAnd the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken *it*.

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^c Joel 2.32.

^b Ezk.25.14;
Dan.11.41.

^c Amos 9.12.

^d Zeph.2.7.

^e See *Kingdom, Zech. 12.8, note; 1 Cor.15.28, note.*

19 And *they of the south* shall possess the mount of Esau; and ^a*they of the plain* the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gil-ead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, *ever* unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

THE historical character of the man Jonah is vouched for by Jesus Christ (Mt. 12. 39-41), as also that his preservation in the great fish was a "sign" or type of our Lord's own entombment and resurrection. Both are miraculous and both are equally credible. 2 Ki. 14. 25 records the fulfilment of a prophecy by Jonah. The man himself was a bigoted Jew, unwilling to testify to a Gentile city, and angry that God had spared it. Typically he foreshadows the nation of Israel out of its own land; a trouble to the Gentiles, yet witnessing to them; cast out by them, but miraculously preserved; in their future deepest distress calling upon Jehovah-Saviour, and finding deliverance, and then becoming missionaries to the Gentiles (Zech. 8. 7-23). He typifies Christ as the sent One, raised from the dead, and carrying salvation to the Gentiles. The chapter divisions indicate the analysis of Jonah.

CHAPTER 1.

The prophet's first commission.

NOW the word of the LORD came unto Jonah the son of Amittai, saying,

2 Arise, go to ^oNineveh, that ^bgreat city, and cry against it; for their wickedness is come up before me.

The prophet's flight from Jehovah; the great storm.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish ^cfrom the presence of the LORD.

4 But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten ^dit of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil ^eis upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell

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us, we pray thee, for whose cause this evil ^fis upon us; What ^gis thine occupation? and whence comest thou? what ^his thy country? and of what people ⁱart thou?

9 And he said unto them, I ^jam an Hebrew; and I ^kfear the LORD, the God of heaven, ^lwhich hath made the sea and the dry ^mland.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

The prophet swallowed by the great fish.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest ⁿis upon you.

13 Nevertheless the men rowed hard to bring ^oit to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

16 Then the men ^pfeared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

^a Nah.1.1,
note.

^b Jon.3.2,3;
4.11; Gen.
10.11,12.

^c Gen.4.16;
Job 1.12; 2.7.

^d Psa.19.9,
note.

^e Psa.146.6;
Acts 17.24.

17 Now the LORD had ^aprepared a ¹great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

CHAPTER 2.

The prophet's prayer; Jehovah's answer.

THEN Jonah ^bprayed unto the LORD his God out of the fish's belly,

2 And said, ^cI cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of ^dhell cried I, and thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: ^eall thy billows and thy waves passed over me.

4 ^fThen I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 ^gThe waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

10 And the LORD ^hspake unto the fish, and it vomited out Jonah upon the dry land.

CHAPTER 3.

The prophet's second commission; his obedience; the repentance of Nineveh.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto ⁱNineveh, that

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^a Four prepared things. *Jon.* 4.6,7,8.

^b Bible prayers (O.T.). *Hab.* 3.1-16.

^c *Psa.* 120.1; 130.1; 142.1; *Lam.* 3.55,56.

^d *Heb. Sheol.* See *Hab.* 2.5, note.

^e *Psa.* 42.7.

^f *Psa.* 31.22.

^g *Psa.* 69.1; *Lam.* 3.54.

^h *Miracles* (O.T.). vs. 1-10. (*Gen.* 5.24.)

ⁱ *Nah.* 1.1, note.

^j *Faith.* *Hab.* 2.4. (*Gen.* 3.20; *Heb.* 11.39.)

^k *Zech.* 8.14, note.

^l *Ex.* 34.6; *Psa.* 86.5; *Joel* 2.13.

great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh ²believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and ³repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God ⁴repented of the evil, that he had said that he would do unto them; and he did *it* not.

CHAPTER 4.

The prophet's displeasure; the sheltering gourd.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a ⁵gracious God, and merciful, slow to anger, and of great kindness, and ⁶repentest thee of the evil.

3 Therefore now, O LORD, take, I

¹ No miracle of Scripture has called forth so much unbelief. The issue is not between the doubter and this ancient record, but between the doubter and the Lord Jesus Christ (Mt. 12. 39, 40). Science, "falsely so called" (1 Tim. 6. 20), failing to take account of the fact that it deals only with the outward phenomena of a fallen race, and of an earth under a curse (Gen. 3. 17-19), is intolerant of miracle. To faith, and to true science, miracle is what might be expected of divine love, interposing for good in a physically and morally disordered universe (Rom. 8. 19-23).

besech thee, my life from me; for *it* is better for me to die than to live.

4 Then said the LORD, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God ^aprepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the

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sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he ¹fainted, and wished in himself to die, and said, *It* is better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare ^bNineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

^a Four prepared things. Jon.1.17; 4. 6,7,8.

^b Nah.1.1, note.

¹ Cf. 1 Ki. 19. 4-8. Taken as a lesson in service we have in Jonah a servant, (1) *disobedient*, Chapter 1. 1-11; (2) *afflicted*, Chapter 1. 12-17; (3) *praying*, Chapter 2. 1-9; (4) *delivered*, Chapter 2. 10; (5) *recommissioned*, Chapter 3. 1-3; (6) *powerful*, Chapter 3. 4-9; (7) *perplexed and fainting but not forsaken*, Chapter 4. 1-11.

MICAH, a contemporary of Isaiah, prophesied during the reigns of Jotham, Ahaz, and Hezekiah over Judah, and of Pekahiah, Pekah, and Hoshea over Israel (2 Ki. 15. 23-30; 17. 1-6). He was a prophet in Judah (Jer. 26. 17-19), but the book called by his name chiefly concerns Samaria.

Micah falls into three prophetic strains, each beginning, "Hear": I. 1. 1-2. 13. II. 3. 1-5. 15. III. 6. 1-7. 20.

The events recorded in Micah cover a period of 40 years (Ussher).

CHAPTER 1.

Part I. (1) The case of Jehovah against the "house of Israel!"
(Mic. 1. 1-2. 13).

THE word of the LORD that came to ^aMicah the Morasthite in the days of ^bJotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people; hearken, O earth, and all that therein is: and let the LORD GOD be witness against you, the LORD from his holy temple.

3 For, behold, the LORD ^ccometh forth out of his place, and will come down, and tread upon ^dthe high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters *that are* poured down a steep place.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 ^eTherefore I will make Samaria ^eas a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the ^fhires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: ^gI

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will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good; but ^hevil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of ⁱAchzb *shall* be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto ^jAdullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAPTER 2.

(Jehovah against Israel, continued).

WOE to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

¹ In verses 6-16 the Assyrian invasion is described. Cf. 2 Ki. 17. 1-18. This is the local circumstance which gives rise to the prophecy of the greater invasion in the last days (Mic. 4. 9-13), and of the Lord's deliverance at Armageddon (Rev. 16. 14; 19. 17).

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against ^athis family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: ^bfor this time *is* evil.

4 In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophecy ye not, *say they to them* that prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 O *thou that art* named the house of Jacob, is the ^cspirit of the LORD straitened? *are* these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

(2) *The promise to the remnant.*

12 I will surely assemble, O Jacob, all of thee; I will surely gather the ^dremnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude* of men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

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CHAPTER 3.

Part II. (Mic. 3. 1-5. 15.) (1) *The coming judgment of the captivities.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God.

8 But truly I am full of ^epower by the ^fspirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us.

12 ^gTherefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

^a Jer. 8.3.^b Amos 5.13; Eph. 5.16.^c *Holy Spirit.* Mic. 3.8. (Gen. 1.2; Mal. 2.15.)^d *Remnant.* vs. 12, 13; Mic. 4.1-7. (Isa. 1.9; Rom. 11.5.)^e *Inspiration.* Hab. 2.2. (Ex. 4.15; Rev. 22.19.)^f *Holy Spirit.* Zech. 4.6. (Gen. 1.2; Mal. 2.15.)^g Prediction of the destruction of Jerusalem, fulfilled A.D. 70. Cf. Dan. 9.26.

CHAPTER 4.

(2) *The future kingdom of Mes-siah: (a) the kingdom to be supreme.*

BUT in the last days it shall come to pass, *that* the ¹mountain of the house of the LORD shall be established in the ²top of the mountains, and ³it shall be exalted above the hills; and people shall flow unto it.

(b) *The kingdom to be universal.*

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

(c) *The kingdom to be peaceful.*

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

(d) *The kingdom to secure universal prosperity.*

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken it.

5 For ¹all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

(e) *Israel to be regathered.*

6 In that day, saith the LORD, will I assemble her that hatheth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and ^dthe LORD shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock,

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the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

(f) *The intervening Babylonian captivity.*

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall ¹redeem thee from the hand of thine enemies.

(g) *How the kingdom is set up: the gathering of the Gentile nations against Jerusalem, and battle of Armageddon* (Rev. 16. 14; 19. 17, note).

11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 ¹Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

CHAPTER 5.

Parenthesis: the birth and rejection of the King. (Cf. Mt. 2. 1-6; 27. 24, 25, 37.)

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall ¹smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephraim, *though* thou be little among

^a Kingdom (O.T.) vs. 1-3; Mic. 5. 2. (Gen. 1. 26; Zech. 12. 8.)

^b Remnant. vs. 1-7; Mic. 5. 3-9. (Isa. 1. 9; Rom. 11. 5.)

^c Lit. all the peoples do now walk in the name of their god, but shall walk in the name of Jehovah our Elohim for ever.

^d Christ (Second Advent). Zech. 2. 10. 12. (Deut. 30. 3; Acts 1. 9-11.)

^e Heb. goel. Redemp. (Kinsman type). Isa. 59. 20, note.

^f Zech. 12. 1-8; 14. 14.

^g Cf. Mt. 26. 67; 27. 30.

¹ General predictions concerning the kingdom. In Scripture a mountain is the symbol of a great earth power (Dan. 2. 35); hills, of smaller powers. The prediction asserts (1) the ultimate establishment of the kingdom, with Jerusalem for the capital (v. 1); (2) the universality of the future kingdom (v. 2); (3) its character—peace (v. 3); (4) its effect—prosperity (v. 4). Cf. Isa. 2. 1-5; 11. 1-12.

² The "word of the LORD that came to Micah" (Mic. 1. 1), having described the future kingdom (Mic. 4. 1-8), and glanced at the Babylonian captivities (Mic. 4. 9-10), goes forward into the last days to refer to the great battle (see "Armaged-

the thousands of Judah, yet ^{out of} thee shall he come forth unto me *that is to be ruler in Israel*; whose goings forth *have been* from of old, from ^{everlasting}.

Interval between the rejection and return of the King. End of parenthesis.

3 Therefore will he give them up, until the time *that she which travaileth hath brought forth*: then the ^{remnant} of his brethren shall return unto the children of Israel.

In the kingdom-age.

4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the ^{remnant} of Jacob shall be in the midst of many people ^{as a dew from the LORD}, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

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^a Mt. 2.5-12; Lk. 2.4, 11; John 7.42.

^b Christ (First Advent). Hag. 2.7; (Gen. 3.15; Acts 1.9.)

^c Kingdom (O.T.). Zeph. 3.13-26; Zech. 12.8.)

^d Remnant. vs. 3-9; Mic. 7.18. (Isa. 1.9; Rom. 11.5.)

^e Psa. 72.8; Isa. 52.13; Zech. 9.10; Lk. 1.32.

^f Gen. 10.8, 10.11.

^g Deut. 32.2; Psa. 72.6; 110.3.

^h Zech. 9.10.

ⁱ Deut. 16.21.

j. i. e. nations.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 ^{And it shall come to pass in that day}, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy ^{groves} out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the ^{heathen}, such as they have not heard.

CHAPTER 6.

Part III. (Mic. 6. 1-7. 20.) (1) The LORD's past and present controversy with Israel.

HEAR ye now what the LORD saith; Arise, contend thou be-

don," Rev. 16. 14; 19. 17, *note*), which immediately precedes the setting up of the Messianic kingdom (see "Kingdom (O.T.)," Gen. 1. 26; Zech. 12. 8, *note*; also, "Kingdom (N.T.)," Lk. 1. 31-33; 1 Cor. 15. 28).

Mic. 5. 1, 2 forms a parenthesis in which the "word of the LORD" goes back from the time of the great battle (yet future) to the birth and rejection of the King, Messiah-Christ (Mt. 27. 24, 25, 37). This is followed by the statement that He will "give them up until the time that she which travaileth hath brought forth" (v. 3). There is a twofold "travail" of Israel: (1) that which brings forth the "man child" (Christ) (Rev. 12. 1, 2); and (2) that which, in the last days, brings forth a believing "remnant" out of the still dispersed and unbelieving nation (v. 3; Jer. 30. 6-14; Mic. 4. 10). Both aspects are combined in Isa. 66. In verse 7 we have the "man child" (Christ) of Rev. 12. 1, 2; in verses 8-24 the remnant, established in kingdom blessing. The meaning of Mic. 5. 3 is that, from the rejection of Christ at His first coming Jehovah will give Israel up till the believing remnant appears; *then* He stands and feeds in His proper strength as Jehovah (v. 4); He is the defence of His people as in Mic. 4. 3, 11-13, and afterward the remnant go as missionaries to Israel and to all the world (vs. 7, 8; Zech. 8. 23).

¹ Cf. Isa. 7. 13, 14; 9. 6, 7. The "child" was born in Bethlehem, but the "Son" was "from everlasting."

² The ministry of the Jewish remnant (Isa. 1. 9; Rom. 11. 5, *note*) has a twofold aspect, "a dew from the LORD"; "a lion among the beasts." Turning to the Lord in the great tribulation (Psa. 2. 5; Rev. 7. 14, *note*), the remnant takes up the beautiful gospel of the kingdom (Rev. 14. 6, *note*) and proclaims it under awful

fore the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what ^bBalak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but ^dto do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and *the man* of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that* is abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make

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thee sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 For the statutes of ^fOmri are kept, and all the works of the house of ^gAhab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

CHAPTER 7.

WOE is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit.

2 The good *man* is perished out of the earth; and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up.

4 The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

^a Ex.14.30, note; Isa.59.20, note.

^b Num.23.7-10,18-24; 24.3-9,15-24.

^c Deut.10.12; 1 Sam.15.22; Hos.6.6; 12.6.

^d Gen.18.19; Isa.1.17.

^e Deut.28.38-40; Amos 5.11; Zeph.1.13; Hag.1.6.

^f 1 Ki.16.25,26.

^g 1 Ki.16.30; 21.25,26; 2 Ki.21.3.

^h Psa.2.12, note.

persecution "unto all nations, for a witness" (Mt. 24. 14). The result is seen in Rev. 7. 4-14. This is the "dew" aspect, and is followed by the "day of the LORD" (Isa. 2. 10-22; Rev. 19. 11-21), in the morning of which the kingdom is set up in power. Again there is a world-wide preaching to Jew and Gentile, but now it is the word that the King is on His holy hill of Zion (Psa. 2.), and the unrepentant will be broken with His rod of iron (Psa. 2. 6-9). The preaching is given in Psa. 2. 10-12. This is the "lion" aspect of the remnant's testimony (Rev. 2. 26-28). The full kingdom-age of blessing follows the "rod of iron" aspect.

(2) *The voice of the remnant in the last days.*

7 ¹Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold ^ahis righteousness.

10 Then *she that is mine enemy* shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 In the day that thy ^bwalls are to be built, *in* that day shall the decree be far removed.

12 In that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that

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dwell therein, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 ^cAccording to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall ^dlick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the *remnant* of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

^a Rom.10.1-4; 11.23-27.

^b Amos 9.11.

^c Psa.78.12.

^d Psa.72.9; Isa.49.23.

^e Jer.33.9.

^f *Remnant.* Zeph.2.1-3, 7-9. (Isa. 1.9; Rom. 11.5.)

¹ Mic. 7. 7-20 is, primarily, the confession and intercession of the prophet, who identifies himself with Israel. Cf. Dan. 9. 3-19. Intercession was a test of the prophetic office (Jer. 27. 18; Gen. 20. 7). But Micah's prayer voices also the heart exercise of the remnant in the last days. Such is prophecy, an intermingling of the near and the far. (Cf. Psa. 22. 1; Mt. 27. 46.)

NAHUM prophesied during the reign of Hezekiah, probably about one hundred and fifty years after Jonah. He has but one subject—the destruction of Nineveh. According to Diodorus Siculus, the city was destroyed nearly a century later, precisely as here predicted. The prophecy is one continuous strain which does not yield to analysis. The moral theme is: the holiness of Jehovah which must deal with sin in judgment.

CHAPTER 1.

The holiness of Jehovah.

THE ^aburden of ¹Nineveh. The book of the vision of Nahum the Elkoshite.

2 ²God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 ^bThe LORD is slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him,

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^a Isa.13.1,
note.

^b Ex.34.6,7;
Neh.9.17;
Psa.103.8;
Jon.4.2.

^c Psa.18.7;
97.2; Hab.
3.5,11,12.

^d Mal.3.2.

^e Psa.25.8;
37.39,40; 100.
5; Jer.33.11;
Lam.3.25.

^f Psa.1.6;
2 Tim.2.19;
Psa.2.12,
note.

and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 ^aWho can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD is ^cgood, a strong hold in the day of trouble; and ^dhe knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

¹ Nineveh stands in Scripture as the representative of apostate *religious* Gentile-dom, as Babylon represents the confusion into which the Gentile *political* world-system has fallen (Dan. 2. 41-43). See Isa. 13. 1, *note*. Under the preaching of Jonah, B.C. 862, the city and king had turned to God (*Elohim*), Jon. 3. 3-10. But in the time of Nahum, more than a century later, the city had wholly apostatized from God. It is this which distinguishes Nineveh from all the other ancient Gentile cities, and which makes her the suited symbol of the present religious Gentile world-system in the last days. Morally, Nineveh is described in Rom. 1. 21-23. The chief deity of apostate Nineveh was the bull-god, with the face of a man and the wings of a bird: "an image made like to corruptible man, and to birds, and four-footed beasts."

The message of Nahum, uttered about one hundred years before the destruction of Nineveh, is, therefore, not a call to repentance, but an unrelieved warning of judgment: "He will make an utter end: affliction shall not rise up the second time," v. 9; see, also, Nah. 3. 10. For there is no remedy for *apostasy* but utter judgment, and a new beginning. Cf. Isa. 1. 4, 5, 24-28; Heb. 6. 4-8; Prov. 29. 1. It is the way of God; *apostasy* is punished by catastrophic destruction. Of this the flood and the destruction of Nineveh are witnesses. The coming destruction of apostate Christendom is foreshadowed by these. (Cf. Dan. 2. 34, 35; Lk. 17. 26, 27; Rev. 19. 17-21.)

² The great ethical lesson of Nahum is that the character of God makes Him not only "slow to anger," and "a stronghold to them that trust Him," but also one who "will not at all acquit the wicked." He can be "just, and the justifier of him which believeth in Jesus" (Rom. 3. 26), but only because His holy law has been vindicated in the cross.

11 There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

The future evangel.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

CHAPTER 2.

The battle in the streets.

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 ^bFor the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk: they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as

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with the voice of doves, tabering upon their breasts.

8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store and glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and much pain is in all loins, and the faces of them all gather blackness.

11 Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 ^dBehold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER 3.

As Nineveh sowed, so must she reap.

WOEO to the bloody city! it is all full of lies and robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3 The horseman lifeth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

a Isa.52.7;
Rom.10.15.

b Isa.10.12;
Jer.25.29.

c Job 4.10.11;
Ezk.19.2,7.

d Nah.3.5;
Ezk.29.3;
38.3; 39.1.

e Ezk.22.2,3;
24.6,9;
Hab.2.12.

f Isa.47.9,12;
Rev.18.2,3.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, ^aNineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous ^bNo, that was situate among the rivers, *that had* the waters round about it, whose rampart was the sea, *and* her wall was from the sea?

9 Ethiopia and Egypt were her strength, and *it was* infinite; Put and Lubim were thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto

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^a Nah.1.1.
note.

^b Or, No-
Amon.
Jer.46.25;
Ezk.30.15,
16.

^c Rev.6.12,13.

^d Joel 1.4.

^e Cf. Rev.18.
7-19.

^f Lam.2.15;
Zeph.2.15.
See Isa.14.8.

thy enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the ^ccankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy ^emerchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruise; thy wound is grievous: ^fall that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

It seems most probable that Habakkuk prophesied in the latter years of Josiah. Of the prophet himself nothing is known. To him the character of Jehovah was revealed in terms of the highest spirituality. He alone of the prophets was more concerned that the holiness of Jehovah should be vindicated than that Israel should escape chastisement. Written just upon the eve of the captivity, Habakkuk was God's testimony to Himself as against both idolatry and pantheism.

The book is in five parts: I. Habakkuk's perplexity in view of the sins of Israel and the silence of God, 1. 1-4. Historically this was the time of Jehovah's forbearance because of Josiah's repentance (2 Ki. 22. 18-20). II. The answer of Jehovah to the prophet's perplexity, 1. 5-11. III. The prophet, thus answered, utters the testimony to Jehovah, 1. 12-17; but he will watch for further answers, 2. 1. IV. To the watching prophet comes the response of the "vision," 2. 2-20. V. All ends in Habakkuk's sublime Psalm of the Kingdom.

As a whole the Book of Habakkuk raises and answers the question of God's consistency with Himself in view of permitted evil. The prophet thought that the holiness of God forbade him to go on with evil Israel. The answer of Jehovah announces a Chaldean invasion (1. 6), and a world-wide dispersion (1. 5). But Jehovah is not mere wrath; "He delighteth in mercy" (Mic. 7. 18), and introduces into His answers to the perplexed prophet the great promises, 1. 5; 2. 3, 4, 14, 20.

CHAPTER 1.

Part I. Prayer of Habakkuk: evil in dispersed Israel. (Cf. Deut. 28. 64-67.)

THE ^aburden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there *are that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

Part II. Voice of Jehovah to Israel "among the nations."

5 Behold ye among the ^bheathen, and regard, and wonder marvelously: ¹for I will ^cwork a work in your days, *which* ye will not believe, though it be told you.

6 For, lo, I raise up the Chaldeans,

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that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places *that are* not their's.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

Part III. Habakkuk's testimony to Jehovah (extends to Hab. 2. 1.)

12 *Art* thou not from everlasting,

^a Isa. 13. 1,
note.

^b i. e. nations.

^c Acts 13. 41.

¹ Verse 5 anticipates the dispersion "among the nations" (cf. Deut. 28. 64-67). While Israel as a nation is thus dispersed, Jehovah will "work a work" which Israel "will not believe." Acts 13. 37-41 interprets this prediction of the redemptive work of Christ. It is significant that Paul quotes this to Jews of the dispersion in the synagogue at Antioch.

O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth *the man that is more righteous than he?*

14 And makest men as the fishes of the sea, as the creeping things, *that have no ruler over them?*

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plentifulous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAPTER 2.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say

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a Inspiration.
Zech. 7. 7.
(Ex. 4. 15;
Rev. 22. 19.)

b vs. 3, 4.
Heb. 10. 37,
38.

c Righteousness. Mal. 3. 18. (Gen. 6. 9; Lk. 2. 25.)

d Rom. 1. 17;
Gal. 3. 11;
Heb. 10. 38.

e Faith. Mt. 8. 10. (Gen. 3. 20; Heb. 11. 39.)

f Mic. 2. 4.

unto me, and what I shall answer when I am reproved.

Part IV. Jehovah's response to Habakkuk's testimony: the "vision."

2 And the LORD answered me, and said, ^aWrite the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for a ²appointed time, but at the end it shall speak, and not lie: though it be ^btarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not ^cupright in him; but the ^djust shall live by his ^efaith.

5 Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as ³hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these ^ftake up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is not his!* how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that

¹ Not, as usually quoted, "that he that runneth may read," but, "that he may run that readeth"; i.e. as a messenger of the "vision." Cf. Zech. 2. 4, 5.

² To the watching prophet comes the response of the "vision" (vs. 2-20). Three elements are to be distinguished: (1) The moral judgment of Jehovah upon the evils practised by dispersed Israel (vs. 5-13, 15-19). (2) The future purpose of God that, "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (v. 14). That this revelation awaits the return of the Lord in glory is shown (a) by the parallel passage in Isa. 11. 9-12; and (b) by the quotation of verse 3 in Heb. 10. 37, 38, where the "it" of the "vision" becomes "he" and refers to the return of the Lord. It is *then*, after the "vision" is fulfilled, that "the knowledge of the glory," etc., shall fill the earth. But (3) meantime, "the just shall live by his faith." This great evangelic word is applied to Jew and Gentile in Rom. 1. 17; to the Gentiles in Gal. 3. 11-14; and to Hebrews (especially) in Heb. 10. 38. This opening of life to faith alone, makes possible not only the salvation of the Gentiles during the dispersion of Israel "among the nations" (Hab. 1. 5; Gal. 3. 11-14), but also makes possible a believing remnant in Israel while the nation, as such, is in blindness and unbelief (Rom. 11. 1-5, *note*), with neither priesthood nor temple, and consequently unable to keep the ordinances of the law. Such is Jehovah! In disciplinary government His ancient Israel is cast out of the land and judicially blinded (2 Cor. 3. 12-15), but in covenanted mercy the individual Jew may resort to the simple faith of Abraham (Gen. 15. 6; Rom. 4. 1-5) and be saved. But this does not set aside the Palestinian (Deut. 30. 1-9, *refs.*) and Davidic (2 Sam. 7. 8-16, *refs.*) Covenants, for "the earth shall be filled," etc. (v. 14), and Jehovah will again be in His temple (v. 20). Cf. Rom. 11. 25-27.

³ *Sheol* is, in the O.T., the place to which the dead go. (1) Often, therefore, it is spoken of as the equivalent of the grave, merely, where all human activities cease; the *terminus* toward which all human life moves (e.g. Gen. 42. 38, *grave*; Job 14. 13, *grave*; Psa. 88. 3, *grave*). (2) To the man "under the sun," the natural man, who of necessity judges from appearances, *sheol* seems no *more* than the grave—the end and total cessation, not only of the activities of life, but of life itself (Eccl.

shall vex thee, and thou shalt be for booties unto them?

8 ^aBecause thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

9 Woe to him that coveteth an evil covetousness to his house, that he may ^bset his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe to him that buildeth a town ^cwith blood, and stablisheth a city by iniquity!

13 Behold, ^dis it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 ^eFor the earth shall be filled with the ^fknowledge of the glory of the LORD, as the waters cover the sea.

15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him*, and maketh *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon

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^a Isa. 33.1.

^b Jer. 49.16; Oba. 4.

^c Jer. 22.13; Ezk. 24.9; Mic. 3.10; Nah. 3.1.

^d Or, it is not of the LORD, etc., i.e. though permitted in His providence, not His plan. Cf. Mic. 4. 2-4.

^e Isa. 11.9.

^f Jer. 10.8, 14; Zech. 10.2.

^g Psa. 2.12, note.

^h Zeph. 1.7; Zech. 2.13.

ⁱ Bible prayers (O.T.), Gen. 15.2.

^j Deut. 33.2; Jud. 5.4; Psa. 68.7.

shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a ^kteacher of lies, that the maker of his work ^ltrusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 ^mBut the LORD is in his holy temple; let all the earth keep silence before him.

CHAPTER 3.

Part V. Habakkuk's answer of faith.

A ²PRAYER of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

9. 5, 10). (3) But Scripture reveals *sheol* as a place of sorrow (2 Sam. 22. 6; Psa. 18. 5; 116. 3), into which the wicked are turned (Psa. 9. 17), and where they are fully conscious (Isa. 14. 9-17; Ezk. 32. 21; see, especially, Jon. 2. 2; what the belly of the great fish was to Jonah that *sheol* is to those who are therein). The *sheol* of the O.T. and *hades* of the N.T. (Lk. 16. 23, note) are identical.

¹ Cf. Isa. 11. 9, which fixes the *time* when "the earth," etc. It is when David's righteous Branch has set up the kingdom. (See "Kingdom (O.T.)," 2 Sam. 7. 9; Zech. 12. 8; also, "Kingdom (N.T.)," Lk. 1. 31-33; 1 Cor. 15. 28.) Habakkuk's phrase marks an advance on that of Isaiah. In the latter it is "the knowledge of the LORD." That, in a certain sense, is being diffused now; but in Habakkuk it is "the knowledge of the *glory* of the LORD," and that cannot be till He is manifested in glory (Mt. 24. 30; 25. 31; Lk. 9. 26; 2 Thes. 1. 7; 2. 8; Jude 14). The transfiguration was a foreview of this (Lk. 9. 26-29).

² Prayer in the O.T. is in contrast with prayer in the N.T. in two respects: (1) In the former the basis of prayer is a covenant of God, or an appeal to his revealed character as merciful, gracious, etc. In the latter the basis is relationship: "When ye pray, say, Our Father" (Mt. 6. 9). (2) A comparison, e.g. of the prayers of Moses and Paul, will show that one was praying for an earthly people whose dangers and blessings were earthly; the other for a heavenly people whose dangers and blessings were spiritual.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7 I saw the tents of ^aCushan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, ^bthat thou didst ride upon thine horses *and* thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even* *thy* word. Selah. Thou didst cleave the earth with rivers.

10 ^cThe mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, ^d*and* lifted up his hands on high.

11 ^eThe sun *and* moon stood still in their habitation: ^fat the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the ^gheathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the

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^a Or, *Ethiopia*.^b v.15; Deut.33.26, 27; Psa.68.4; 104.3.^c Ex.19.16,18; Jud.5.4,5; Psa.68.8; 77.18; 114.4.^d Ex.14.22; Josh.3.16.^e Josh.10.12, 13.^f Or, *thine arrows walked in the light*, etc.^g i.e. *nations*.^h v.8; Psa. 77.19.ⁱ i.e. despite the afflictions of Israel in dispersion, the prophet will rejoice because of the Lord, as yet to return to His temple.^j Isa.41.16; 61.10.^k Psa.27.1.^l 2 Sam.22.34; Psa.18.33.^m Deut.32.13; 33.29.

house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 ^hThou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ⁱAlthough the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will ^jrejoice in the LORD. I will joy in the God of my salvation.

19 The LORD God *is* ^kmy strength, and he will make my feet like ^l'hinds' *feet*, and he will make me to ^m'walk upon mine high places. To the chief singer on my stringed instruments.

THIS prophet, a contemporary of Jeremiah, exercised his ministry during the reign of Josiah. It was a time of revival (2 Ki. 22.), but the captivity was impending, nevertheless, and Zephaniah points out the moral state which, despite the superficial revival under Josiah (Jer. 2. 11-13), made it inevitable.

Zephaniah is in four parts: I. The coming invasion of Nebuchadnezzar a figure of the day of the LORD, 1. 1-2. 3. II. Predictions of judgment on certain peoples, 2. 4-15. III. The moral state of Israel for which the captivity was to come, 3. 1-7. IV. The judgment of the nations followed by kingdom blessing under Messiah, 3. 8-20.

CHAPTER 1.

Part I. The coming judgment on Judah a figure of the future day of the LORD (Zeph. 1. 1-2. 3).

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of ^aJosiah the son of Amon, king of Judah.

2 I will utterly consume all *things* from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the ^bChemarims with the priests;

5 And them that worship the ^chost of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by ^dMalcham;

6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord GOD: ^efor the ^fday of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in

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the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of ^gMaktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are ^hsettled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

14 ⁱThe great day of the LORD is near, *it is near*, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 ^jThat day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

^a 2 Ki. 22. 1-20; 2 Chr. 34. 1-33; Jer. 1. 2; 22. 11.

^b i.e. idolatrous priests. Cf. 2 Ki. 23. 5.

^c 2 Ki. 23. 12; Jer. 19. 13.

^d An idol of the Ammonites, same as *Molech*, or *Milcom*.

^e *Day (of Jehovah)*, vs. 7-18; Zech. 12. 1-14. (Isa. 2. 10-22; Rev. 19. 11-21.)

^f Lit. *The Mortar*, a depression in Jerusalem where the bazaars were.

^g Jer. 48. 11; Amos 6. 1

^h Joel 2. 1, 11.

ⁱ v. 2; Isa. 22. 5; Jer. 30. 7; Joel 2. 2, 11; Amos 5. 18.

¹ As in the other Prophets, the approaching invasion of Nebuchadnezzar is treated as an adumbration of the true day of the LORD in which all earth-judgments will culminate, to be followed by the restoration and blessing of Israel and the nations in the kingdom. See "Day of the LORD" (Isa. 2. 10-22; Rev. 19. 11-21); "Israel" (Gen. 12. 2, 3; Rom. 11. 26). Cf. Joel 1., 2.

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be desoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAPTER 2.

The call to the remnant (Isa. 1. 9; Rom. 11. 5), *in the day of judgment on the nations.*

GATHER yourselves together, ye, gather together, O nation not desired;

2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

Part II. Judgments on certain nations.

4 For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have

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reproached my people, and magnified *themselves* against their border.

9 Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the sheathen.

12 Ye Ethiopians also, ye shall be slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

CHAPTER 3.

Part III. The moral state of Jerusalem in the prophet's time. (Cf. Isa. 3. 1-26; Jer. 6. 1-15.)

WOE to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests

a Prov. 11. 4; Ezk. 7. 19.

b Lit. *that hath not shame.* Cf. Jer. 3. 3.

c Remnant. vs. 1-3, 7-9; Zeph. 3. 13-20. (Isa. 1. 9; Rom. 11. 5.)

d Or, *bring again.* Cf. Zeph. 3. 19, 20; Deut. 30. 1-9; Isa. 11. 11; Jer. 23. 5-8.

e i.e. coasts. *f* i.e. nations.

g Isa. 10. 12; Ezk. 31. 3; Nah. 1. 1; 2. 10; 3. 15, 18.

h Nah. 1. 1, note.

i Psa. 2. 12, note.

have polluted the sanctuary, they have done violence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt ^afear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

Part IV. (1) The judgment of the nations. (Cf. Zech. 14. 1-21; Mt. 25. 32, *note*.)

8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, ^bto pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For ¹then will I turn to the 'people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that ^drejoice in thy pride, and thou shalt no more

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^a Psa. 19.9, *note*.

^b *Armageddon*. Zech. 12.1-9. (Rev. 16.14; 19.11-21.)

^c Lit. *the peoples, i.e. Gentiles*.

^d Jer. 7.4; Mic. 3.11; Mt. 3 9.

^e Heb. *in my holy name*.

^f Psa. 2.12, *note*.

^g *Remnant*. vs. 13-20; Hag. 1.14. (Isa. 1.9; Rom. 11.5.)

^h *Kingdom* (O.T.). vs. 13-20; Zech. 6.12, 13. (Gen. 1.26; Zech. 12.8.)

ⁱ Isa. 35.3,4.

^j Deut. 30.9; Isa. 62.5; 65. 19; Jer. 32.41.

^k Isa. 1.12; 27.12; 56.8; Ezk. 28.25; 34.13; 37.21; Amos 9.14.

be haughty 'because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall ¹trust in the name of the LORD.

13 The ²remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

(2) *The kingdom blessing of Israel.*

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the ³king of Israel, *even* the LORD, *is* in ²the midst of thee: thou shalt not see evil any more.

16 In that day 'it shall be said to Jerusalem, Fear thou not: *and* to Zion, Let not thine hands be slack.

17 The LORD thy God in the midst of thee *is* mighty; he will save, ²he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time ⁴will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

¹ In Zephaniah the conversion of "the peoples" is stated out of the usual prophetic order, in which the blessing of Israel and the setting up of the kingdom precedes the conversion of the Gentiles. See Zech. 12. 1, *note*, and Zech. 12. 8, *note*. But the passage gives clear testimony as to when the conversion of the nations will occur. It is *after* the smiting of the nations. Cf. Isa. 11. 9 with context; Dan. 2. 34, 35; Psa. 2. 5-8; Acts 15. 15-17; Rev. 19. 19-20. 6.

² That this, and all like passages in the Prophets (see "Kingdom (O.T.)," Gen. 1. 26; Zech. 12. 8), cannot refer to anything which occurred at the first coming of Christ is clear from the context. The precise reverse was true. See Isa. 11. 1, *note*.

HAGGAI was a prophet of the restored remnant after the 70 years' captivity. The circumstances are detailed in Ezra and Nehemiah. To hearten, rebuke, and instruct that feeble and divided remnant was the task of Haggai, Zechariah, and Malachi. The *theme* of Haggai is the unfinished temple, and his *mission* to admonish and encourage the builders.

The divisions of the book are marked by the formula, "came the word of the LORD by Haggai": I. The event which drew out the prophecy, 1. 1, 2. II. The divine displeasure because of the interrupted work, 1. 3-15. III. The temples—Solomon's, the restoration temple, and the kingdom-age temple, 2. 1-9. IV. Uncleaness and chastening, 2. 10-19. V. The final victory, 2. 20-23 (see Rev. 19. 17-20; 14. 19, 20; Zech. 14. 1-3).

CHAPTER 1.

Part I. The occasion and theme of the prophecy (v. 2, 1.c).

IN the ^asecond year of Darius the king, in the ^bsixth month, in the first day of the month, came the word of the LORD by ^cHaggai the prophet unto ^dZerubbabel the son of Shealtiel, governor of Judah, and to ^eJoshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.

Part II. (1) Jehovah's chastening because of the interrupted work.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to *put it* into a bag with holes.

7 Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it* came to little; and when ye brought

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it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

(2) *The work recommenced.*

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did *fear* before the LORD.

13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the *remnant* of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

^a Hag. 2.10;
Ezra 4.24;
Zech. 1.1,7.

^b i.e. Septem-
ber; also v.
15.

^c Ezra 5.1;
6.14.

^d 1 Chr. 3.19;
Ezra 2.2;
Neh. 7.7;
Zech. 4.6;
Mt. 1.12,13.

^e Ezra 3.2;
Neh. 12.1;
Zech. 3.1-5;
6.11,12.

^f Psa. 19.9,
note.

^g Remnant.
Zech. 8.6-12.
(Isa. 1.9;
Rom. 11.5.)

CHAPTER 2.

Part III. The temples.

IN the ^aseventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 ^bWho is left among you that saw this ¹house in her first glory? and how do ye see it now? ^cis it not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the ^ddesire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts.

9 The ^eglory of this latter ²house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

Part IV. The chastening of the LORD for the impurity of the priests, and delay of the people (vs. 15-19).

10 In the four and twentieth day

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of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those days were, when *one* came to an heap of twenty measures, there were *but* ten: when *one* came to the pressfat for to draw out fifty vessels out of the press, there were *but* twenty.

17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, *even* from the day that the foundation of the LORD's temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

a i.e. October.

b Cf. Ezra 3. 12.

c Heb. 12. 26.

d Christ (First Advent). Zech. 9. 9. (Gen. 3. 15; Acts 1. 9.)

e Or, the future glory of this house shall be greater than the former.

¹ The prophet calls the old men who remembered Solomon's temple to witness to the new generation how greatly that structure exceeded the present in magnificence; and he then utters a prophecy (vs. 7-9) which can only refer to the future kingdom temple described by Ezekiel. It is certain that the restoration temple and all subsequent structures, including Herod's, were far inferior in costliness and splendour to Solomon's. The present period is described in Hos. 3. 4, 5. Verse 6 is quoted in Heb. 12. 26, 27. Verse 7: "I will shake all nations;" refers to the great tribulation and is followed by the coming of Christ in glory, as in Mt. 24. 29, 30. "The desire of all nations" is Christ. See Mal. 3. 1, note.

² In a sense all the temples (i.e. Solomon's; Ezra's; Herod's; that which will be used by the unbelieving Jews under covenant with the Beast [Dan. 9. 27; Mt. 24. 15; 2 Thes. 2. 3, 4]; and Ezekiel's future kingdom temple [Ez. 40.-47.]) are treated as one "house"—the "house of the LORD," since they all profess to be that. For that reason Christ purified the temple of His day, erected though it was by an Idumean usurper to please the Jews (Mt. 21. 12, 13).

Part V. The future destruction of Gentile power.

20 And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, ^agovernor of Judah, saying, I will shake the heavens and the earth;

22 And I will ^boverthrow the throne of kingdoms, and I will de-

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^a Hag.1.1;
Ezra 5.1-3;
Zech.4.6-10.
^b Dan.2.34,
35,44,45;
Rev.19.11-21.
^c i.e. nations.

^d Song 8.6;
Jer.22.24.

^e Isa.42.1;
43.10.

stroy the strength of the kingdoms of the ^cheathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, ^aand will make thee as a signet: for ^eI have chosen thee, saith the LORD of hosts.

ZECHARIAH, like Haggai, was a prophet to the remnant which returned after the 70 years. There is much of symbol in Zechariah, but these difficult passages are readily interpreted in the light of the whole body of related prophecy. The great Messianic passages are, upon comparison with the other prophecies of the kingdom, perfectly clear. Both advents of Christ are in Zechariah's prophecy (Zech. 9. 9 with Mt. 21. 1-11 and Zech. 14. 3, 4). More than Haggai or Malachi, Zechariah gives the mind of God about the Gentile world-powers surrounding the restored remnant. He has given them their authority (Dan. 2. 37-40), and will hold them to account; the test, as always, being their treatment of Israel. See Gen. 15. 18, *note* 3, clause 6; Zech. 2. 8.

Zechariah, therefore, falls into three broad divisions: I. Symbolic visions in the light of the Messianic hope, 1. 1-6. 15. II. The mission from Babylon, 7., 8. III. Messiah in rejection and afterwards in power, 9.-14.

CHAPTER 1.

Part I. Symbolic visions in the light of the Messianic hope (Zech. 1. 1-6. 15): the people warned.

IN the ^aeighth month, in the second year of ^bDarius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of ^cIddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where are they?

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a i.e. November.

b v.7;
Zech.7.1;
Ezra 4.24;
6.15.

c Ezra 5.1.

d Neh.12.4.

e Zech.7.7;
2 Chr.24.19.

f i.e. February.

g Cf. Rev.6.4.
The whole
Gentile pe-
riod is char-
acterized by
the red
horse, i.e.
"sword."
Dan.9.26;
Mt.24.6,7.

and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

The ten visions: (1) the rider on the red horse.

7 Upon the four and twentieth day of the eleventh month, which is the month ^fSebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I ^hsaw by night, and behold a man riding upon a ^hred horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

¹ The "man" (v. 8) is the "my lord," "the angel that talked with me" (v. 9), and "the angel of the LORD" (vs. 10, 11). The "man" "stood among the myrtle trees" (v. 8). The prophet addresses him as "my lord" (cf. Gen. 19. 2), but when the "man" answers he perceives that he has addressed an angel—"the angel that talked with me" (v. 9). In verse 10 the being of the vision is again "the man that stood among the myrtle trees." In verse 11 he is called "the angel of the LORD," and to him the (riders on the) "red horses, speckled and white" say: "We have walked to and fro," etc. Then (v. 12) "the angel of the LORD" (i.e. the "man," "my lord," "the angel that talked with me") intercedes for the land against a world at ease. The date of the intercession was at the end of the 70 years' captivity of Judah.

Taken as a whole (vs. 8-17), Zechariah's first vision reveals Judah in dispersion; Jerusalem under adverse possession; and the Gentile nations at rest about it. This condition still continues, and Jehovah's answer to the intercession of the angel sweeps on to the end-time of Gentile domination, when "the LORD shall yet comfort Zion," etc. (vs. 16, 17; Isa. 40. 1-5). See "Kingdom (O.T.);" (Gen. 1. 26; Zech. 12. 8, *note*).

The first vision explained.

9 Then said I, O my lord, what are these? And the ^aangel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the ^aangel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sit-teth still, and is at rest.

Jehovah displeased with the nations.

12 Then the ^aangel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years?

13 And the LORD answered the ^aangel that talked with me with good words and comfortable words.

14 So the ^aangel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the ^bheathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the

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LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

The ten visions: (2) the four horns.

18 ¹Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the ^aangel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

The ten visions: (3) the four carpenters.

20 ²And the LORD shewed me four ^ccarpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

CHAPTER 2.

The ten visions: (4) the man with the measuring line.

I LIFTED up mine eyes ³again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the ^aangel that talked with me went forth, and another angel went out to meet him,

^aHeb.1.4, note.^bi.e. nations.^cOr, carvers, or smiths.

¹ A "horn" is the symbol of a Gentile king (Dan. 7. 24; Rev. 17. 12), and the vision is of the four world-empires (Dan. 2. 36-44; 7. 3-7) which have "scattered Judah, Israel, and Jerusalem" (v. 19).

² The word *charash*, trans. "carpenter," is lit. *carver, engraver*. Verse 21 makes it plain that, whatever the four carvers may be, they are used to "fray," or carve away (Heb. *charad*) in the sense of diminishing, enfeebling, the great Gentile world-powers. They may stand for Jehovah's "four sore judgments," the sword, famine, evil beasts, and pestilence (Ezk. 14. 21), the four horses of Rev. 6.

³ As in Zech. 1. 8-11, the "man" of verse 1 is "the angel that talked with me" of verse 3. The measuring-line (or reed) is used by Ezekiel (Ezk. 40. 3, 5) as a symbol of preparation for rebuilding the city and temple in the kingdom-age. Here also it has that meaning, as the context (vs. 4-13) shows. The subject of the vision is the restoration of nation and city. In no sense has this prophecy been fulfilled. The order is: (1) The LORD in glory in Jerusalem, v. 5 (cf. Mt. 24. 29, 30); (2) the restoration of Israel, v. 6; (3) the judgment of Jehovah upon the nations, v. 8, "after the glory" (Mt. 25. 31, 32); (4) the full blessing of the earth in the kingdom, vs. 10-13. See "Kingdom (O.T.);" (Gen. 1. 26; Zech. 12. 8, note. "Israel," Gen. 12. 2; Rom. 11. 26).

Jerusalem in the kingdom-age.

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

5 For I, and saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose ^aJerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

CHAPTER 3.

The ten visions: (5) Joshua the high priest.

AND he shewed me Joshua the high priest standing before the ^bangel of the LORD, and ^cSatan

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standing at his right hand to ^dresist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was ^eclothed with filthy garments, and stood before the ^bangel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will ^fclothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the ^bangel of the LORD stood by.

6 And the ^bangel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

The ten visions: (6) Jehovah's Servant the BRANCH.

* 8 ^gHear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the ^hBRANCH.

9 For behold the ⁱstone that I have laid before Joshua; upon one stone *shall be* ^jseven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In ^kthat day, saith the LORD of hosts, shall ye call every man his neighbour under the ^lvine and under the fig tree.

a *Christ (Second Advent). Zech. 6.12,13. (Deut.30:3; Acts 1.9-11.)*

b *Heb.1.4, note.*

c *Satan. vs.1, 2; Mt.4.1, 8,10,11. (Gen.3.1; Rev.20.10.)*

d *Job 1.6; Rev.12.10.*

e *Isa. 64.6; contra, Phil. 3.1-9.*

f *Gen.3.21, refs.*

g *Isa.4.2, note.*

h *See 1 Pet.2. 8, note.*

i *Zech.4.10, l.c. Cf. Rev.5.6.*

j *Mic.4.1-6.*

¹ The fifth vision discloses: (1) The change from self-righteousness to the righteousness of God (Rom. 3. 22, *note*), of which Paul's experience, Phil. 3. 1-9, is the illustration, as it is also the foreshadowing of the conversion of Israel. (2) In type, the preparation of Israel for receiving Jehovah's "BRANCH" (Isa. 4. 2, *note*). The refusal of the Jews to abandon self-righteousness for the righteousness of God blinded them to the presence of the BRANCH in their midst at His first advent (Rom. 10. 1-4; 11. 7, 8). Cf. Zech. 6. 12-15, which speaks of the manifestation of the BRANCH in glory (v. 13) as the Priest-King, when Israel will receive Him. See Heb. 5. 6, *note*.

² Verse 10 marks the time of fulfilment as in the future kingdom. It speaks of a security which Israel has never known since the captivity, nor will know till the kingdom comes. (Cf. Isa. 11. 1-9.)

CHAPTER 4.

The ten visions: (7) the golden candlestick, and the two olive trees.

AND the ^aangel ^bthat talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? ¹And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and ^cseven pipes to the seven lamps, which are upon the top thereof:

3 And ^dtwo olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my ^espirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the ^fheadstone thereof with shoutings, crying, Grace, grace unto it.

Zerubbabel to finish the restoration temple.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and

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thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they are the ^geyes of the LORD, which run to and fro through the whole earth.

The olive trees explained.
(Cf. Rev. 11. 3, 4.)

11 Then answered I, and said unto him, What are these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be* these two olive branches which through the ^htwo golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

CHAPTER 5.

The ten visions: (8) the flying roll.

THEN I turned, and lifted up mine eyes, and looked, and behold a ⁱflying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty ^jcubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole ^kearth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

a Heb. 1.4, note.

b Zech. 1.8, note.

c Cf. v. 12.

d Rev. 11.3,4.

e Holy Spirit. Zech. 12.10. (Gen. 1.2; Mal. 2.15.)

f Christ (as Stone). Mt. 7.24,25. (Ex. 17.6; 1 Pet. 2.8.)

g Zech. 3.9, refs.

h Cf. v. 2.

i One cubit = about 18 in.

j Lit. land, i.e. Palestine.

¹ The vision of the candlestick and olive trees (lit. *trees of oil*) is, as we know, from Rev. 11. 3-12, a prophecy to be fulfilled in the last days of the present age. That which marks the ministry of the "two witnesses" (Rev. 11. 3, 4) is *power*. (Cf. Zech. 4. 6.) In measure this power would rest upon Zerubbabel, who, having begun the restoration temple of Zechariah's time, would finish it (v. 9) laying the "headstone" amid the shoutings of the people. The whole scene forms a precurseful fulfilment of the ministry of the two witnesses of Rev. 11. and of the coming of the true "headstone," Prince Messiah, of whom prince Zerubbabel is a type. Oil is a uniform symbol of the Spirit (Acts 2. 4, note). Joshua and Zerubbabel were doubtless the two olive trees for that day, as the two witnesses of Rev. 11. may, in turn, but point to Christ as Priest-King in the kingdom-age (Zech. 6. 12, 13).

² A "roll," in Scripture symbolism, means the written word whether of God or man (Ezra 6. 2; Jer. 36. 2, 4, 6, etc.; Ezk. 3. 1-3, etc.). Zechariah's eighth vision is of the rebuke of sin by the word of God. The two sins mentioned really transgress both tables of the law. To steal is to set aside our neighbor's right; to swear is to set aside God's claim to reverence. As always the law can only curse (v. 3; Gal. 3. 10-14).

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

The ten visions: (9) the ephah.

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, ^aWhat is it? And he said, This is an ^aephah that goeth forth. He said moreover, This is their resemblance through all the ^bearth.

7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the ^cangel that

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^a One ephah = 1 bu. 3 pts.; also vs. 7-10.

^b Lit. land, i.e. Palestine.

^c Heb. 1.4. note.

^d i.e. Babylonia. Dan. 1.2.

talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of ^dShinar: and it shall be established, and set there upon her own base.

CHAPTER 6.

The ten visions: (10) the four chariots.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came ²four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grised and bay horses.

4 Then I answered and said unto the ^cangel that talked with me, What are these, my lord?

5 And the ^cangel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which are therein go forth into the north country; and the white go forth

¹ In the vision of the ephah local and prophetic elements are to be distinguished. The elements are: an ephah or measure; a woman in the ephah; a sealing weight upon the mouth of the ephah confining the woman, and the stork-winged women whose only function is to bear the ephah and woman away into Babylonia (Shinar). The thing thus symbolized was "through all the land" (v. 6).

Symbolically, a "measure" (or "cup") stands for something which has come to the full, so that God must judge it (2 Sam. 8. 2; Jer. 51. 13; Hab. 3. 6, 7; Mt. 7. 2; 23. 32). A woman, *in the bad ethical sense*, is always a symbol of that which, *religiously*, is out of its place. The "woman" in Mt. 13. 33 is dealing with doctrine, a sphere forbidden to her (1 Tim. 2. 12). In Thyatira a woman is suffered to teach (Rev. 2. 20). The Babylon phase of the apostate church is symbolized by an unchaste woman, sodden with the greed and luxury of commercialism (Rev. 17. 1-6; 18. 3, 11-20).

The local application of Zechariah's ninth vision is, therefore, evident. The Jews then in the land had been in captivity in Babylon. Outwardly they had put away idolatry, but they had learned in Babylon that insatiate greed of gain (Neh. 5. 1-9; Mal. 3. 8), that intense commercial spirit which had been foreign to Israel as a pastoral people, but which was thenceforward to characterize them through the ages. These things were out of place in God's people and land. Symbolically He judged them as belonging to Babylon and sent them there to build a temple—they could have no part in His. The "woman" was to be "set there upon her own base" (v. 11). It was Jehovah's moral judgment upon Babylonism in His own land and people.

Prophetically, the application to the Babylon of the Revelation is obvious. The professing Gentile church at that time condoning every iniquity of the rich, doctrinally a mere "confusion," as the name indicates, and corrupted to the core by commercialism, wealth, and luxury, falls under the judgment of God (Rev. 18.).

² The interpretation of the tenth vision must be governed by the authoritative declaration of verse 5. That which is symbolized by the four chariots with their

after them; and the grised go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

The symbolic crowning of Joshua.

9 And the word of the LORD came unto me, ^asaying,

10 Take of *them* of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make ^bcrowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The ^bBRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon

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^a *Parables* (O.T.). vs. 9-15; Zech. 11. 7-14. (Jud. 9. 7-15; Zech. 11. 7-14.)

^b *Isa. 4. 2, note.*

^c *Kingdom* (O.T.). vs. 12, 13; Zech. 14. 16-21. (Gen. 1. 26; Zech. 12. 8.)

^d *Christ* (Second Advent). Zech. 12. 10. (Deut. 30. 3; Acts 1. 9-11.)

^e *i.e. December.*

^f *i.e. August.*

his throne; and he shall be a priest upon his ^dthrone: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAPTER 7.

Part II. (Zech. 7. 1-8. 23.) The mission from Babylon: the question of the fasts.

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in ^eChisleu;

2 When ²they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD,

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the ^ffifth month, separating myself, as I have done these so many years?

horses is not the four world-empires of Daniel, but "the four spirits of heaven which go forth from standing before the Lord of all the earth" (v. 5). These "spirits" are angels (Lk. 1. 19; Heb. 1. 14), and are most naturally interpreted of the four angels of Rev. 7. 1-3; 9. 14, 15. These have also a ministry earthward, and of like nature with the "spirits" of Zech. 6. 1-8, viz. judgment. The symbol (chariots and horses) is in perfect harmony with this. Always in Scripture symbolism they stand for the power of God earthward in judgment (Jer. 46. 9, 10; Joel 2. 3-11; Nah. 3. 1-7). The vision, then, speaks of the LORD'S judgments upon the Gentile nations north and south in the day of the LORD (Isa. 2. 10-22; Rev. 19. 11-21).

¹ Following the earth-judgments symbolized in the horsed chariots (Zech. 6. 1-8) comes the manifestation of Christ in His kingdom glory (vs. 9-15). This is the invariable prophetic order: first the judgments of the day of the LORD (Isa. 2. 10-22; Rev. 19. 11-21), then the kingdom (cf. Psa. 2. 5 with Psa. 2. 6; Isa. 3. 24-26 with 4. 2-6; 10. 33, 34 with 11. 1-10; Rev. 19. 19-21 with 20. 4-6). This is set forth symbolically by the crowning of Joshua, which was not a vision, but actually done (cf. Isa. 8. 3, 4; Ezk. 37. 16-22). The fulfilment in the BRANCH will infinitely transcend the symbol. He "shall bear the glory" (v. 13; Mt. 16. 27; 24. 30; 25. 31) as the Priest-King on His own throne (vs. 12, 13; Heb. 7. 1-3). Christ is now a Priest, but still in the holiest within the veil (Lev. 16. 15; Heb. 9. 11-14, 24), and seated on the Father's throne (Rev. 3. 21). He has not yet come out to take His own throne (Heb. 9. 28). The crowns made for the symbolical crowning of Joshua were to be laid up in the temple as a memorial to keep alive this larger hope of Israel.

² "They," i.e. of the captivity in Babylon. The mission of these Jews of the captivity concerned a fast day instituted by the Jews in commemoration of the destruction of Jerusalem, wholly of their own will, and without warrant from the word of God. In the beginning there was doubtless sincere contrition in the observance of the day; now it had become a mere ceremonial. The Jews of the dis-

The answer of Jehovah: (1) their fast was a mere form; they should have heeded the prophets.

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?

6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7 Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

(2) *Why their prayers were not answered.*

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: 10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts as

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^a Cf. 1 Cor. 11. 20-22.

^b Inspiration. Mt. 4. 4, 7, 10. (Ex. 4. 15; Rev. 22. 19.)

^c Sanctify, holy (O.T.). Gen. 2. 3.

an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear. saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

CHAPTER 8.

(3) *Jehovah's unchanged purpose to bless Israel in the kingdom.*

AGAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the ¹holy mountain.

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall

person would be rid of it, but seek authority from the priests. The whole matter, like much in modern pseudo-Christianity, was extra-Biblical, formal, and futile. Jehovah takes the occasion to send a divine message to the dispersion. That message is in five parts: (1) Their fast was a mere religious form; they should rather have given heed to the "former prophets" (vs. 4-7; cf. Isa. 1. 12; Mt. 15. 1-10); (2) they are told why their 70 years' prayer has not been answered (vs. 8-14; cf. Psa. 66. 18; Isa. 1. 14-17); (3) the unchanged purpose of Jehovah, and the blessing of Israel in the kingdom (Zech. 8. 1-8; cf. a like order in Isa. 1. 24-31 with 2. 1-4); (4) the messengers of the captivity are exhorted to hear the prophets of "these days," i.e. Haggai, Zechariah, and Malachi, and to do justly; then all their fasts and feasts will become gladness and joy (8. 9-19); (5) they are assured that Jerusalem is yet to be the religious centre of the earth (8. 20-23; cf. Isa. 2. 1-3; Zech. 14. 16-21).

¹ Holiness, Sanctification, Summary: In the O.T. the words consecration, dedication, sanctification, and holiness are various renderings of one Hebrew word, are used of persons and of things, and have an identical meaning, i.e. set apart for God. Only when used of God himself (e.g. Lev. 11. 45), or of the holy angels (e.g. Dan. 4. 13), is any inward moral quality necessarily implied. Doubtless a priest or other person set apart to the service of God, whose whole will and desire went with his setting apart, experienced progressively an inner detachment from evil; but that aspect is distinctively of the N.T., not of the O.T. See Mt. 4. 5.

be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

(4) *The people to heed the restoration prophets, i.e. Haggai and Zechariah.*

9 Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, but let your hands be strong.

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a Remnant.
vs. 6-8, 11, 12;
Zech. 11.7;
(Isa. 1.9;
Rom. 11.5.)

*b Zech. 13.9;
Jer. 30.22;
31.1, 33.*

c Ezra 5.1, 2.

d Or, remnant.

e i.e. nations.

*f Gen. 12.2;
Ruth 4.11,
12; Isa. 19.
24, 25;
Zeph. 3.20;
Hag. 2.19.*

g Eph. 4.25.

h i.e. July.

i i.e. August.

j i.e. October.

k i.e. January.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the LORD.

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

(5) *Jerusalem yet to be the religious centre of the earth.*

20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts; I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will

¹ The "remnant" in verses 6, 11, 12 refers to the remnant of Judah which returned from Babylon, and among whom Zechariah was prophesying. See Rom. 11. 5, note.

² Repentance (O.T.), Summary: In the O.T., repentance is the English word used to translate the Heb. *nacham*, to be "eased" or "comforted." It is used of both God and man. Notwithstanding the literal meaning of *nacham*, it is evident, from a study of all the passages, that the sacred writers use it in the sense of *metanoia* in the N.T.—a change of mind. See Mt. 3. 2; Acts 17. 30, note. As in the N.T., such change of mind is often accompanied by contrition and self-judgment. When applied to God the word is used *phenomenally* according to O.T. custom. God seems to change His mind. The phenomena are such as, in the case of a man, would indicate a change of mind.

³ i.e. in the days when Jerusalem has been made the centre of earth's worship.

go with you: for we have heard that God is with you.

CHAPTER 9.

Part III. (Zech. 9. 1-14. 21.) Burden upon cities surrounding Palestine. (See v. 8, note.)

THE ^aburden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, ^bthe Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell ^cin Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, ¹because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

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Presentation of Christ as King at His first advent.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: ²behold, thy ⁴King cometh unto thee: ³he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The future deliverance of Judah and Ephraim, and the world-wide kingdom.

10 ³And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the ⁷heathen; and his dominion *shall be* from sea even to sea, and from the river *even* to the ends of the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy ⁸prisoners out of the pit wherein is no water.

12 Turn you to the ^hstrong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;

13 ⁱWhen I have bent Judah for me, filled the bow with Ephraim, ²and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and subdue ^kwith sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

^a Isa. 13.1, note.

^b Isa. 23.1.

^c Amos 1.8.

^d Mt. 21.1-10; Mk. 11.1-10; Lk. 19.40; John 12.12-15.

^e Christ (First Advent). Zech. 11.11-13. (Gen. 3.15; Acts 1.9.)

f i.e. nations.

^g Cf. Isa. 24.17-23. vs. 21, 23 fix the time as the day of the LORD. Rev. 19.11-21.

^h Jer. 16.19. See context from v. 14.

ⁱ Or, For I have, etc.

^j Or, I will raise up, etc.

^k Or, the, not with.

Verse 23 explains: the Jew (see "Remnant," Isa. 1. 9; Rom. 11. 5) will then be the missionary, and to the very "nations" now called "Christian"!

¹ There seems to be a reference here to the advance and return of Alexander (v. 13) after the battle of Issus, who subdued the cities mentioned in verses 1-6, and afterward returned to Greece without harming Jerusalem. But the greater meaning converges on the yet future last days (Acts 2. 17, note), as the last clause of verse 8 shows, for many oppressors *have* passed through Jerusalem since the days of Alexander.

² The events following this manifestation of Christ as King are recorded in the Gospels. The real faith of the multitude who cried, "Hosanna" is given in Mt. 21. 11; and so little was Jesus deceived by His apparent reception as King, that He wept over Jerusalem and announced its impending destruction (fulfilled A.D. 70; Lk. 19. 38-44). The same multitude soon cried, "Crucify Him."

³ Having introduced the King in verse 9, verse 10 and the verses which follow look forward to the end-time and kingdom. Except in verse 9, this present age is not seen in Zechariah.

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as the stones of a crown, lifted up as an ensign upon his land.*

17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

CHAPTER 10.

The future strengthening of Judah and Ephraim.

ASK ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was no shepherd.*

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the "battle.

4 Out of him ²came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 And they shall be as mighty men, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and ²they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

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7 And *they of Ephraim shall be like a mighty man*, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

The dispersion and regathering of Israel in one view.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place shall not be found for them.*

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

CHAPTER 11.

The first advent and rejection of Messiah, and the result: the wrath.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

3 *There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of*

^a See Armageddon. (Rev. 16. 14; 19. 17.)

^b Israel (prophecies), vs. 6-12. Mt. 24. 31. (Gen. 12. 2, 3; Rom. 11. 26.)

^c Ex. 14. 30, note; Isa. 59. 20, note.

¹ Cf. Hos. 6. 3; Joel 2. 23-32; Zech. 12. 10. There is both a physical and spiritual meaning: Rain as of old will be restored to Palestine, but, also, there will be a mighty effusion of the Spirit upon restored Israel.

² The tense is future: "From him [Judah] shall be the cornerstone (Ex. 17. 6; 1 Pet. 2. 8, note), from him, the nail (Isa. 22. 23, 24), from him the battle-bow," etc. The whole scene is of the events which group about the deliverance of the Jews in Palestine in the time of the northern invasion under the "Beast" (Dan. 7. 8; Rev. 19. 20, and "Armageddon," Rev. 16. 14; 19. 17). The final deliverance is wholly effected by the return of the LORD (Rev. 19. 11-21), but previously He strengthens the hard-pressed Israelites (Mic. 4. 13; Zech. 9. 13-15; 10. 5-7; 12. 2-6; 14. 14). That there may have been a precursive fulfilment in the Maccabean victories can neither be affirmed nor denied from Scripture.

young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the LORD; for I am rich; and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

The cause of the wrath, the rejection of Messiah.

7 And I will feed the flock of slaughter, even you, O "poor of the flock. And I took unto me ¹two ²staves; ²the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 And I took my staff, *even* Beauty, and cut it asunder, that I

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a *Remnant.*
vs. 7, 11;
Mal. 3. 16-18.
(Isa. 1. 9;
Rom. 11. 5.)

b *Parables*
(O.T.)
vs. 7-14.
(Jud. 9. 7-15.)

c Mt. 26. 15;
27. 9, 10.

d *Christ (First Advent).*
vs. 11-13;
Zech. 13. 7;
(Gen. 3. 15;
Acts 1. 9.)

e *Ezk. 34. 2-4.*

f *Or, hidden.*

g Jer. 23. 1;
Ezk. 34. 2;
John 10. 12,
13.

might break my covenant which I had made with all the people.

11 And it was broken in that day; and so the "poor of the flock that waited upon me knew that it was the word of the LORD.

12 And I said unto them, If ye think good, give me my price; and if not, forbear. "So they weighed for my price thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the "thirty pieces of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

The Beast and his judgment.

15 "And the LORD said unto me, "Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 "Woe to the idol shepherd that leaveth the flock! the sword *shall* be upon his arm, and upon his right

¹ The scene belongs to the first advent. Beauty and Bands—literally "graciousness and union"; the first signifying God's attitude toward His people Israel, in sending His Son (Mt. 21. 37); the second, His purpose to reunite Judah and Ephraim (Ezk. 37. 15-22). Christ, at His first advent, came with grace (John 1. 17) to offer union (Mt. 4. 17), and was sold for thirty pieces of silver (Zech. 11. 12, 13). "Beauty" (i.e. *graciousness*) was "cut in sunder" (vs. 10, 11), signifying that Judah was abandoned to the destruction foretold in verses 1-6, and fulfilled A.D. 70. After the betrayal of the Lord for thirty pieces of silver (vs. 12, 13) "Bands" (i.e. *union*) was broken (v. 14), signifying the abandonment, for the *time*, of the purpose to reunite Judah and Israel. The order of Zech. 11. is, (1) the wrath against the land (vs. 1-6), fulfilled in the destruction of Jerusalem after the rejection of Christ (Lk. 19. 41-44); (2) the cause of that wrath in the sale and rejection of Christ (vs. 7-14); (3) the rise of the "idol shepherd," the Beast (Dan. 7. 8; Rev. 19. 20), and his destruction (vs. 15-17).

² The O.T. Parables: Summary. A parable is a similitude used to teach or enforce a truth. The O.T. parables fall into three classes: (1) The story-parable, of which Jud. 9. 7-15 is an instance; (2) parabolic discourses; e.g. Isa. 5. 1-7; (3) parabolic actions; e.g. Ezk. 37. 16-22.

³ The "poor of the flock": i.e. the "remnant according to the election of grace" (Rom. 11. 5); those Jews who did not wait for the manifestation of Christ in glory, but believed on Him at His first coming, and since. Of them it is said that they "waited upon Me," and "knew." Neither the Gentiles nor the Gentile church, corporately, are in view: only the believers out of *Israel* during this age. The church, corporately, is not in O.T. prophecy (Eph. 3. 8-10).

⁴ The reference to the Beast is obvious; no other personage of prophecy in any sense meets the description. He who came in His Father's name was rejected: the alternative is one who comes in his own name (John 5. 43; Rev. 13. 4-8).

eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAPTER 12.

The siege of Jerusalem by the Beast and his armies. (Cf. Rev. 19. 19-21.)

THE ¹burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 ^aBehold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the ^bsiege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

The siege: Judah strengthened; the Lord's deliverance.

4 In that day, saith the LORD, I will smite every horse with aston-

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^a Day (of Jehovah). vs.1-14; Zech.13.1-6; (Isa.2.10-22; Rev.19.11-21.)

^b Armageddon (battle of). vs.1-9; Zech.14.1-5. (Rev.16.14; 19.11-21.)

^c Cf. Zech.9. 13-15; 10.5-7; 12.2-6; 14.14.

^d Kingdom (O.T.). vs. 6-8; Gen.1. 26; see note.

^e Heb.1.4, note.

ishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 ^cIn that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited ^dagain in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of ²David shall be as God, as the ^eangel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy

¹ Zech. 12.-14. form one prophecy the general theme of which is the return of the Lord and the establishment of the kingdom. The *order* is: (1) The siege of Jerusalem preceding the battle of Armageddon (vs. 1-3); (2) the battle itself (vs. 4-9); (3) the "latter rain" in the pouring out of the Spirit and the personal revelation of Christ to the family of David and the remnant in Jerusalem, not merely as the glorious Deliverer, but as the One whom Israel pierced and has long rejected (v. 10); (4) the godly sorrow which follows that revelation (vs. 11-14); (5) the cleansing fountain (Zech. 13. 1) then to be *effectually* "opened" to Israel.

² Kingdom in O.T., Summary:

I. Dominion over the earth before the call of Abraham.

(1) Dominion over creation was given to the first man and woman (Gen. 1, 26, 28). Through the fall this dominion was lost, Satan becoming "prince of this world" (Mt. 4. 8-10; John 14. 30).

(2) After the flood, the principle of human government was established under the covenant with Noah (Gen. 9. 1, note). Biblically this is still the charter of all Gentile government.

II. The Theocracy in Israel. The call of Abraham involved, with much else, the creation of a distinctive people through whom great purposes of God toward the race might be worked out (see "Israel" Gen. 12. 1-3; Rom. 11. 26, *summary*). Among these purposes is the establishment of a universal kingdom. The order of the development of the Divine rule in Israel is:

(1) The mediatorship of Moses (Ex. 3. 1-10; 19. 9; 24. 12).

(2) The leadership of Joshua (Josh. 1. 1-5).

(3) The institution of Judges (Jud. 2. 16-18).

(4) The popular rejection of the Theocracy, and choice of a king—Saul (1 Sam.

8. 1-7; 9. 12-17).

III. The Davidic kingdom.

(1) The divine choice of David (1 Sam. 16. 1-13).

(2) The giving of the Davidic Covenant (2 Sam. 7. 8-16; Psa. 89. 3, 4, 20, 21, 28-37).

all the nations that come against Jerusalem.

The Spirit poured out: the pierced One revealed to the delivered remnant.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the "spirit of grace and of supplications: and they shall look upon me ^bwhom they have "pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

The repentance of the remnant.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi

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a Holy Spirit.
Mal. 2.15.
(Gen. 1.2;
Mal. 2.15.)

b John 19.37.

c Christ (Second Advent).
Zech. 13.6.
(Deut. 30.3;
Acts 1.9-11.)

d Day (of Jehovah).
vs. 1-6;
Zech. 14.1-21.
(Isa. 2.10-22;
Rev. 19.11-21.)

apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAPTER 13.

The repentant remnant pointed to the cross.

IN that ^dday there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Idols and false prophets cease
(Isa. 2. 18; 10. 11).

2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then

(3) The exposition of the Davidic Covenant by the prophets (Isa. 1. 25, 26 to Zech. 12. 6-8. See marg. Isa. 1. 26, "Kingdom" and *refs.*). The kingdom as described by the prophets is:

(a) Davidic, to be established under an heir of David, who is to be born of a virgin, therefore truly man, but also "Immanuel," "the mighty God, the everlasting Father, the Prince of Peace" (Isa. 7. 13, 14; 9. 6, 7; 11. 1; Jer. 23. 5; Ezk. 34. 23; 37. 24; Hos. 3. 4, 5).

(b) A kingdom heavenly in origin, principle, and authority (Dan. 2. 34, 35, 44, 45), but set up on the earth, with Jerusalem as the capital (Isa. 2. 2-4; 4. 3, 5; 24. 23; 33. 20; 62. 1-7; Jer. 23. 5; 31. 38-40; Joel 3. 1, 16, 17).

(c) The kingdom is to be established first over regathered, restored, and converted Israel, and is then to become universal (Psa. 2. 6-8; 24.; 22.; Isa. 1. 2, 3; 11. 1, 10-13; 60. 12; Jer. 23. 5-8; 30. 7-11; Ezk. 20. 33-40; 37. 21-25; Zech. 9. 10; 14. 16-19).

(d) The *moral* characteristics of the kingdom are to be righteousness and peace. The meek, not the proud, will inherit the earth; longevity will be greatly increased; the knowledge of the LORD will be universal; beast ferocity will be removed; absolute equity will be enforced; and outbreking sin visited with instant judgment; while the enormous majority of earth's inhabitants will be saved (Isa. 11. 4, 6-9; 65. 20; Psa. 2. 9; Isa. 26. 9; Zech. 14. 16-21). The N.T. (Rev. 20. 1-5) adds a detail of immense significance—the removal of Satan from the scene. It is impossible to conceive to what heights of spiritual, intellectual, and physical perfection humanity will attain in this, its coming age of righteousness and peace (Isa. 11. 4-9; Psa. 72. 1-10).

(e) The kingdom is to be established by power, not persuasion, and is to follow divine judgment upon the Gentile world-powers (Psa. 2. 4-9; Isa. 9. 7; Dan. 2. 35, 44, 45; 7. 26, 27; Zech. 14. 1-19). See Zech. 6. 11, *note*.

(f) The restoration of Israel and the establishment of the kingdom are connected with an advent of the Lord, yet future (Deut. 30. 3-5; Psa. 2. 1-9; Zech. 14. 4).

(g) The chastisement reserved for disobedience in the house of David (2 Sam. 7. 14; Psa. 89. 30-33) fell in the captivities and world-wide dispersion, since which time, though a remnant returned under prince Zerubbabel, Jerusalem has been under the overlordship of Gentiles. But the Davidic Covenant has not been abrogated (Psa. 89. 33-37), but is yet to be fulfilled (Acts 15. 14-17).

his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

The preaching to Israel after the return of the LORD.

6 And one shall say unto ^ahim, What *are* these ^bwounds in thine hands? Then he shall answer, *Those* with which I was wounded in the house of my friends.

7 Awake, O sword, against my shepherd, and against the man *that* is my fellow, saith the LORD of hosts: ^dsmite the ^eshepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Résumé: Result of the Gentile invasion under the Beast.

8 ¹And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

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CHAPTER 14.

Summary of events at the return of the LORD in glory: (1) Armageddon.

BEHOOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

(2) *The visible return in glory: physical changes in Palestine (vs. 4, 10).*

4 And his ^hfeet ⁱshall stand in that day upon the mount of Olives, which is before Jerusalem on the east, ²and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the ³earthquake in the days of Uzziah king of Judah; and the LORD my God shall come, and all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be clear, nor dark:

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come

^a Christ (Second Advent). Zech. 14.4. (Deut. 30.3; Acts 1.9-11.)

^b Psa. 22.16.

^c Sacrifice (prophetic). Mt. 26.28. (Gen. 4.4; Heb. 10.18.)

^d Christ (First Advent). Mal. 3.1.2. (Gen. 3.15; Acts 1.9.)

^e Mt. 26.31, 67; Mk. 14. 27, 65; 15.19.

^f Day (of Jehovah). vs. 1-21; Mal. 4. 1-6. (Isa. 2. 10-22; Rev. 19.11-21.)

^g Armageddon (battle of). vs. 1-5; Mt. 24.27, 28. (Rev. 16.14; 19.11-21.)

^h Isa. 52.7.

ⁱ Christ (Second Advent). Mt. 19.28. (Deut. 30.3; Acts 1.9-11.)

^j Amos 1.1.

¹ Zech. 13. now returns to the subject of Zech. 12. 10. Verses 8, 9 refer to the sufferings of the remnant (Isa. 1. 9; Rom. 11. 5) preceding the great battle. Zech. 14. is a recapitulation of the whole matter. The order is: (1) The gathering of the nations, v. 2 (see "Armageddon," Rev. 16. 14; 19. 11, note); (2) the deliverance, v. 3; (3) the return of Christ to the Mount of Olives, and the physical change of the scene, vs. 4-8; (4) the setting up of the kingdom, and full earthly blessing, vs. 9-21.

² Verse 5 implies that the cleavage of the Mount of Olives is due to an earthquake, and this is confirmed by Isa. 29. 6; Rev. 16. 19. In both passages the context, as in Zech. 14. (see vs. 1-3) associates the earthquake with the Gentile invasion under the Beast (Dan. 7. 8; Rev. 19. 20). Surely, in a land seamed by seismic disturbances it should not be difficult to believe that another earthquake might cleave the little hill called the Mount of Olives. Not one of the associated events of Zech. 14. occurred at the first coming of Christ, closely associated though He then was with the Mount of Olives.

to pass, *that* at evening time it shall be light.

(3) *The river of the sanctuary.* (Cf. Ezk. 47. 1-12; Rev. 22. 1, 2.)

8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

(4) *The kingdom set up on the earth.*

9 And the LORD shall be king over all the ¹earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at

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a i.e. nations.

b *Kingdom* (O.T.).vs.16-21; Zech.12. 6-8. (Gen.1. 26; Zech.12. 8.)

c Or, *bridles.*

d Isa.23.18.

e Isa.35.8; Joel 3.17; Rev.21.27; 22.15.

f Eph.2.19-22.

Jerusalem; and the wealth of all the ^aheathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

(5) *The worship and spirituality of the kingdom.*

16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the ^bKing, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the ^cbells of the horses, ^dHOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the ^eCanaanite in ^fthe house of the LORD of hosts.

¹ The final answer to the prayer of Mt. 6. 10. Cf. Dan. 2. 44, 45, 7. 24-27. See "Kingdom (N.T.)" (Lk. 1. 31-33; 1 Cor. 15. 28).

MALACHI, "my messenger," the last of the prophets to the restored remnant after the 70 years' captivity, probably prophesied in the time of confusion during Nehemiah's absence (Neh. 13. 6). The burden of his message is, the love of Jehovah, the sins of the priests and of the people, and the day of the LORD. Malachi, like Zechariah, sees both advents, and predicts two forerunners (Mal. 3. 1 and 4. 5, 6). As a whole, Malachi gives the moral judgment of God on the remnant restored by His grace under Ezra and Nehemiah. He had established His house among them, but their worship was formal and insincere.

The book is in four natural divisions: I. The love of God for Israel, 1. 1-5. II. The sins of the priests rebuked, 1. 6-2. 9. III. The sins of the people rebuked, 2. 10-3. 18. IV. The day of the LORD, 4. 1-6.

CHAPTER 1.

Part I. The love of God for Israel (vs. 1-5).

THE burden of the word of the LORD to Israel by Malachi.

2 I have ^aloved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved ^bJacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas ^cEdom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, ^dThe LORD will be magnified from the border of Israel.

Part II. The sins of the restoration priests (Mal. 1. 6-2. 9).

6 A son ^ehonoureth his father, and a servant his master: ^fif then I be a ^gfather, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye

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a Deut.4.37; 7.7.8.*b* Rom.9.13.*c* i.e. Esau's descendants. See Gen.25. 30.*d* Mic.5.4*e* Ex.20.12; Mt.15.4-8; Eph.6.2.*f* Isa.63.16; 64.8; Jer. 31.9.*g* Or, I would that one among you would shut the doors [of the temple] that no more vain fire should kindle on mine altar. Cf. Isa.1.11-15.*h* i.e. So it would have been had Israel been true. Isa.45. 5,6. So it shall be despite Israel's failure.*i* i.e. nations.

say, The table of the LORD is contemptible.

8 And if ye offer the blind for sacrifice, *is it not evil?* and if ye offer the lame and sick, *is it not evil?* offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 *Who is there even among you that would shut the doors for nought?* neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 ^hFor from the rising of the sun even unto the going down of the same my name *shall be great* among the Gentiles; and in every place incense *shall be offered* unto my name, and a pure offering; for my name *shall be great* among the ⁱheathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was torn*, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the LORD.

¹ Cf. Isa. 63. 16, note. The relationship here is national, not personal (Jer. 3. 18, 19); here, apparently, the Jews were calling Jehovah "Father," but yielding Him no filial obedience. See John 8. 37-39; Rom. 9. 1-8.

14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a ^ccorrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

CHAPTER 2.

(The message to the priests, continued.)

AND now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will ^ccurse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My ^ccovenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

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9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

Part III. (Mal. 2. 10-3. 18.) *The sins of the people: (1) sins against brotherhood.*

10 ^dHave we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

(2) *Sins against God in the family.*

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the ¹/₃ spirit. And where one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Is-

a Lev.22.18-20.

b Cf.Deut.28. 3-14 with vs. 15-35. Israel's distinctive blessings should turn to curses.

c Num.25. 10-13.

d Cf.Acts 17. 24-29. In both instances the reference is to creation, not the new birth.

e Deity (names of). Mal.3.18. (Gen.1.1; Mal.3.18.)

f Holy Spirit. (Gen.1.2.)

¹ Summary of the O.T. doctrine of the Holy Spirit: (1) The personality and Deity of the Holy Spirit appear from the *attributes* ascribed to Him, and from His *works*. (2) He is revealed as sharing the work of creation and therefore *omnipotent* (Gen. 1. 2; Job 26. 13; 33. 4; Psa. 104. 30); as *omnipresent* (Psa. 139. 7); as *striving with men* (Gen. 6. 3); as *enlightening* (Job 32. 8); enduing with *constructive skill* (Ex. 28. 3; 31. 3); giving *physical strength* (Jud. 14. 6, 19); *executive ability and wisdom* (Jud. 3. 10; 6. 34; 11. 29; 13. 25); enabling men to receive and utter *divine revelations* (Num. 11. 25; 2 Sam. 23. 2); and, generally, as *empowering* the servants of God (Psa. 51. 12; Joel 2. 28; Mic. 3. 8; Zech. 4. 6). (3) He is called *holy* (Psa. 51. 11); *good* (Psa. 143. 10); the Spirit of *judgment and burning* (Isa. 4. 4); of *Jehovah, of wisdom, understanding, counsel, might, good, knowledge, the fear of the LORD* (Isa. 11. 2), and of *grace and supplications* (Zech. 12. 10). (4) In the O.T. the Spirit acts in free sovereignty, coming upon men and even upon a dumb beast as He will, nor are conditions set forth (as in the

rael, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

(3) *The sin of insincere religious profession.*

17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?

CHAPTER 3.

Parenthesis: The mission of John the Baptist and coming of the Lord foretold (vs. 1-6).

BEHOOLD, I will send ^amy messenger, and ^bhe shall prepare the way before me: and the ¹Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide ^cthe day of his coming? and ^dwho shall stand when he appeareth? for ^ehe is like a refiner's fire, and like fullers' soap:

3 And ^fhe shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may ^goffer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and

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against the adulterers, ^hand against false swearers, and against those that oppress the hireling in ⁱhis wages, the widow, and the fatherless, and that turn aside the stranger ^jfrom his right, and fear not me, saith the LORD of hosts.

6 For I ^kam the LORD, ^lI change not; therefore ye sons of Jacob are not consumed.

^a Mt. 11.10;
Mk. 1.2;
Lk. 7.27.

^b Christ (First Advent).
Mt. 1.1, 23.
(Gen. 3.15;
Acts 1.9.)

^c Mal. 4.1.

^d Rev. 6.17.

^e Isa. 4.4; Mt. 3.10-12.

^f Isa. 1.25;
Zech. 13.9.

^g 1 Pet. 2.5.

^h Zech. 5.4;
Jas. 5.4, 12.

ⁱ Num. 23.19;
Rom. 11.29;
Jas. 1.17.

^j Zech. 1.3.

^k Neh. 13.10,
12.

^l Prov. 3.9, 10;
1 Chr. 26.20;
2 Chr. 31.11;
Neh. 10.38;
13.12.

Part III. resumed: *The people have robbed God.*

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept ^mthem. ⁿReturn unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? ^oIn tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, ^peven this whole nation.

10 ^qBring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that ^rthere shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful-ome land, saith the LORD of hosts.

13 Your words have been stout against me, saith the LORD. Yet

N.T.) by complying with which any one may receive the Spirit. The indwelling of every believer by the abiding Spirit is a N.T. blessing consequent upon the death and resurrection of Christ (John 7. 39; 16. 7; Acts 2. 33; Gal. 3. 1-6). (5) The O.T. contains predictions of a future pouring out of the Spirit upon Israel (Ezk. 37. 14; 39. 29), and upon "all flesh" (Joel 2. 28, 29). The expectation of Israel, therefore, was twofold—of the coming of Messiah-Immanuel, and of such an effusion of the Spirit as the prophets described. See Mt. 1. 18, refs.

¹The f.c. of verse 1 is quoted of John the Baptist (Mt. 11. 10; Mk. 1. 2; Lk. 7. 27), but the second clause, "the Lord whom ye seek," etc., is *nowhere quoted* in the N.T. The reason is obvious: in everything save the fact of Christ's first advent, the latter clause awaits fulfilment (Hab. 2. 20). Verses 2-5 speak of judgment, not of grace. Malachi, in common with other O.T. prophets, saw both advents of Messiah blended in one horizon, but did not see the separating interval described in Mt. 13. consequent upon the rejection of the King (Mt. 13. 16, 17). Still less was the Church-age in his vision (Eph. 3. 3-6; Col. 1. 25-27). "My messenger" (v. 1) is John the Baptist; the "messenger of the covenant" is Christ in both of His advents, but with especial reference to the events which are to follow His return.

ye say, What have we spoken so much against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

The faithful remnant.

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will

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a *Temptation.*

Mt.4.1,3,7.
(Gen.3.1;
Jas.1.2.)

b *Remnant.*

vs.16-18.
Rom.9.25-29.
(Isa.1.9;
Rom.11.5.)

c *Psa.19.9,*

note.

d *Righteous-*

ness. Lk.1.6.
(Gen.6.9;
Lk.2.25.)

e *Deity*

(*names of*).
(Gen.1.1.)

f *Day of Jeho-*

vah. vs.1-6;
Mt.24.29-31.
(Isa.2.10-22;
Rev.19.11-21.)

g *See Gen.1.*

16, *note.*

spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth the LORD and him that serveth him not.

CHAPTER 4.

Part IV. The day of the LORD.

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

The second coming of Christ.

2 But unto you that fear my name shall the Sun of righteous-

¹ Summary of the O.T. revelation of Deity: God is revealed in the O.T. (1) through His names, as follows:

CLASS.	ENGLISH FORM.	HEBREW EQUIVALENT.
Primary	{ God LORD Lord	El, Elah, or Elohim (Gen. 1. 1, <i>note</i>) Jehovah (Gen. 2. 4, <i>note</i>) Adon or Adonai (Gen. 15. 2, <i>note</i>)
Compound (with El = God)	{ Almighty God Most High, or } most high God } everlasting God	El Shaddai (Gen. 17. 1, <i>note</i>) El Elyon (Gen. 14. 18, <i>note</i>) El Olam (Gen. 21. 33, <i>note</i>)
Compound (with Jehovah = LORD)	{ LORD God LORD GOD LORD of hosts	Jehovah Elohim (Gen. 2. 4, <i>note</i>) Adonai Jehovah (Gen. 15. 2, <i>note</i>) Jehovah Sabaoth (1 Sam. 1. 3, <i>note</i>)

The Trinity is suggested by the three times repeated groups of threes. This is not an arbitrary arrangement, but inheres in the O.T. itself.

This revelation of God by His names is invariably made in connection with some particular need of His people, and there can be no need of man to which these names do not answer as showing that man's true resource is in God. Even human failure and sin but evoke new and fuller revelations of the divine fulness.

(2) The O.T. Scriptures reveal the existence of a Supreme Being, the Creator of the universe and of man, the Source of all life and of all intelligence, who is to be worshipped and served by men and angels. This Supreme Being is One, but, in some sense not fully revealed in the O.T., is a unity in plurality. This is shown by the plural name, *Elohim*, by the use of the plural pronoun in the interrelation of Deity as evidenced in Gen. 1. 26; 3. 22; Psa. 110. 1; and Isa. 6. 8. That this plurality is really a Trinity is intimated in the three primary names of Deity, and in the threefold ascription of the Seraphim in Isa. 6. 3. That the interrelation of Deity is that of Father and Son is directly asserted in Psa. 2. 7 (with Heb. 1. 5); and the Spirit is distinctly recognized in His personality, and to Him are ascribed all the divine attributes (e.g. Gen. 1. 2; Num. 11. 25; 24. 2; Jud. 3. 10; 6. 34; 11. 29; 13. 25; 14. 6, 19; 15. 14; 2 Sam. 23. 2; Job 26. 13; 33. 4; Psa. 106. 33; 139. 7; Isa. 40. 7; 59. 19; 63. 10. See Mal. 2. 15, *note*). (3) The future incarnation is intimated in the theophanies, or appearances of God in human form (e.g. Gen. 18. 1, 13, 17-22; 32. 24-30), and distinctly predicted in the promises connected with redemption (e.g. Gen. 3. 15) and with the Davidic Covenant (e.g. Isa. 7. 13, 14; 9. 6, 7; Jer. 23. 5, 6).

ness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

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a Lk.1.17.

Elijah to come again before the day of the LORD. (Cf. Rev. 11. 3-6.)

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The revelation of Deity in the N.T. so illuminates that of the O.T. that the latter is seen to be, from Genesis to Malachi, the foreshadowing of the coming incarnation of God in Jesus the Christ. In promise, covenant, type, and prophecy, the O.T. points forward to Him. (4) The revelation of God to man is one of authority and of redemption. He requires righteousness from man, but saves the unrighteous through sacrifice; and in His redemptive dealings with man all the divine persons and attributes are brought into manifestation. The O.T. reveals the justice of God equally with His mercy, but never in opposition to His mercy. The flood, e.g., was an unspeakable mercy to unborn generations. From Genesis to Malachi He is revealed as the seeking God who has no pleasure in the death of the wicked, and who heaps up before the sinner every possible motive to persuade to faith and obedience. (5) In the experience of the O.T. men of faith their God inspires reverence but never slavish fear; and they exhaust the resources of language to express their love and adoration in view of His loving-kindness and tender mercy. This adoring love of His saints is the triumphant answer to those who pretend to find the O.T. revelation of God cruel and repellent. It is in harmony, not contrast, with the N.T. revelation of God in Christ. (6) Those passages which attribute to God bodily parts and human emotions (e.g. Ex. 33. 11, 20; Deut. 29. 20; 2 Chr. 16. 9; Gen. 6. 6, 7; Jer. 15. 6) are metaphorical and mean that in the infinite being of God exists that which answers to these things—eyes, a hand, feet, etc.; and the jealousy and anger attributed to Him are the emotions of perfect Love in view of the havoc of sin. (7) In the O.T. revelation there is a true sense in which, wholly apart from sin or infirmity, God is like His creature man (Gen. 1. 27), and the supreme and perfect revelation of God, toward which the O.T. points, is a revelation in and through a perfect Man.

FROM MALACHI TO MATTHEW.

THE close of the Old Testament canon left Israel in two great divisions. The mass of the nation were dispersed throughout the Persian Empire, more as colonists than captives. A remnant, chiefly of the tribe of Judah, with Zerubbabel, a prince of the Davidic family, and the survivors of the priests and Levites, had returned to the land under the permissive decrees of Cyrus and his successors (Dan. 5. 31, *note*; 9. 25, *note*), and had established again the temple worship. Upon this remnant the interest of the student of Scripture centres; and this interest concerns both their political and religious history.

I. Politically, the fortunes of the Palestinian Jews followed, with one exception—the Maccabean revolt—the history of the Gentile world-empires foretold by Daniel (Dan. 2., 7.).

(1) The Persian rule continued about one hundred years after the close of the O.T. canon, and seems to have been mild and tolerant, allowing to the high priest, along with his religious functions, a measure of civil power, but under the overlordship of the governors of Syria. The sources of the history of the Jewish remnant during the Persian period were purely legendary when Josephus wrote. During this period the rival worship of Samaria (John 4. 19, 20) was established.

Palestine suffered much from the constant wars between Persia and Egypt, lying as it did “between the anvil and the hammer.”

(2) In 333 B.C. Syria fell under the power of the third of the world-empires, the Græco-Macedonian of Alexander. That conqueror, as Josephus relates, was induced to treat the Jews with much favour; but, upon the breaking up of his empire, Judæa again fell between the hammer and the anvil of Syria and Egypt, falling first under the power of Syria, but later under Egypt as ruled by the Ptolemaic kings. During this period (B.C. 320–198) great numbers of Jews were established in Egypt, and the Septuagint translation of the O.T. was made (B.C. 285).

(3) In B.C. 198 Judæa was conquered by Antiochus the Great, and annexed to Syria. At this time the division of the land into the five provinces familiar to readers of the Gospels, Galilee, Samaria, Judæa (often collectively called *Judæa*), Trachonitis and Peræa, was made. The Jews at first were permitted to live under their own laws under the high priest and a council. About B.C. 180 the land became the dowry of Cleopatra, a Syrian princess married to Ptolemy Philometor, king of Egypt, but on the death of Cleopatra was reclaimed by Antiochus Epiphanes (the “little horn” of Dan. 8. 9, *note*), after a bloody battle. In 170 B.C., Antiochus, after repeated interferences with the temple and priesthood, plundered Jerusalem, profaned the temple, and enslaved great numbers of the inhabitants. December 25, B.C. 168, Antiochus offered a sow upon the great altar, and erected an altar to Jupiter. This is the “desolation” of Dan. 8. 13, type of the final “abomination of desolation” of Mt. 24. 15. The temple worship was forbidden, and the people compelled to eat swine’s flesh.

(4) The excesses of Antiochus provoked the revolt of the Maccabees, one of the most heroic pages of history. Mattathias, the first of the Maccabees, a priest of great sanctity and energy of character, began the revolt. He did little more than to gather a band of godly and determined Jews pledged to free the nation and restore the ancient worship, and was succeeded by his son Judas, known in history as Maccabæus, from the Hebrew word for hammer. He was assisted by four brothers of whom Simon is best known.

In B.C. 165 Judas regained possession of Jerusalem, purified and rededicated the temple, an event celebrated in the Jewish Feast of the Dedication. The struggle with Antiochus and his successor continued. Judas was slain in battle, his brother Jonathan succeeding. In him the civil and priestly authority were united (B.C. 143). Under Jonathan, his brother Simon, and his nephew John Hyrcanus, the Hasmonean line of priest-rulers was established, under sufferance of other powers. They possessed none of the Maccabean virtues.

(5) A civil war followed, which was terminated by the Roman conquest of Judæa and Jerusalem by Pompey (B.C. 63), who left Hyrcanus, the last of the Hasmoneans, a nominal sovereignty, Antipater, an Idumean, wielding the actual power. B.C. 47 Antipater was made procurator of Judæa by Julius Cæsar, and appointed his son,

Herod, governor of Galilee. After the murder of Cæsar disorder ensued in Judæa, and Herod fled to Rome. There he was appointed (B.C. 40) king of the Jews, and returning, he conciliated the people by his marriage (B.C. 38) with Mariamne, the beautiful grand-daughter of Hyrcanus, and appointed her brother, the Maccabean Aristobulus III., high priest. Herod was king when Jesus Christ was born.

II. The religious history of the Jews during the long period from Malachi (B.C. 397) to Christ followed, as to outer ceremonial, the high-priestly office, and the temple worship, the course of the troublous political history, and is of scant interest.

Of greater moment are the efforts and means by which the real faith of Israel was kept alive and nurtured.

(1) The tendency to idolatry seems to have been destroyed by the Jews' experience and observation of it during the captivity. Deprived of temple and priest, and of the possibility of continuing a ceremonial worship, the Jewish people were thrown back upon that which was fundamental in their faith, the revelation of God as One, the Creator, to be conceived of as having made man in His own image, and therefore as having such analogies to the nature and life of man as to be comprehensible by man, while remaining the Eternal Spirit, God. This conception of God, enforced by the mighty ministries of the pre-exilic and exilic prophets, finally prevailed over all idolatrous conceptions, and this ministry was continued amongst the returned remnant by Haggai, Zechariah, and Malachi. The high ethics of the older prophets, their stern rebuke of mere formalism, and their glowing prophecies of the ultimate restoration of Israel in national and religious supremacy under Messiah, were all repeated by the three prophets of the restoration.

The problem was to keep alive this exalted ideal in the midst of outward persecutions and sordid and disgraceful divisions within.

(2) The organic means to this end was the synagogue, an institution which formed no part of the biblical order of the national life. Its origin is obscure. Probably, during the captivity, the Jews, deprived of the temple and its rites, met on the Sabbath day for prayer. This would give opportunity for the reading of the Scriptures. Such meetings would require some order of procedure, and some authority for the restraint of disorder. The synagogue doubtless grew out of the necessities of the situation in which the Jews were placed, but it served the purpose of maintaining familiarity with the inspired writings, and upon these the spiritual life of the true Israel (see Rom. 9. 6, *note*) was nourished.

(3) But during this period, also, was created that mass of tradition, comment and interpretation, known as Mishna, Gemara (forming the Talmud), Halachoth, Midrashim and Kabbala, so superposed upon the Law that obedience was transferred from the Law itself to the traditional interpretation.

(4) During this period also rose the two great sects known to the Gospel narratives as Pharisees and Sadducees. (See Mt. 3. 7, *notes* 2, 3.) The Herodians were a party rather than a sect.

Amongst such a people, governed, under the suzerainty of Rome, by an Idumean usurper, rent by bitter and unspiritual religious controversies, and maintaining an elaborate religious ritual, appeared Jesus, the Son and Christ of God.

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TO WHICH ARE ADDED

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AND A NEW SYSTEM OF PARAGRAPHS

EDITED BY

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NEW AND IMPROVED EDITION

NEW YORK

OXFORD UNIVERSITY PRESS

AMERICAN BRANCH

HUMPHREY MILFORD

LONDON, TORONTO, MELBOURNE, AND BOMBAY

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THE FOUR GOSPELS.

THE four Gospels record the eternal being, human ancestry, birth, death, resurrection, and ascension of Jesus the Christ, Son of God, and Son of Man. They record also a selection from the incidents of His life, and from His words and works. Taken together, they set forth, not a biography but a Personality.

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records (John 21. 25) a connected story of His life. For some adequate reason—perhaps lest we should be too much occupied with “Christ after the flesh”—it did not please God to cause to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke’s Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ—they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for Himself.

This is the essential respect in which these narratives differ from mere biography or portraiture. “The words that I speak unto you, they are spirit, and they are life.” The student in whom dwells an ungrieved Spirit finds here the living Christ.

The distinctive part which each Evangelist bears in this presentation of the living Christ is briefly noted in separate Introductions, but it may be profitable to add certain general suggestions.

I. The Old Testament is a divinely provided Introduction to the New; and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of the Christ, His person, work, and kingdom, will find them open books.

For the Gospels are woven of Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the thoughtful reader back to the Old; and the risen Christ sent His disciples to the ancient oracles for an explanation of His sufferings and glory (Lk. 24. 27, 44, 45). One of His last ministries was the opening of their understandings to understand the Old Testament.

Therefore, in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion—a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church.

Do not, therefore, assume interpretations to be true because familiar. Do not assume that “the throne of David” (Lk. 1. 32) is synonymous with “My Father’s throne” (Rev. 3. 21), or that “the house of Jacob” (Lk. 1. 33) is the Church composed both of Jew and Gentile.

II. The mission of Jesus was, *primarily*, to the Jews (Mt. 10. 5, 6; 15. 23-25; John 1. 11). He was “made under the law” (Gal. 4. 4), and was “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15. 8), and to fulfil the law that grace might flow out.

Expect, therefore, a strong legal and Jewish colouring up to the cross (e.g. Mt. 5. 17-19; 6. 12; cf. Eph. 4. 32; Mt. 10. 5, 6; 15. 22-28; Mk. 1. 44; Mt. 23. 2, etc.). The Sermon on the Mount is law, not grace, for it demands as the condition of blessing (Mt. 5. 3-9) that perfect character which grace, through divine power, creates (Gal. 5. 22, 23).

III. The *doctrines* of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ-truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels.

IV. The Gospels do not unfold the doctrine of the Church. The word occurs in Matthew only. After His rejection as King and Saviour by the Jews, our Lord, announcing a mystery until that moment "hid in God" (Eph. 3. 3-10), said, "I will build my church" (Mt. 16. 16, 18). It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the day of Pentecost, by the baptism with the Spirit, made the first members of "the church which is his body" (1 Cor. 12. 12, 13; Eph. 1. 23).

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation; the Epistles a Church which is the body of Christ in glory, associated with Him in the heavenlies, co-heirs with Him of the Father, co-rulers with Him over the coming kingdom, and, as to the earth, pilgrims and strangers (1 Cor. 12. 12, 13; Eph. 1. 3-14, 20-23; 2. 4-6; 1 Pet. 2. 11).

V. The Gospels present Christ in His three offices of Prophet, Priest, and King.

As *Prophet* His ministry does not differ in kind from that of the Old Testament prophets. It is the dignity of His Person which makes Him the unique Prophet. Of old, God spoke through the prophets; now He speaks in the Son (Heb. 1. 1, 2). The old prophet was a voice from God; the Son is God Himself (Deut. 18. 18, 19).

The prophet in any dispensation is God's messenger to His people, first to establish truth, and, secondly, when they are in declension and apostasy to call them back to truth. His message, therefore, is, usually, one of rebuke and appeal. Only when these fall on deaf ears does he become a foreteller of things to come. In this, too, Christ is at one with the other prophets. His predictive ministry follows His rejection as King.

The sphere and character of Christ's *Kingly* office are defined in the Davidic Covenant (2 Sam. 7. 8-16, and *refs.*), as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet's vision. The Sermon on the Mount is an elaboration of the idea of "righteousness" as the predominant characteristic of the Messianic kingdom (Isa. 11. 2-5; Jer. 23. 5, 6; 33. 14-16). The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and the glory of Messiah (1 Pet. 1. 10, 11). The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled (Lk. 1. 30-33; Acts 2. 29-36; 15. 14-17); just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming (Acts 3. 25; Gal. 3. 6-14).

Christ is never called King of the Church. "The King" is indeed one of the divine titles, and the Church in her worship joins Israel in exalting "the king, eternal, immortal, invisible" (Psa. 10. 16; 1 Tim. 1. 17). But the Church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom (2 Tim. 2. 11, 12; Rev. 1. 6; 3. 21; 5. 10; Rom. 8. 15-18; 1 Cor. 6. 2, 3).

Christ's *Priestly* office is the complement of His prophetic office. The prophet is God's representative with the people; the priest is the people's representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor (Heb. 5. 1, 2; 8. 1-3). So Christ, on the cross, entered upon His high-priestly work, offering Himself without spot unto God (Heb. 9. 14), as now He compassionates His people in an ever-living intercession (Heb. 7. 25). Of that intercession John 17. is the pattern.

VI. Distinguish in the Gospels, *interpretation from moral application*. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom, is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God whatever their position dispensationally. It is always true that the "pure in heart" are happy because they "see God," and that "woe" is the portion of religious formalists whether under law or grace.

VII. Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

2. All the Evangelists record the ministry of John the Baptist.
3. All record the feeding of the five thousand.
4. All record Christ's offer of Himself as King, according to Micah.
5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.
6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of His passion, but a ministry keyed to a new note of universality, and of power.
7. All point forward to His second coming.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b Gospel.</i>	vs.
1.14,15;	Mk.
8.35.	(Gen.
12.1-3;	Rev.
14.6.)	

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE GOSPEL ACCORDING TO ST. MATTHEW.

1 1]

[1 12

WRITER. The writer of the first Gospel, as all agree, was Matthew, called also Levi, a Jew of Galilee who had taken service as a tax-gatherer under the Roman oppressor. He was, therefore, one of the hated and ill-reputed publicans.

The date of Matthew has been much discussed, but no convincing reason has been given for discrediting the traditional date of A.D. 37.

Theme. The scope and purpose of the book are indicated in the first verse. Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Mt. 1. 1). This connects Him at once with two of the most important of the Old Testament covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise (2 Sam. 7. 8-16; Gen. 15. 18).

Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the Son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type (Gen. 22. 1-18; Heb. 11. 17-19).

But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" (Jer. 23. 5; 33. 15). Matthew records His genealogy; His birth in Bethlehem the city of David, according to Micah (5. 2); the ministry of His forerunner according to Malachi (3. 1); the ministry of the King Himself; His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (Mt. 26.-28.) does Matthew turn to the earlier covenant, and record the sacrificial death of the Son of Abraham.

This determines the purpose and structure of Matthew. It is peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

Matthew falls into three principal divisions:

I. The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1. 1-25. 46. The subdivisions of this part are: (1) The official genealogy and birth of the King, 1. 1-25; (2) the infancy and obscurity of the King, 2. 1-23; (3) the kingdom "at hand," 3. 1-12. 50 (the order of events of this subdivision is indicated in the text); (4) the mysteries of the kingdom, 13. 1-52; (5) the ministry of the rejected King, 13. 53-23. 39; (6) the promise of the King to return in power and glory, 24. 1-25. 46.

II. The sacrifice and resurrection of Jesus Christ, the Son of Abraham, 26. 1-28. 8.

III. The risen Lord in ministry to His own, 28. 9-20.

The events recorded in Matthew cover a period of 38 years (Ussher).

CHAPTER 1.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat ^aJudas and his brethren;

3 And Judas begat ^bPhares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat ^cBooz of Rahab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon

^a Judah, Gen. 29.35.

^b Pharez, Gen. 38.27.

^c Boaz, 1 Chr. 2.11.

^d Uriah, 2 Sam. 11.3.

^e Rehoboam, 1 Ki. 11.43.

^f Abijah, 2 Chr. 11.20.

^g Jehoshaphat, 1 Chr. 3.10.

^h Uzziah, 2 Ki. 15.13. Called also Azariah, 2 Chr. 22.6.

ⁱ Ahaz, 2 Ki. 15.38.

^j Josiah, 1 Ki. 13.2.

of her *that had been the wife of* ^aUrias;

7 And Solomon begat ^eRoboam; and Roboam begat ^fAbia; and Abia begat Asa;

8 And Asa begat ^gJosaphat; and Josaphat begat Joram; and Joram begat ^hOzias;

9 And Ozias begat Joatham; and Joatham begat ⁱAchaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat ^jJosias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to

Babylon, Jechonias begat Salathiel; and Salathiel begat ^aZorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of ¹Mary, ²of whom was born Jesus, who is called ³Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Conception and birth of Jesus (Lk. 1. 26-35; 2. 1-7; John 1. 1, 2, 14).

18 ^bNow the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the ^cHoly Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

^a *Zerubbabel*, 1 Chr. 3.19.

^b *Christ* (*First Advent*). Mt. 2.1-6; (Gen. 3.15; Acts 1.9.)

^c *Holy Spirit* (N.T.), vs. 18-20; Mt. 3.11-16. (Mt. 1. 18; Acts 2.4.)

^d *Gr. an angel.*

^e Rom. 1.16, note.

^f Rom. 3.23, note.

^g Isa. 7.14. Lit. by the Lord through the prophet.

^h Lit. the virgin.

ⁱ Heb. 1.4, note.

^j The Gr. form of the Heb. *Jehoshua*, meaning Saviour.

^k Lk. 2.4-7.

20 But while he thought on these things, behold, ^dthe angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall ^esave his people from their ^sins.

22 Now all this was done, that it might be fulfilled which was spoken ²of the Lord by the prophet, saying,

23 Behold, ^ha virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the ^aangel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name ^jJESUS.

CHAPTER 2.

Visit of the Magi.

NOW when Jesus was ^hborn in Bethlehem of Judæa in the days of ⁴Herod the king, behold, there

¹ Six Marys are to be distinguished in the N.T.: (1) Mary the mother of Jesus; always clearly identified by the context. (2) Mary Magdalene, a woman of Magdala, "out of whom went seven demons" (Lk. 8. 2). She is never mentioned apart from the identifying word "Magdalene." (3) The mother of James (called "the less," Mk. 15. 40) and Josès, the apostles. A comparison of John 19. 25, Mt. 27. 56, and Mk. 15. 40 establishes the inference that this Mary, the mother of James the less, and of Josès, was the wife of Alphaeus (called also Cleophas, John 19. 25), and a sister of Mary the mother of Jesus. Except in Mt. 27. 61, and 28. 1, where she is called "the other Mary" (i.e. "other" than her sister, Mary the Virgin); and John 19. 25, where she is called "of Cleophas," she is mentioned only in connection with one or both of her sons. (4) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Lk. 10. 39, 42; John 11. 1, 2, 19, 20, 28, 31, 32, 45; 12. 3, but referred to in Mt. 26. 7; Mk. 14. 3-9. (5) The mother of John Mark, and sister of Barnabas (Acts 12. 12). (6) A helper of Paul in Rome (Rom. 16. 6).

² The changed expression here is important. It is no longer, "who begat," but, "Mary, of whom was born Jesus."

³ Christ (*Christos* = anointed), the Greek form of the Hebrew "Messiah" (Dan. 9. 25, 26), is the official name of our Lord, as Jesus is His human name (Lk. 1. 31; 2. 21). The name, or title, "Christ," connects Him with the entire O.T. foreview (Zech. 12. 8, note) of a coming Prophet (Deut. 18. 15-19), Priest (Psa. 110. 4), and King (2 Sam. 7. 7-10). As these were typically anointed with oil (1 Ki. 19. 16; Ex. 29. 7; 1 Sam. 16. 13), so Jesus was anointed with the Holy Spirit (Mt. 3. 16; Mk. 1. 10, 11; Lk. 3. 21, 22; John 1. 32, 33), thus becoming officially "the Christ."

⁴ Called Herod the Great, son of Antipater, an Idumean (see Gen. 36. 1, note), and Cypros, an Arabian woman. Antipater was appointed Procurator of Judæa by Julius Cæsar, B.C. 47. At the age of fifteen Herod was appointed to the government of Galilee. B.C. 40 the Roman senate made him king of Judæa. An able, strong, and cruel man, he increased greatly the splendour of Jerusalem, erecting the temple which was the centre of Jewish worship in the time of our Lord.

came wise men from the east to Jerusalem,

2 Saying, Where is he that is born ^{1a}King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and ^{2s}cribes of the people together, he demanded of them where ^bChrist should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall ^drule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the ^estar appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young

B.C. 4.

a Kingdom
(N.T.). Mt.
2.6. (Lk.1.
31-33; 1 Cor.
15.24.)

b Lit. the
Christ.

c Christ (First
Advent). Mt.
4.15,16.
(Gen.3.15;
Acts 1.9.)

d Kingdom
(N.T.).
Mt.3.2.
(Lk.1.31-33;
1 Cor.15.28.)

e Num.24.17.

f Lit. an angel.

g Lit. by
the Lord
through the
prophet.

h Hos.11.1.

child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The flight into Egypt.

13 And when they were departed, behold, ^fthe angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken ^gof the Lord by the prophet, saying, ³Out of ^hEgypt have I called my son.

Herod's slaughter of the innocents.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which

¹ "The King" is one of the divine titles (Psa. 10. 16), and so used in the *worship* of the Church (1 Tim 1. 17), but Christ is never called "King of the Church." He is "King of the Jews" (Mt. 2. 2) and Lord and "Head of the Church" (Eph. 1. 22, 23). See "Church" (Mt. 16. 18; Heb. 12. 23).

² Gr. *grammateis*, "writer." Heb. *sopherim*, "to write," "set in order," "count." The scribes were so called because it was their office to make copies of the Scriptures; to classify and teach the precepts of the oral law (see "Pharisees," Mt. 3. 7, *note*), and to keep careful count of every letter in the O.T. writings. Such an office was necessary in a religion of law and precept, and was an O.T. function (2 Sam. 8. 17; 20. 25; 1 Ki. 4. 3; Jer. 8. 8; 36. 10, 12, 26). To this legitimate work the scribes added a record of rabbinical decisions on questions of ritual (Halachoth); the new code resulting from those decisions (Mishna); the Hebrew sacred legends (Gemara, forming with the Mishna the Talmud); commentaries on the O.T. (Mid-rashim); reasonings upon these (Hagada); and, finally, mystical interpretations which found in Scripture meanings other than the grammatical, lexical, and obvious ones (the Kabbala); not unlike the allegorical method of Origen, or the modern Protestant "spiritualizing" interpretation. In our Lord's time, to receive this mass of writing superposed upon the Scriptures was to be orthodox; to return to the Scriptures themselves was heterodoxy—our Lord's most serious offence.

³ The words quoted are in Hos. 11. 1, and the passage illustrates the truth that prophetic utterances often have a latent and deeper meaning than at first appears. Israel, nationally, was a "son" (Ex. 4. 22), but Christ was the greater "Son." See Rom. 9. 4, 5; Isa. 41. 8, with Isa. 42. 1-4; 52. 13, 14, where the servant-nation and the Servant-Son are both in view.

was spoken by Jeremy the prophet, saying,

18 "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The return from Egypt to Nazareth. (Cf. Lk. 2. 39, 40.)

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might

B.C. 3.

^a Jer. 31. 15.
^b Heb. 1. 4, note.
^c Son of Herod the Great (Mt. 2. 1) and Malthece, a Samaritan woman. Deposed A.D. 6.
^d Probably referring to Isa. 11. 1, where Christ is spoken of as "a netzer (or, 'rod') out of the stem of Jesse."
^e See Acts 17. 30, note.
^f Repentance. vs. 2, 8, 11; Mt. 4. 17. (Mt. 3. 2; Acts 17. 30.)
^g Kingdom (N. T.). Mt. 4. 17. (Lk. 1. 31-33; 1 Cor. 15. 24.)
^h Gospel. vs. 1, 2; Mt. 4. 23. (Gen. 12. 1-3; Rev. 14. 6.)
ⁱ Jehovah. Isa. 40. 3.
^j Sin. Rom. 3. 23, note.

be fulfilled which was spoken by the prophets, "He shall be called a Nazarene.

CHAPTER 3.

Ministry of John the Baptist (Mk. 1. 3-8; Lk. 3. 2-17; John 1. 6-8, 19-28).

IN those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, "Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to

1 (1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth (Mt. 6. 10). The phrase is derived from Daniel, where it is defined (Dan. 2. 34-36, 44; 7. 23-27) as the kingdom which "the God of heaven" will set up after the destruction by "the stone cut out without hands" of the Gentile world-system. It is the kingdom covenanted to David's seed (2 Sam. 7. 7-10, *refs.*); described in the prophets (Zech. 12. 8, *note*); and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel (Lk. 1. 32, 33).

(2) The kingdom of heaven has three aspects in Matthew: (a) "at hand" from the beginning of the ministry of John the Baptist (Mt. 3. 2) to the virtual rejection of the King, and the announcement of the new brotherhood (Mt. 12. 46-50); (b) in seven "mysteries of the kingdom of heaven," to be fulfilled during the present age (Mt. 13. 1-52), to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13., and which have to do with the sphere of Christian profession during this age; (c) the prophetic aspect—the kingdom to be set up after the return of the King in glory (Mt. 24. 29-25. 46; Lk. 19. 12-19; Acts 15. 14-17). See "Kingdom (N. T.)" (Lk. 1. 33; 1 Cor. 15. 28). Cf. "Kingdom of God," Mt. 6. 33, *note*.

2 So called from a Heb. word meaning "separate." After the ministry of the post-exilic prophets ceased, godly men called "Chasidim" (saints) arose who sought to keep alive reverence for the law amongst the descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord's day—a letter-strictness which overlaid the law with traditional interpretations held to have been communicated by Jehovah to Moses as oral explanations of equal authority with the law itself (cf. Mt. 15. 2, 3; Mk. 7. 8-13; Gal. 1. 14).

The Pharisees were strictly a sect. A member was "chaber" (i.e. "knit together," Jud. 20. 11), and took an obligation to remain true to the principles of Pharisaism. They were correct, moral, zealous, and self-denying, but self-righteous (Lk. 18. 9), and destitute of the sense of sin and need (Lk. 7. 39). They were the foremost persecutors of Jesus Christ and the objects of His unsparing denunciation (e.g. Mt. 23. 13-29; Lk. 11. 42, 43).

3 Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles, especially the resurrection. They were

his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Baptism of Jesus (Mk. 1. 9-11; Lk. 3. 21, 22; cf. John 1. 31-34).

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

A.D. 27

^a Lit. progeny^b Repentance.

vs. 2, 8, 11;

Mt. 4. 17.

(Mt. 3. 2;

Acts 17. 30.)

^c Holy Spirit.

vs. 11, 16; Mt.

4. 1. (Mt. 1. 18;

Acts 2. 4.)

^d would have

hindered.

^e 1 John 3. 7.

note.

^f Lit. This is

my Son—

the Beloved.

Mt. 17. 5;

Mk. 9. 7;

Lk. 9. 35.

Cf. Isa. 42. 1;

Eph. 1. 6.

^g Holy Spirit.

Mt. 10. 20.

(Mt. 1. 18;

Acts 2. 4.)

^h Temptation.

vs. 1, 3, 7; Mt.

6. 13. (Gen. 3.

1; Jas. 1. 14.)

ⁱ Satan.Gr. *diabolos*,

accuser.

vs. 1, 5, 8, 10,

11; Mt. 12.

26. (Gen. 3. 1;

Rev. 20. 10.)

^j Deut. 8. 3.^k Inspiration.

vs. 4, 7, 10;

Mt. 5. 18.

(Ex. 4. 15;

Rev. 22. 19.)

^l Jehovah.

Deut. 8. 3.

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And ²Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, ¹This is my beloved Son, in whom I am well pleased.

CHAPTER 4.

The temptation of Jesus (Mk. 1. 12, 13; Lk. 4. 1-13; cf. Gen. 3. 6).

³THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

the religious rationalists of the time (Mk. 12. 18-23; Acts 5. 15-17; 23. 8), and strongly entrenched in the Sanhedrin and priesthood (Acts 4. 1; 5. 17). They are identified with no affirmative doctrine, but were mere deniers of the supernatural.

¹ Why one who needed no repentance should insist upon receiving a rite which signified confession (v. 6) and repentance (v. 11) is nowhere directly explained. It may be suggested: (1) That Jesus was now to receive His anointing with the Holy Spirit (v. 16) unto His threefold office of Prophet, Priest, and King. In the Levitical order (Ex. 29. 4-7) the high priest was first washed, then anointed. While Christ's priestly work did not begin till He "offered Himself without spot to God" (Heb. 9. 14), and His full manifestation as the King-Priest after the order of Melchisedek awaits the kingdom (Gen. 14. 18, note), yet He was then anointed, once for all. (2) But John's baptism was the voice of God to Israel, and the believing remnant responded (v. 5). It was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with this believing remnant.

² For the first time the Trinity, foreshadowed in many ways in the O.T., is fully manifested. The Spirit descends upon the Son, and at the same moment the Father's voice is heard from heaven.

³ The temptation of Christ, the "last Adam" (1 Cor. 15. 45), is best understood when contrasted with that of "the first man Adam." Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil (Gen. 1. 26; 2. 16, 17). Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father (Phil. 2. 5-8; John 5. 19; 6. 57; 8. 28, 54. Cf. Isa. 41. 8, note), that He might redeem a fallen race and a creation under the curse (Gen. 3. 17-19; Rom. 8. 19-23). Satan's one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father. The first two temptations were a challenge to Christ

5 Then the devil taketh him up into the ¹holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his ^bangels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the ²Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the ²world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the ²Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, ^bangels came and ministered unto him.

Jesus comes to Capernaum and begins his public ministry (Mk. 1. 14; Lk. 4. 14, 15).

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

A.D. 27.

a Sanctify, holy (things) (N.T.). Mt. 7. 6. (Mt. 4. 5; Rev. 22. 11.)

b Heb. 1. 4, note.

c Psa. 91. 11, 12.

d Jehovah. Deut. 6. 16.

e Jehovah. Deut. 6. 13; 10. 20.

f Christ (First Advent). Mt. 12. 18-21. (Gen. 3. 15; Acts 1. 9.)

g Isa. 42. 6, 7.

h Isa. 9. 1, 2.

i Repentance. Mt. 9. 13. (Mt. 3. 2; Acts 17. 30.)

j Kingdom (N.T.). Mt. 5. 2, 35, and note. (Lk. 1. 31-33; 1 Cor. 15. 24.)

k Mt. 3. 2, note.

l Peter and John were already disciples (John 1. 35-42). This is a call to service.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the ³Gentiles;

16 The people which sat in darkness saw great ⁴light; ⁵and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, ²Repent: for the ²kingdom of heaven ³is ³at hand.

The call of Peter and Andrew to service (Mk. 1. 16-20; cf. Lk. 5. 2-11).

18 And Jesus, walking by the sea of Galilee, saw ²two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

The call of James and John, sons of Zebedee.

21 And going on from thence, he

from the god of this world to prove Himself indeed the Son of God (vs. 3, 6). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan's world-principles (cf. John 18. 36; Rev. 13. 8, note). Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God (vs. 4, 7). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene gives emphasis to the vital importance of "rightly dividing the word of truth" (2 Tim. 2. 15).

¹ In the N.T. one Greek word, *hagios*, in its various forms, is rendered, "holy," "holiness," "sanctify," "sanctified," "sanctification." Like the Heb. *qodesh*, it signifies "set apart for God." The important references follow Mt. 4. 5, *marg.*

² The Greek word *kosmos* means "order," "arrangement," and so, with the Greeks, "beauty"; for order and arrangement in the sense of *system* are at the bottom of the Greek conception of beauty.

When used in the N.T. of humanity, the "world" of men, it is *organized* humanity—humanity in families, tribes, nations—which is meant. The word for chaotic, unorganized humanity—the mere mass of men—is *thalassa*, the "sea" of men (e.g. Rev. 13. 1). For "world" (*kosmos*) in the bad ethical sense, see John 7. 7, *refs.*

³ "At hand" is never a positive affirmation that the person or thing said to be "at hand" will immediately appear, but only that no known or predicted event must intervene. When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom (and King), the long period of the mystery-form of the kingdom, the world-wide preaching of the cross, and the out-calling of the Church. But this was as yet locked up in the secret counsels of God (Mt. 13. 11, 17; Eph. 3. 3-10).

saw other two brethren, ¹James the son of Zebedee, and John his brother, in a ^aship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the ^bgospel of the ^ckingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they ^dbrought unto him all sick people that were taken with divers diseases and torments, and those which were ^epossessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5.

The sermon on the mount. (Cf. Lk. 6. 20-49.)

The beatitudes. (Cf. Lk. 6. 20-23.)

AND seeing the multitudes, he ^awent up into a mountain: and when he was set, his disciples came unto him:

2 ²And he opened his mouth, and taught them, ^bsaying,

3 ³Blessed ^care the poor in spirit: for their ^ds is the kingdom of heaven.

A.D. 31.

^c boat.

^b Gospel. Mt. 9.35. (Gen. 12.1-3; Rev. 14.6.)

^c Mt. 3.2, note.

^d Mk. 1.32, 33; Lk. 4.40.

^e Gr. *daimoni-zoma*, demonized; Mt. 7.22, note.

^f Mt. 5.1; Mk. 3.7, 8; Mt. 8.1, 18.

^g Cf. Mt. 17. 1; 8.1.

^h The beatific character, unattainable by effort, is wrought in the believer by the Spirit (Gal. 5.22, 23).

ⁱ Psa. 1.1; 32. 1; 119.1.

^j Isa. 55.1; Lk. 1.53; 15. 17.

^k Mt. 3.2, note.

^l Rewards. Mt. 6.1-4. (Dan. 12.3; 1 Cor. 3.14.)

^m Parables (Mt. 13. vs. 13-16; Mt. 7. 24-27. (Mt. 5. 13-16; Lk. 21. 29-31.)

ⁿ kosmos (Mt. 4.8), = mankind.

4 Blessed ^aare they that mourn: for they shall be comforted.

5 Blessed ^aare the meek: for they shall inherit the earth.

6 Blessed ^aare they which do ^bhunger and thirst after righteousness: for they shall be filled.

7 Blessed ^aare the merciful: for they shall obtain mercy.

8 Blessed ^aare the pure in heart: for they shall see God.

9 Blessed ^aare the peacemakers: for they shall be called the children of God.

10 Blessed ^aare they which are persecuted for righteousness' sake: for their ^s is the ^kkingdom of heaven.

11 Blessed ^aare ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your ^rreward in heaven: for so persecuted they the prophets which were before you.

Similitudes of the believer. (Cf. Mk. 4. 21-23; Lk. 8. 16-18.)

13 Ye are the ^ssalt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the ^wworld. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a

¹ Two persons are called by this name in the N.T.: (1) James the son of Zebedee, an apostle (Mt. 10. 2), and the brother of the Apostle John, apart from whom he is never mentioned, and with whom, together with Peter, he was admitted to the especial intimacy of our Lord (Mt. 17. 1; Mk. 5. 37; 9. 2; 14. 33). He was martyred by Herod (Acts 12. 2). (2) A son of Alphæus (or Cleopas) and of Mary the sister of Mary the mother of Jesus (see Mt. 1. 16, note), and brother of Joses (Mk. 15. 40). He was, therefore, a cousin of the Lord Jesus. He is called James "the less" (Mk. 15. 40; lit. *little*, i.e. of shorter stature than James the son of Zebedee). He was an apostle (Mt. 10. 3). It has been conjectured that "Lebbæus, whose surname was Thaddæus" (Mt. 10. 3) was identical with the Judas of Lk. 6. 16, who is there called "of [i.e. 'son' or 'brother' as it has been variously translated] James." A Juda is mentioned with a James and Joses and Simon in Mk. 6. 3 as "brother" of our Lord (see Mt. 13. 55, *marg.*). The Gospels mention no other James who could be called the brother of the Lord Jesus, but James the less was certainly the son of Alphæus and Mary the sister of our Lord's mother. The conclusion seems, therefore, most probable that Mt. 10. 3; 13. 55; Mk. 3. 18; 6. 3; Lk. 6. 15; Acts 1. 13; 12. 17; 15. 13; 21. 18; Gal. 1. 19; 2. 9, 12; and Jas. 1. 1 refer to James the less, son of Alphæus and Mary, and cousin, or, according to Jewish usage, "brother" of the Lord Jesus. He was the author of the Epistle of James.

² Having announced the kingdom of heaven as "at hand," the King, in Mt. 5.-7., declares the *principles* of the kingdom. The sermon on the Mount has a twofold application: (1) Literally to the kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the

candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Relation of Christ to the law.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

A.D. 31.

a Inspiration.
vs.17,18;
Mt.10.14.
(Ex.4.15;
Rev.22.19.)

b Law of Moses.
Mt.22.36-39.
(Ex.19.1;
Gal.3.1-29.)

c Cf. Lk.18.
11,12;
Rom.3.20;
Phil.3.5-7.

d Righteousness. vs.6.
10,20;
Rom.10.10,
note.

e Ex.20.13.

20 For I say unto you, That except your righteousness shall exceed the ^drighteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of ²hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be rec-

kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word "righteousness" as used by the prophets in describing the kingdom (e. g. Isa. 11. 4, 5; 32. 1; Dan. 9. 24). In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive (Mt. 5. 21, 22, 27, 28). Here lies the deeper reason why the Jews rejected the kingdom. They had reduced "righteousness" to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendour and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e.g. Isa. 11. 4). The seventy-second Psalm, which was universally received by them as a description of the kingdom, was full of this. For these reasons the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven (Mt. 6. 12, 14, 15). Under grace the Christian is exhorted to forgive because he is already forgiven (Eph. 4. 30-32).

(2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering will be filled. The merciful are "blessed," the pure in heart do "see God." These principles fundamentally reappear in the teaching of the Epistles.

¹ Christ's relation to the law of Moses may be thus summarized: (1) He was made under the law (Gal. 4. 4); (2) He lived in perfect obedience to the law (John 8. 46; Mt. 17. 5; 1 Pet. 2. 21-23); (3) He was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e.g. Lk. 10. 25-37), but confirming the promises made to the fathers under the Mosaic Covenant (Rom. 15. 8); (4) He fulfilled the types of the law by His holy life and sacrificial death (Heb. 9. 11-26); (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe (Gal. 3. 13, 14); (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons (Gal. 4. 1-7); (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand (Rom. 5. 2; Heb. 8. 6-13), so establishing the "law of Christ" (Gal. 6. 2; *refs.*) with its precepts of higher exaltation made possible by the indwelling Spirit.

² Gr. *Geenna* = Gehenna, the place in the valley of Hinnom where, anciently, human sacrifices were offered (2 Chr. 33. 6; Jer. 7. 31). The word occurs, Mt. 5. 22, 29, 30; 10. 28; 18. 9; 23. 15, 33; Mk. 9. 43, 45, 47; Lk. 12. 5; Jas. 3. 6. In every

onciled to thy brother, and then come and offer thy gift.

25 Agree with thine ^aadversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast ^bpaid the uttermost ^c'farthing.

27 Ye have heard that it was said by them of old time, ^d'Thou shalt not commit adultery:

28 But I say unto you, That whosoever ^elooketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye ^foffend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not ^gthat thy whole body should be cast into hell.

30 And if thy right hand ^hoffend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not ⁱthat thy whole body should be cast into hell.

Jesus and divorce. (Cf. Mt. 19. 3-11; Mk. 10. 2-12; 1 Cor. 7. 10-15.)

31 It hath been said, Whosoever shall put away his wife, let him give her a ^jwriting of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, ^kcauseth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, ^l'Thou shalt not forswear thyself, but shalt perform unto the ^m'Lord thine oaths:

34 But I say unto you, ⁿ'Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city ^o'of the ^p'great King.

36 Neither shalt thou swear by

A.D. 31.

^a Lk. 12. 58, 59.

^b Cf. Prov.

25. 8; Lam. 2.

4. 5.

^c Cf. Isa. 40. 2

with Ruth

1. 21, 22.

^d One fourth

of a cent.

^e Ex. 20. 14.

^f Job 31. 1;

2 Sam. 11.

2-5; Jas. 1.

14-15; Mt.

15. 19.

^g Lit. *is caus-*

ing thee to

offend.

^h Gen. 2. 23,

24; Deut.

24. 1; Jer. 3. 1.

ⁱ Mt. 19. 3-9;

Mk. 10. 2-12;

Lk. 16. 18;

1 Cor. 7.

10, 11; 8. 12.

^j Lev. 19. 12.

^k *Jehovah.*

Deut. 23. 23.

^l Cf. Mt. 26. 63;

2 Cor. 2. 17;

1 Thes. 2. 5.

^m *Kingdom*

(N.T.). Mt.

6. 10. (Lk. 1.

31-33; 1 Cor.

15. 24.)

ⁿ Psa. 48. 2.

^o Or, *the evil*

one.

^p Ex. 21. 24;

Lev. 24. 20;

Deut. 19. 21.

^q Deut. 15. 15.

7-11; Lk. 6.

30, 34;

1 Tim. 6. 18.

^r Lev. 19. 18;

Deut. 23. 3-6.

^s *pray for.*

Acts 14. 17;

Psa. 65. 9-13;

Lk. 12. 16, 17.

^t *tax-*

gatherers.

^u Or, *right-*

eous acts.

The word

refers to

religious ex-

ternalities.

These may

be seen of

men, but that

must not be

the motive.

^v *Rewards.* vs.

1-4; Mt. 10.

41, 42. (Dan.

12. 3; 1 Cor.

3. 14.)

thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, Yea; Nay, Nay: for whatsoever is more than these cometh of ^{evil}.

38 Ye have heard that it hath been said, An ^{eye} for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have ^{thy} cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 ^{Give} to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, ^{Thou} shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, ^{bless} them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he ^{maketh} his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the ^{publicans} the same?

47 And if ye salute your brethren only, what do ye more ^{than others}? do not even the publicans so?

48 Be ye therefore ^{perfect}, even as your Father which is in heaven is perfect.

CHAPTER 6.

Sermon on the mount, continued: mere externalism in religion condemned.

TAKE heed that ye do not your ^{alms} before men, to be seen of them: otherwise ye have no ^{reward} of your Father which is in heaven.

instance except the last the word comes from the lips of Jesus Christ in most solemn warning of the consequences of sin. He describes it as the place where "their" worm never dies and of fire never to be quenched. The expression is identical in meaning with "lake of fire" (Rev. 19. 20; 20. 10, 14, 15). See "Death, the second" (John 8. 24; Rev. 21. 8); also Lk. 16. 23, *note*.

¹ The word implies full development, growth into maturity of godliness, not sinless perfection. See Eph. 4. 12, 13. In this passage the Father's kindness, not His sinlessness, is the point in question. Cf. Lk. 6. 35, 36.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their ^areward.

3 But when thou doest alms, let not thy ^bleft hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy ^cFather which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their ^dreward.

6 But thou, when thou ^eprayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not ^fvain repetitions, as the ^gheathen do: for they think that they shall be heard for their much speaking.

The new revelation concerning prayer. (See Lk. 11. 1-13, note.)

8 Be not ye therefore like unto them: for your Father ^hknoweth what things ye have need of, before ye ask him.

9 After this ⁱmanner therefore ^jpray ye: ^kOur Father which art in heaven, Hallowed be thy ^lname.

10 Thy ^mkingdom ⁿcome. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And ^oforgive us our ^pdebts, as ^qwe forgive our debtors.

13 And lead us not into ^rtemptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither ^swill your Father forgive your trespasses.

Externalism again rebuked.

16 Moreover when ye ^tfast, be not, as the hypocrites, of a sad

A.D. 31.

^a i.e. the reward they have sought.

^b Mt. 8.4.

^c Lk. 14.12-14; Phil. 4.17-19; 2 Tim. 1.16-18.

^d i.e. the praise of men.

^e Mt. 23.5-7, 14; Mk. 12.38-40; Lk. 18.10-12; 20.46, 47.

^f Cf. 1 Ki. 18.26-39; Mt. 26.39-44;

^g 2 Cor. 12.8, 9.

^h i.e. Gentiles.

ⁱ Rom. 8.26, 27.

^j Lk. 11.1-4; John 16.24; Eph. 6.18;

^k Jude 20.

^l Bible

^m prayers (N.T.). Mt. 8.2. (Mt. 6.9; Rev. 22.20.)

ⁿ Mt. 5.9, 16.

^o Mal. 1.11.

^p Kingdom

(N.T.). Mt. 11.27-30. (Lk. 1.31-33; 1 Cor. 15.24.)

^q Mt. 3.2,

^r note,

^s Forgiveness. vs. 12, 14, 15; Mt. 9.2, 5, 6. (Lev. 4.20; Mt. 26.28.)

^t Sin. Rom. 3.23, note.

^u Temptation. Mt. 16.1. (Gen. 3.1; Jas. 1.14.)

^v Cf. Mt. 18.21-35; Jas. 2.13.

^w Cf. Isa. 58.3-7; Lk. 18.12.

^x Dan. 1.12-16. Cf. Prov. 14.10; 2 Cor. 6.10.

^y Prov. 23.4; 1 Tim. 6.6-11.

^z Or, lamp. Cf. Mt. 16.13.

^{aa} Cf. 1 Ki. 18.21; 2 Ki. 17.41; Rev. 3.15, 16.

^{ab} v. 31; Lk. 12.22-31; Heb. 13.5, 6; Phil. 3.18, 19; 4.6, 7.

^{ac} About 18 in.

countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their ^dreward.

17 But thou, when thou fastest, ^{aa}anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

The kingdom law of riches.

19 Lay not up for yourselves ^{ab}treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The ^{ac}light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve ^{ad}two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The cure of anxiety: trust in the Father's care.

25 Therefore I say unto you, ^{ae}Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one ^{af}cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the

¹ This is legal ground. Cf. Eph. 4. 32, which is grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven. See Mt. 18. 32; 26. 28, note.

field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, sayin^r. What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7.

Sermon on the mount, continued: judgment of others forbidden.

JUDGE ^dnot, that ye ^ebe not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the

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a Or, have no anxiety. v.34.

b v.8; Ex.3.7; Deut.2.7; Psa.103.14; Mk.6.38; Lk.12.29,30.

c Jas.4.13,14.

d In the sense of condemnation.

e Lk.6.37; Rom.14.4,10,13; 1 Cor.4.3-5; 5.12.

f Lk.6.41,42; Rom.2.1,21; 1 Cor.10.12; Gal.6.1.

g Cf.2 Chr.28.10; Mt.5.23,24; John 8.7.

h Sanctify, holy (things) (N.T.). Mt.23.17,19. (Mt.4.5; Rev.22.11.)

i Mt.21.22; Lk.11.9-13; 18.1; John 15.7.

j Psa.84.11; Lk.13.15,16; Jas.1.17.

mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Encouragements to pray.
(See Lk. 11. 1-13, note.)

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

¹ The kingdom of God is to be distinguished from the kingdom of heaven (Mt. 3. 2, note) in five respects: (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations (Lk. 13. 28, 29; Heb. 12. 22, 23); while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth (Mt. 3. 2, note; 1 Cor. 15. 24, 25). (2) The kingdom of God is entered only by the new birth (John 3. 3, 5-7); the kingdom of heaven, during this age, is the sphere of a profession which may be real or false (Mt. 13. 3, note; 25. 1, 11, 12). (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net (Mt. 13. 24-30, 36-43, 47-50) are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Mt. 13. 33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Mt. 13. 33, note.) (4) The kingdom of God "comes not with outward show" (Lk. 17. 20), but is chiefly that which is inward and spiritual (Rom. 14. 17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See "Kingdom (O.T.)," Zech. 12. 8, note; (N.T.), Lk. 1. 31-33; 1 Cor. 15. 24, note; Mt. 17. 2, note.) (5) The kingdom of heaven merges into the kingdom of God when Christ, having "put all enemies under His feet," "shall have delivered up the kingdom to God, even the Father" (1 Cor. 15. 24-28). Cf. Mt. 3. 2, note.

Summary of O.T. righteousness.

12 Therefore all things ^awhatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The two ways. (Cf. Psa. 1.)

13 Enter ye in at the ^bstrait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto ^clife, and few there be that find it.

Warning against false teachers: the test.

15 Beware of ^dfalse prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is ^ehewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

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^a Mt. 5.7; 18. 23-25; Lk. 6. 31.

^b narrow. Mk. 10. 23-27; Lk. 13. 24; John 10. 7, 9.

^c Life (eternal). Mt. 18. 8, 9. (Mt. 7. 14; Rev. 22. 19.)

^d Deut. 13. 1-5; Rev. 13. 11-17; 19. 20.

^e Mt. 3. 10; 25. 41-46; John 15. 2, 6.

^f Isa. 29. 13; Ek. 33. 31; Lk. 6. 46;

2 Tim. 3. 5. ^g Mt. 3. 2, note.

^h demons. Cf. Lk. 10. 17-20.

ⁱ Mt. 25. 41; Psa. 6. 8; Rev. 20. 11, 14.

^j Sin. Rom. 3. 23, note.

^k lawlessness.

^l Parables (N.T.). vs. 24-27; Mt. 9. 16. (Mt. 5. 13-16; Lk. 21. 29-31.)

^m Christ (as Stone). vs. 24, 25; Mt. 21. 42-44.

(Ex. 17. 6; 1 Pet. 2. 8.)

The danger of profession without faith.

21 Not every one that ^fsaith unto me, Lord, Lord, shall enter into the ^gkingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out ^hdevils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: ⁱdepart from me, ye that ^jwork ^kiniquity.

The two foundations.
(Cf. Lk. 6. 47-49.)

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will ^lliken him unto a wise man, which built his house upon a ^mrock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew,

¹ Devils, lit. demons. To the reality and personality of demons the N.T. Scriptures bear abundant testimony. As to their origin nothing is clearly revealed, but they are not to be confounded with the angels mentioned in 2 Pet. 2. 4; Jude 6. Summary: Demons are spirits (Mt. 12. 43, 45); are Satan's emissaries (Mt. 12. 26, 27; 25. 41); and so numerous as to make Satan's power practically ubiquitous (Mk. 5. 9). They are capable of entering and controlling both men and beasts (Mk. 5. 8, 11-13), and earnestly seek embodiment, without which, apparently, they are powerless for evil (Mt. 12. 43, 44; Mk. 5. 10-12). Demon influence and demon possession are discriminated in the N.T. Instances of the latter are Mt. 4. 24; 8. 16, 28, 33; 9. 32; 12. 22; Mk. 1. 32; 5. 15, 16, 18; Lk. 8. 36; Acts 8. 7; 16. 16. They are unclean, sullen, violent, and malicious (Mt. 8. 28; 9. 33; 10. 1; 12. 43; Mk. 1. 23; 5. 3-5; 9. 17, 20; Lk. 6. 18; 9. 39). They know Jesus Christ as Most High God, and recognize His supreme authority (Mt. 8. 31, 32; Mk. 1. 24; Acts 19. 15; Jas. 2. 19). They know their eternal fate to be one of torment (Mt. 8. 29; Lk. 8. 31). They inflict physical maladies (Mt. 12. 22; 17. 15-18; Lk. 13. 16), but mental *disease* is to be distinguished from the disorder of mind due to demoniacal control. Demon influence may manifest itself in religious asceticism and formalism (1 Tim. 4. 1-3), degenerating into uncleanness (2 Pet. 2. 10-12). The sign of demon influence in religion is departing from the faith, i.e. the body of revealed truth in the Scriptures (1 Tim. 4. 1). The demons maintain especially a conflict with believers who would be spiritual (Eph. 6. 12; 1 Tim. 4. 1-3). All unbelievers are open to demon possession (Eph. 2. 2). The believer's resources are, prayer and bodily control (Mt. 17. 21), "the whole armour of God" (Eph. 6. 13-18). Exorcism in the name of Jesus Christ (Acts 16. 18) was practised for demon possession. One of the awful features of the apocalyptic judgments in which this age will end is an irruption of demons out of the abyss (Rev. 9. 1-11).

and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were ^aastonished at his ^bdoctrine:

29 For he taught them as one having authority, and not as the scribes.

CHAPTER 8.

Jesus heals a leper (Mk. 1. 40; Lk. 5. 12-14).

WHEN he was come down from the mountain, great multitudes followed him.

2 And, ¹behold, there came a leper and worshipped him, ^asaying, "Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, "I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, "See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Jesus heals the centurion's servant (Lk. 7. 1-10).

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, "I will come and heal him.

8 The centurion answered and said, "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth;

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a Mt. 13.54; Mk. 1.22; Lk. 4.32.

b Or, teaching.

c Lev. 13.1-46; 2 Ki. 5.1; Mk. 1.40-45; Lk. 5.12-15.

d Bible prayers (N.T.): Mt. 8.25 (Mt. 6.9; Rev. 22.20.)

e Miracles (N.T.), vs. 2, 3, 5, 17, 24, 27, 28-32; Mt. 9.2-8; (Mt. 8.2, 3; Acts 28.8, 9.)

f Lev. 14.4-32; Deut. 24.8; Rom. 3.21 with Mt. 5.17.

g A Roman commander of 100 men.

h Cf. Mk. 1.27; Lk. 9.1.

i Faith. Mt. 9.2 (Gen. 3.20; Heb. 11.39.)

j Mt. 3.2, note.

k Mt. 9.22, 28, 29; Lk. 7.50; 8.48, 50.

l v. 3.

m Lk. 8.2, 3. *n* unto him.

o Gr. *daimonizomai*, demonized. Mt. 7.22, note.

p Lit. a word.

q Mt. 1.22; Isa. 53.4.

r Isa. 53.4.

s 2 Cor. 5.21; 1 Pet. 2.24.

and to another, "Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Jesus heals Peter's wife's mother (Mk. 1. 29-34; Lk. 4. 38-41).

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with ^hhis word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, "Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Professed disciples tested (Lk. 9. 57-62).

19 And a certain scribe came, and

¹ The King, having in Chapters 5.-7. declared the principles of the kingdom, makes proof, in Chapters 8., 9., of His power to banish from the earth the consequences of sin, and to control the elements of nature.

² Gr. *kurios*. The first occurrence of the word as applied to Jesus with His evident sanction. In itself the word means "master," and is so used of mere human relationships in, e.g., Mt. 6. 24; 15. 27; Mk. 13. 35; Eph. 6. 9. Both uses, divine and human, are brought together in Col. 4. 1. It is the Gr. equivalent of the Heb. Adonai (see Gen. 15. 2, note), and is so used by Jesus Christ in Mt. 22. 43-45. In the N.T. the distinctive uses of *kurios* (Lord) are: (1) As the N.T. translation of the Heb. Jehovah (LORD), e.g. Mt. 1. 20, 22; 2. 15; 3. 3; 4. 7, 10; 11. 25; 21. 9; Mk. 12. 29, 30; Lk. 1. 68; 2. 9. (2) Jesus Himself so uses *kurios*, e.g. Mt. 4. 7, 10; 11. 25; Mk. 12. 11, etc. (3) But the great use of *kurios* is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Mt. 3. 3; 12. 8; 21. 9 (Psa. 118. 26); 22. 43-45; Lk. 1. 43; John 8. 58; 14. 8-10; 20. 28; Acts 9. 5; 13. 33 (Psa. 2.). See John 20. 28, note.

said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Jesus stills the waves (Mk. 4. 36-41; Lk. 8. 22-25).

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Jesus casts out demons at Gadara (Mk. 5. 1-21; Lk. 8. 26-40).

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

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^a Cf. vs. 21, 22; Mt. 10. 36; John 6. 68, 69.

^b Or, leave the dead to bury their own dead.

^c Death (spiritual). Lk. 15. 24. (Gen. 2. 17; Eph. 2. 5.)

^d Bible prayers (N.T.). Mt. 9. 18. (Mt. 6. 9; Rev. 22. 20.)

^e Mt. 17. 20; Mk. 16. 17, 18.

^f Gadarenes.

^g Gr. *daimonizomai*, demonized.

^h Mt. 7. 22, note.

ⁱ Lk. 5. 8; Acts 1. 25; 24. 25.

^j Cf. Mt. 25. 41 with Rev. 19. 20.

^k demons. Mt. 7. 22, note.

^l Mt. 7. 6; Lk. 15. 15, 16.

^m v. 29; Lk. 4. 29; Acts 16. 39.

ⁿ Mt. 4. 13; 11. 23.

^o Mk. 2. 1-12; Lk. 5. 17-26.

^p Faith. Mt. 9. 22. (Gen. 3. 20; Heb. 11. 39.)

^q Forgiveness. vs. 2, 5, 6; Mt. 12. 31, 32. (Lev. 4. 20; Mt. 26. 28.)

^r Mt. 8. 8; Mk. 1. 27; Rom. 10. 8-13.

^s Sin. Rom. 3. 23, note.

^t See Mt. 8. 20, note.

^u Mt. 21. 23-27; John 3. 35; 5. 27;

Acts 2. 36; 4. 7-12.

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAPTER 9.

Jesus returns to Capernaum; heals the palsied man (Mk. 2. 3-12; Lk. 5. 18-26).

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth

¹ Cf. Ezk. 2. 1, note. Our Lord thus designates Himself about eighty times. It is His racial name as the representative Man, in the sense of 1 Cor. 15. 45-47; as Son of David is distinctively His Jewish name, and Son of God His divine name. Our Lord constantly uses this term as implying that His mission (e.g. Mt. 11. 19; Lk. 19. 10), His death and resurrection (e.g. Mt. 12. 40; 20. 18; 26. 2), and His second coming (e.g. Mt. 24. 37-44; Lk. 12. 40), transcended in scope and result all merely Jewish limitations. When Nathanael confesses Him as "King of Israel," our Lord's answer is, "Thou shalt see greater things . . . the angels of God ascending and descending upon the Son of man." When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of man shall come, not then to Israel only but to the race (Mt. 10. 5, 6 with v. 23). It is in this name, also, that universal judgment is committed to Him (John 5. 22, 27). It is also a name indicating that in Him is fulfilled the O.T. foreview of blessing through a coming man (Gen. 1. 26, note; 3. 15; 12. 3; Psa. 8. 4; 80. 17; Isa. 7. 14; 9. 6, 7; 32. 2; Zech. 13. 7).

to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

The call of Matthew (Mk. 2. 14; Lk. 5. 27-29).

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Jesus answers the Pharisees (Mk. 2. 15-20; Lk. 5. 29-35).

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Parables of the garment and bottles (Mk. 2. 21, 22; Lk. 5. 36-39).

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

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a Sin. Rom.

3:23, note.

b Miracles

(N.T.). vs.

2-8, 18, 20-22,

23-25, 27-30,

32-35; Mt.

12:10-13.

(Mt. 8:2,3;

Acts 28:9,9.)

c Acts 2:43;

5:11.

d Mt. 4:18-22.

e Mt. 4:13;

11:23.

f v. 3; Lk. 7:39.

g Mt. 11:19.

h Lk. 18:9-14;

i John 9:39-41.

j Hos. 6:6.

k Rom. 10:10,

note.

l Repentance.

Mt. 11:20.

(Mt. 3:2;

Acts 17:30.)

m Mt. 2:19.

20; Lk. 5:34,

35; John 3:

29; Eph. 5:

28-32; Rev.

19:6-9.

n Parables

(N.T.). vs. 16,

17; Mt. 13:3-9.

(Mt. 5:13-16;

Lk. 21:29-31.)

o wine-skins.

p Mk. 5:22-

43; Lk. 8:

41-56.

q Bible

prayers

(N.T.).

Mt. 9:27.

(Mt. 6:9;

Rev. 22:20.)

r Mt. 8:3.

s Faith. Mt. 9:

29. (Gen. 3:

20; Heb. 11:

39.)

t John 11:11-

14; 1 Thes. 4:

13, 14.

u Mt. 8:3,15;

Rom. 6:10

with Eph. 2:

5, 6.

v Resurrec-

tion. vs. 23-

25; Mt. 10:8.

(Job 19:25;

1 Cor. 15:52.)

w Bible

prayers

(N.T.).

Mt. 11:25,

26. (Mt. 6:9;

Rev. 22:20.)

x Mt. 15:22;

Lk. 18:38, 39.

y Faith. Mt.

17:20-22.

(Gen. 3:20;

Heb. 11:39.)

z Gr. dei-

monizomai,

demonized.

Mt. 7:22,

note.

aa demon. See

Mt. 7:22,

note.

Jesus heals the woman with an issue of blood, and raises the daughter of a ruler (Jairus) (Mk. 5. 22-43; Lk. 8. 41-56).

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

Two blind men healed: a demon cast out.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the mul-

titudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out ^adevils through the prince of the devils.

Jesus preaches and heals in Galilee (Mk. 6. 5, 6).

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the ^bgospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER 10.

The twelve instructed and sent forth (Mk. 6. 7-13; Lk. 9. 1-6).

AND when he had called unto ^ahim his ^ctwelve disciples, he gave them ^dpower *against* unclean

A.D. 31.

^a *demons.* See Mt. 7.22, *note.*

^b *Gospel.* Mt. 11.5. (Gen. 12.1-3; Rev. 14.6.)

^c Mk. 3.13-19; Lk. 6.12-16.

^d Mk. 6.7-12; Lk. 9.1-6.

^e Mk. 3.13-19; Lk. 6.12-16; Acts 1.13.

^f Mt. 4.21, *note.*

^g The kingdom was promised to the Jews. Gentiles could be blessed only through Christ crucified and risen. Cf. John 12.20-24.

^h *Gr. apollumi.* John 3. 16, *note*; Mt. 15.24, 26; Acts 13.46.

ⁱ Mt. 3.2; 4.17. *j* v. 1; 2 Cor. 12.12.

^k *Resurrection.* Mt. 17. 3. (Job 19.25; 1 Cor. 15.52.)

^l Lk. 10.7; 1 Cor. 9.4-15; 1 Tim. 5.18.

spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the ^anames of the twelve ¹apostles are these; The first, Simon, who is called Peter, and Andrew his brother; ²James *the son of* Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of* Alphaeus, and Lebbaeus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the ^aGentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the ¹lost sheep of the house of Israel.

7 And as ye go, preach, saying, The ¹kingdom of heaven is at hand.

8 ¹Heal the sick, cleanse the lepers, ²raise the dead, cast out ^adevils: freely ye have received, freely give.

9 ²Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the ¹workman is worthy of his meat.

¹ The word apostle, = "one sent forth," is used of our Lord (Heb. 3. 1). Elsewhere it is used of the twelve who were called to that office by our Lord during His earth ministry; of Paul, called to the apostleship by the risen and ascended Lord, and of Barnabas (Acts 14. 14), specially designated by the Holy Spirit (Acts 13. 2). Of Matthias, chosen by lot by the eleven to take the place of Judas Iscariot (Acts 1. 16-26), it is said: "And he was numbered with the eleven" (Acts 1. 26). See Acts 1. 26.

The "signs of an apostle" were: (1) They were chosen directly by the Lord Himself, or, as in the case of Barnabas, by the Holy Spirit (Mt. 10. 1, 2; Mk. 3. 13, 14; Lk. 6. 13; Acts 9. 6, 15; 13. 2; 22. 10, 14, 15; Rom. 1. 1). (2) They were endowed with sign gifts, miraculous powers which were the divine credentials of their office (Mt. 10. 1; Acts 5. 15, 16; 16. 16-18; 28. 8, 9). (3) Their relation to the kingdom was that of heralds, announcing, to Israel only (Mt. 10. 5, 6), the kingdom as at hand (Mt. 4. 17, *note*), and manifesting kingdom powers (Mt. 10. 7, 8). (4) To one of them, Peter, the keys of the kingdom of heaven, viewed as the sphere of Christian profession, as in Mt. 13, were given (Mt. 16. 19). (5) Their future relation to the kingdom will be that of judges over the twelve tribes (Mt. 19. 28). (6) Consequent upon the rejection of the kingdom, and the revelation of the mystery hid in God (Mt. 16. 18; Eph. 3. 1-12), the Church, the apostolic office was invested with a new endowment, the baptism with the Holy Spirit (Acts 2. 1-4); a new power, that of imparting the Spirit to Jewish-Christian believers; a new relation, that of foundation stones of the new temple (Eph. 2. 20-22); and a new function, that of preaching the glad tidings of salvation through a crucified and risen Lord to Jew and Gentile alike. (7) The indispensable qualification of an apostle was that he should have been an eye-witness of the resurrection (Acts 1. 22; 1 Cor. 9. 1).

² Cf. Mk. 6. 8, 9; Lk. 9. 3. The central thought here, urgency, must be kept in mind. The emphasis is upon "provide." Time is not to be taken to search for additional staves or shoes. The disciples were to go in their ordinary sandals, with such staff as they might have, or with none. Cf. Paul, Rom. 1. 15.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, ^anor hear your words, when ye depart out of that house or city, ^bshake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah ^din the day of judgment, than for that city.

16 Behold, I ^lsend you forth as ^csheep in the midst of wolves: be ye therefore wise as ^rserpents, and harmless as ^sdoves.

17 But ^bbeware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, ^ttake no thought how or what ye shall speak: ^vfor it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the ^hSpirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against ^ttheir parents, and cause them to be put to death.

22 And ye shall be hated of all ^mmen for my name's sake: but he that ^uendureth to the end shall be saved.

A.D. 31.

a Inspiration.

Mt. 11. 13.

(Ex. 4. 15;

Rev. 22. 19.)

b Lk. 10. 10-12;

Acts 13. 51.

c Mt. 11. 22.

d Day of judg-

ment, Mt. 11.

22. (Mt. 10. 15;

Rev. 20. 11.)

e Mt. 7. 15;

Lk. 10. 3.

f Cf. 2 Cor. 12.

16: Col. 4. 5.

g Phil. 2. 14-16.

h 1 Pet. 3. 13, 14;

i Mk. 13. 11-13;

Lk. 12. 11, 12;

21. 14-19.

j An instruc-

tion to martyrs, not to preachers.

k Holy Spirit.

Mt. 12. 18,

28, 32. (Mt. 1.

18; Acts 2. 4.)

l Mt. 24. 13.

m Mt. 24. 4-30.

n See Mt. 8. 20,

note.

o John 15.

19-21.

p John 8. 48

with Acts

2. 13.

q Beelzebub,

title of a

heathen

deity.

r Mk. 4. 22;

Lk. 12. 2, 3;

1 Cor. 4. 5.

s Acts 5. 20;

Col. 1. 23.

t 2 Cor. 5. 11.

u Mt. 5. 22,

note.

v Lk. 12. 4-7.

w 1-4 penny,

or 1-2 cent.

x Lk. 21. 18;

Acts 27. 34.

y Psa. 119. 46;

Lk. 12. 8;

Rev. 3. 8.

z Mt. 7. 23;

Lk. 12. 9.

a Mic. 7. 6;

John 9. 18.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have ^mgone over the cities of Israel, till the ⁿSon of man be come.

24 ^oThe disciple is not above ^phis master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the ^qmaster of the house ^rBeelzebub, how much more ^sshall ^tthey call them of his household?

26 Fear them not therefore: for there is ^vnothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, ^tthat ^uspeak ye in light: and what ye hear in the ear, ^tthat preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear ^vhim which is able to destroy both soul and body in ^whell.

29 Are not two ^xsparrows sold for a ^yfarthing? and one of them shall not fall on the ground without your Father.

30 But the very ^zhairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall ^zconfess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also ^zdeny before my Father which is in heaven.

34 Think not that I am come to send ^zpeace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at ^zvariance against his father, and

¹ The scope of verses 16-23 reaches beyond the personal ministry of the twelve, covering in a general sense the sphere of service during the present age. Verse 23 has in view the preaching of the remnant (Isa. 1. 9; Rom. 11. 5, note) in the tribulation (Psa. 2. 5; Rev. 7. 14, note), and immediately preceding the return of Christ in glory (Deut. 30. 3; Acts 1. 9-11, note). The remnant then will not have gone over the cities of Israel till the Lord comes.

² Cf. John 14. 27. Peace is spoken of in Scripture in three ways: (1) "Peace with God" (Rom. 5. 1); this is the work of Christ into which the individual enters by faith (Eph. 2. 14-17; Rom. 5. 1). (2) "The peace of God" (Phil. 4. 7); inward peace, the state of soul of that believer who, having entered into peace with God through faith in Christ, has also committed to God through prayer and supplication with thanksgiving all his anxieties (Lk. 7. 50; Phil. 4. 6). (3) Peace "on earth" (Lk. 2. 14; Psa. 72. 7; 85. 10; Isa. 9. 6, 7; 11. 1-12); the universal prevalency of peace in the earth under the kingdom. Mt. 10. 34 was Christ's warning that the truth which He was proclaiming would not bring in the kingdom-age of peace, but conflict rather. (Cf. John 14. 27.)

the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall* be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not ^aworthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ^aHe that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's ^areward; and he that receiveth a ^arighteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a ^acup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER 11.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

John the Baptist sends disciples to question Jesus (Lk. 7. 18-35).

2 Now when ^aJohn had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The ^ablind ^breceive their sight,

A. D. 31.

^a Deut. 33.9;

Lk. 14. 26;

² Cor. 5. 16.

^b Mt. 25. 40.

45; Acts 9. 4.

^c Rewards. vs.

41. 42; Mt.

16. 27; (Dan.

12. 3; 1 Cor.

3. 14.)

^d Righteous-

ness. Rom.

10. 10, note.

^e 1 Ki. 18. 4;

Lk. 21. 1-4.

^f Mt. 4. 12; 14. 3.

^g Mt. 9. 27.

^h Isa. 53. 4.

ⁱ Gospel.

Mt. 24. 14.

(Gen. 12. 1-3;

Rev. 14. 6.)

^j In prison,

the King re-

jected,

John's faith

wavers; the

Lord exhorts

and encour-

ages His

servant. Cf.

John 15. 20;

Isa. 42. 3.

^k find cause

of offence.

^l Lk. 7. 24-30.

^m Isa. 40. 3;

Mal. 3. 1.

ⁿ Eph. 3. 4-10;

Heb. 11. 40;

1 Pet. 1. 10-12.

^o Mt. 3. 2,

note.

^p Lk. 5. 19, 20;

16. 16.

^q Inspiration.

Mt. 12. 3-5.

40. (Ex. 4.

15; Rev.

22. 19.)

^r See Mt. 17.

10, note.

^s Mt. 17. 12;

Mal. 4. 5.

^t demon. See

Mt. 7. 22,

note.

^u See Mt. 8.

20, note.

^v Lk. 5. 29-32;

7. 36; John

2. 1-11.

and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the ^agospel preached to them.

6 And ^bblessed is he, whosoever shall not ^bbe offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, ^aWhat went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft ^aclothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, ^aBehold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is ^aleast in the ^akingdom of heaven is ¹greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven ^bsuffereth ²violence, and the violent take it by force.

13 ^aFor all the prophets and the law prophesied until John.

14 And if ye will receive it, ^athis is ^aElias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say; He hath a ^adevil.

19 The ^aSon of man came ^aeating and drinking, and they say, Behold

¹ Positionally greater, not morally. John Baptist was as great, morally, as any man "born of woman," but as to the *kingdom* he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred, and the King presently crucified. The least in the kingdom when it is set up in glory (see "Kingdom (N.T.)," Lk. 1. 31-33; 1 Cor. 15. 24) will be in the fullness of power and glory. It is not heaven which is in question, but Messiah's kingdom. (See Mt. 3. 2, note; 6. 33, note.)

² It has been much disputed whether the "violence" here is external, as *against* the kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the scribes and Pharisees, only the violently resolute would press into it. Both things are true. The King and His herald suffered violence, and this is the primary and greater meaning, but also, some were resolutely becoming disciples. (Cf. Lk. 16. 16.)

a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

Jesus, rejected, predicts judgment.

20 ¹Then began he to upbraid the cities wherein most of his mighty works were done, because they ^brepented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because

A.D. 31.

a *Sin. Rom.*
3.23, note.

b *Repentance.*
vs. 20, 21;
Mt. 12. 41.
(Mt. 3. 2;
Acts 17. 30.)

c *Day of judgment.*
Mt. 12. 35.
41, 42. (Mt.
10. 15; Rev.
20. 11.)

d *Lk. 16. 23,*
note.

e *Bible prayers*
(N.T.), Mt.
15. 22; (Mt.
6. 9; Rev.
22. 20.)

f *Psa. 8. 2;*
1 Cor. 1. 19-
21, 27-31.

g *Kingdom*
(N.T.), Mt.
12. 3, note.
(Lk. 31. 33;
1 Cor. 15. 24.)

h *John 1. 38,*
39; 6. 35, 37.

i *Phil. 2. 5-8;*
1 Cor. 3. 18;
1 John 3. 2.

j *Sabbath.*
(Gen. 2. 3.)

thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

The new message of Jesus: not the kingdom, but personal discipleship.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAPTER 12.

Jesus declares himself Lord of the sabbath (Mk. 2. 23-28; Lk. 6. 1-5).

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

¹ The kingdom of heaven announced as "at hand" by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been morally rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc., having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later (Mt. 27. 31-37).

² The new message of Jesus. The rejected King now turns from the rejecting nation and offers, not the kingdom, but rest and service to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus.

³ (1) The sabbath ("cessation") appears in Scripture as the day of God's rest in the finished work of creation (Gen. 2. 2, 3). For 2500 years of human life absolutely no mention is made of it. Then the sabbath was revealed (Ex. 16. 23; Neh. 9. 13, 14); made a part of the law (Ex. 20. 8-11); and invested with the character of a "sign" between Jehovah and Israel, and a perpetual reminder to Israel of their separation to God (Ex. 31. 13-17). It was observed by complete rest (Ex. 35. 2, 3), and by Jehovah's express order a man was put to death for gathering sticks on the sabbath day (Num. 15. 32-36). Apart from maintaining the continued burnt-offering (Num. 28. 9), and its connection with the annual feasts (Ex. 12. 16; Lev. 23. 3, 8; Num. 28. 25), the seventh-day sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man's needs. In Christ's words, "The sabbath was made for man, and not man for the sabbath" (Mk. 2. 27). (2) Our Lord found the observance of the day encrusted with rabbinical evasions (Mt. 12. 2) and restrictions, wholly unknown to the law, so that He was Himself held to be a sabbath-breaker by the religious authorities of the time. The sabbath will be again observed during the kingdom-age (Isa. 66. 23). (3) The Christian first day perpetuates in the dispensation of grace the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath commemorates God's creation rest, the first day Christ's resurrection. On the seventh day God rested, on the first day Christ

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them. Have ye not ^aread ¹what ^bDavid did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the ^cshewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the ^dpriests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one ^egreater than the temple.

7 But if ye had known what *this* meaneth, I will have ^fmercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the ^gSon of man is Lord even of the sabbath day.

The healing of the withered hand on the sabbath (Mk. 3. 1-6; Lk. 6. 6-11).

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith *he* to the man, Stretch forth thine hand. And he

A.D. 31.

a Inspiration.

vs. 3, 40.
Mt. 19. 4. 8.
(Ex. 4. 15;
Rev. 22. 19.)

b Kingdom

(N.T.).
Mt. 12. 38. 45.
(Lk. 1. 31. 33;
1 Cor. 15. 24.)

c Ex. 25. 30,
note.

d Num. 28. 9,
10.

e 2 Chr. 6. 18;
Isa. 65. 1, 2.

f 1 Sam. 15. 22;
Hos. 6. 6;
Mic. 6. 6-8.

g See Mt. 8.
20.

h Miracles

(N.T.).
vs. 10. 13. 22;
Mt. 14. 19. 21.
(Mt. 8. 2, 3;
Acts 28. 8, 9.)

i Psa. 2. 2.

j vs. 18. 21;
Isa. 42. 1-4.

k Holy Spirit.

vs. 18, 28, 32;
Mt. 22. 43.
(Mt. 1. 18;
Acts 2. 4.)

l Christ (First

Advent).
Mt. 21. 1-5.
(Gen. 3. 15;
Acts 1. 9.)

m i.e. hope.

n Gr. daimoni-

zomai, de-

monized.
Mt. 7. 22,
note.

o Mt. 9. 27;
21. 9.

p demons.
Mt. 7. 22,
note.

q Mt. 9. 34;
Mk. 3. 22, 30;
Lk. 11. 14, 20.

stretched *it* forth; and ^hit was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might ⁱdestroy him.

Jesus and the multitudes (at the sea of Tiberias) (Mk. 3. 7-12).

15 But when Jesus knew *it*, he withdrew himself from thence; and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my ^jservant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my ^kspirit upon him, and he shall shew judgment to the ^lGentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles ^mtrust.

A demoniac healed: the Pharisees blaspheme (Mk. 3. 22-30; Lk. 11. 14-23).

22 Then was brought unto him one ⁿpossessed with a devil, blind, and dumb; and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the ^oson of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out ^pdevils, but by ^qBeelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom

was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was a day of legal obligation, the first day one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the N.T. but twice (Col. 2. 16; Heb. 4. 4). In these passages the seventh-day sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest into which he enters when "he also ceases from his own works" and trusts Christ.

¹ Jesus' action (Mt. 12. 1-7) is highly significant. "What David did" refers to the time of his rejection and persecution by Saul (1 Sam. 21. 6). Jesus here is not so much the rejected *Saviour* as the rejected *King*; hence the reference to David.

² This too is most significant. The rejected King of Israel will turn to the Gentiles (cf. Mt. 10. 5, 6). In *fulfilment* this awaited the *official* rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ (Lk. 24. 46, 47; Acts 9. 15; 13. 46; 28. 25-28; Rom. 11. 11).

divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if ^aSatan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your ^bchildren cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

The unpardonable sin: ascribing to Satan the works of the Spirit (Mk. 3, 29, 30).

31 Wherefore I say unto you. All manner of ^csin and blasphemy shall be ^dforgiven unto men: but the ^eblasphemy *against* the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be ^dforgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this ^fworld, neither in the *world* to come.

Destiny in words.

33 Either make the ^gtree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for ^hthe tree is known by *his* fruit.

34 O ⁱgeneration of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the ^jday of judgment.

A.D. 31.

^a Satan. vs.26,27; Mt.13.39. (Gen.3.1; Rev.20.10.)

^b Lk.9.49,50; 10.17; Acts 19.13-16.

^c Sin. Rom.3. 23, note.

^d Forgiveness. vs.31,32; Mt.18.21,27, 32,35. (Lev.4. 20; Mt.26. 28.)

^e Ascribing to Satan the works of the Holy Spirit. Cf.va.24,32, 40.

^f i.e. age.

^g Mt.7.17,18.

^h Jas.3.12.

ⁱ Progeny. Mt.3.7; 23.33.

^j Day of judgment. vs.36, 41,42; Mk. 6.11. (Mt. 10.15; Rev. 20.11.)

^k Mt.16.1-4; Mk.8.11; cf. John 2. 18-22.

^l Kingdom (N.T.). Mt. 12.46-50. (Lk.1.31-33; 1 Cor.15.24.)

^m Jon.1.17.

ⁿ Jon.3.5-9; Lk.11.32; see Nah.1. 1, note.

^o Repentance. Mk.1.4. (Mt. 3.2; Acts 17.30.)

^p 2 Chr.9. 1-12.

^q Lk.11.24-26.

^r Cf.Mt.24. 34, note.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The sign of the prophet Jonas: Jesus foretells his death and resurrection (Lk. 11. 29-44).

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ^ksign from thee.

39 But he answered and said unto them, An evil and adulterous ^lgeneration seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as ^mJonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 ⁿThe men of ^oNineveh shall rise in judgment with this generation, and shall condemn it: because they ^orepented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 ^pThe queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The worthlessness of self-reformation (Lk. 11. 24-26).

43 ^qWhen the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the ^rlast *state* of that man is worse than the first. Even so shall it be also unto this wicked ^sgeneration.

The new relationships (Mk. 3. 31-35; Lk. 8. 19-21).

46 ^tWhile he yet talked to the people, behold, *his* mother and his

¹ Again the rejected King announces judgment (cf. Mt. 10. 20-24). Israel, in the midst of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had "gone," i.e. of his own volition. He would come back and find an empty house, etc. The personal application is to a mere self-cleansed moralist.

² Rejected by Israel, His "kinsmen according to the flesh" (cf. Rom. 9. 3), our

brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, ^athy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For ^bwhosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER 13.

The mysteries of the kingdom of heaven: (1) *the sower* (Mk. 4. 1-20; Lk. 8. 4-15).

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he ¹spake many things unto them in ^cparables, saying, Behold, a ²sower went forth to sow;

4 And when he sowed, some seeds

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fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the ^{3d}mysteries of the ^ckingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: ^fbecause they seeing see not; and hearing they hear not, neither do they understand.

^a Mk. 3. 31-35; Lk. 8. 19-21.

^b Kingdom (N.T.). Mt. 13. 1-50. (Lk. 1. 31-33; 1 Cor. 15. 24.)

^c Parables (N.T.). vs. 3-9, 18-23, 24-30, 36-43, 31, 32, 33, 44, 45, 46, 47-50; Mt. 18. 12-14. (Mt. 5. 13-16; Lk. 21. 29-31.)

^d Mk. 4. 10, 11; Lk. 8. 9, 10.

^e Mt. 3. 2, note.

^f John 7. 16, 17; 8. 43.

Lord intimates the formation of the new family of faith which, overstepping mere racial claims, receives "whosoever" will be His disciple (vs. 49, 50. Cf. John 6. 28, 29).

¹ The seven parables of Mt. 13., called by our Lord "mysteries of the kingdom of heaven" (v. 11), taken together, describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord's personal ministry, and ends with the "harvest" (vs. 40-43). Briefly, that result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom.

² The figure marks a new beginning. To labour in God's *vineyard* (Israel, Isa. 5. 1-7) is one thing, to go forth sowing the seed of the word in a field which is the *world*, quite another (cf. Mt. 10. 5). One-fourth of the seed takes permanent root, but the result is "wheat" (v. 25; 1 Pet. 1. 23), or "children of the kingdom" (v. 38). This parable (vs. 3-9, 18-23) is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord Himself.

³ A "mystery" in Scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation. The greater mysteries are: (1) The mysteries of the kingdom of heaven (Mt. 13. 3-50); (2) the mystery of Israel's blindness during this age (Rom. 11. 25, with context); (3) the mystery of the translation of living saints at the end of this age (1 Cor. 15. 51, 52; 1 Thes. 4. 14-17); (4) the mystery of the N.T. church as one body composed of Jew and Gentile (Eph. 3. 1-11; Rom. 16. 25; Eph. 6. 19; Col. 4. 3); (5) the mystery of the church as the bride of Christ (Eph. 5. 28-32); (6) the mystery of the inliving Christ (Gal. 2. 20; Col. 1. 26, 27); (7) the "mystery of God even Christ," i.e. Christ as the incarnate fullness of the Godhead embodied, in whom all the divine wisdom for man subsists (Col. 2. 2, 9; 1 Cor. 2. 7); (8) the mystery of the processes by which godlikeness is restored to man (1 Tim. 3. 16); (9) the mystery of iniquity (2 Thes. 2. 7; Mt. 13. 33); (10) the mystery of the seven stars (Rev. 1. 20); (11) the mystery of Babylon (Rev. 17. 5, 7).

14 And in them is fulfilled the "prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in him-

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^a Isa. 6.9, 10; Mk. 4.12; Lk. 8.10; John 12.39-41.

^b i.e. turn again.

^c Lk. 8.11-15; 10.23, 24.

^d Righteousness. Rom. 10.10, note.

^e Mt. 3.2, note.

^f at once.

^g Cf. Heb. 6. 4-6 with 10. 34; Acts 14. 22.

^h i.e. age.

ⁱ Lk. 8.15.

^j Phil. 1.11; Col. 1.6.

^k 1 Pet. 1.23; 1 John 3.9.

^l Acts 20.29, 30.

self, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But the that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Second mystery, the tares among the wheat (vs. 24-30, 36-43).

24 Another parable put he forth unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said

¹ The O.T. prophets saw in one blended vision the rejection and crucifixion of the King (see "Christ, sacrifice," Gen. 4. 4; Heb. 10. 18, note), and also His glory as David's Son (Zech. 12. 8, note), but "what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow," was not revealed to them—only that the vision was not for themselves (1 Pet. 1. 10-12). That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the "mysteries of the kingdom of heaven" here described.

² This parable (vs. 24-30) is also interpreted by our Lord (vs. 36-43). Here the "good seed" is not the "word," as in the first parable (vs. 19, 23), but rather that which the word has produced (1 Pet. 1. 23), viz.: the children of the kingdom. These are, providentially (v. 37), "sown," i.e. scattered, here and there in the "field" of the "world" (v. 38). The "world" here is both geographical and ethnic—the earth-world, and also the world of men. The wheat of God at once becomes the scene of Satan's activity. Where children of the kingdom are gathered, there, "among the wheat" (vs. 25, 38, 39), Satan "sows" "children of the wicked one," who profess to be children of the kingdom, and in outward ways are so like the true children that only the angels may, in the end, be trusted to separate them (vs. 28-30, 40-43). So great is Satan's power of deception that the tares often really suppose themselves to be children of the kingdom (Mt. 7. 21-23). Many other parables and exhortations have this mingled condition in view (e.g. Mt. 22. 11-14; 25. 1-13, 14-30; Lk. 18. 10-14; Heb. 6. 4-9). Indeed, it characterizes Matthew from Chapter 13. to the end. The parable of the wheat and tares is not a description of the world, but of that which professes to be the kingdom. Mere unbelievers are never called children of the devil, but only religious unbelievers are so called (cf. v. 38; John 8. 38-44; Mt. 23. 15).

unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let ^aboth grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Third mystery, the grain of mustard seed (Mk. 4. 30-32).

31 ²Another parable put he forth unto them, saying, The ^bkingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

12 Which indeed is the least of all

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^a Phil. 3.18, 19; 2 Thes. 3. 6; 2 Tim. 2. 19.

^b Mt. 3.2, note.

^c Mk. 4.30-32; Lk. 13.18, 19; Acts 1.15.

^d Ezk. 17.22-24; 31.3-9; cf. Dan. 4. 20-22.

^e Leaven. (Gen. 19.3.)

^f v. 25; Gal. 2. 4; 3.1.

^g Num. 15.8, 9; John 6.32-35.

^h 1 Cor. 5.6; 15.33; Gal. 5.6-9.

ⁱ Psa. 78.2.

seeds: but when it is grown, it is the greatest among herbs, and becometh a ⁴tree, so that the birds of the air come and lodge in the branches thereof.

Fourth mystery, the leaven (Lk. 13. 20, 21).

33 ³Another parable spake he unto them; The kingdom of heaven is like unto ⁴leaven, which a woman took, and hid in ⁵three measures of meal, till the ⁶whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in

¹ The gathering of the tares into bundles for burning does not imply immediate judgment. At the end of this age (v. 40) the tares are set apart for burning, but first the wheat is gathered into the barn (John 14. 3; 1 Thes. 4. 14-17).

² The parable of the Mustard Seed prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning (Acts 1. 15; 2. 41; 1 Cor. 1. 26) to a great place in the earth. The figure of the fowls finding shelter in the branches is drawn from Dan. 4. 20-22. How insecure was such a refuge the context in Daniel shows.

³ That interpretation of the parable of the Leaven (v. 33) which makes (with variation as to details) the leaven to be the Gospel, introduced into the world ("three measures of meal") by the church, and working subtly until the world is converted ("till the whole was leavened") is open to fatal objection: (1) It does violence to the unvarying symbolical meaning of leaven, and especially to the meaning fixed by our Lord Himself (Mt. 16. 6-12; Mk. 8. 15. See "Leaven," Gen. 19. 3; Mt. 13. 33, note). (2) The implication of a converted world in this age ("till the whole was leavened"), is explicitly contradicted by our Lord's interpretation of the parables of the Wheat and Tares, and of the Net. Our Lord presents a picture of a partly converted kingdom in an unconverted world; of good fish and bad in the very kingdom-net itself. (3) The method of the extension of the kingdom is given in the first parable. It is by sowing seed, not by mingling leaven. The symbols have, in Scripture, a meaning fixed by inspired usage. Leaven is the principle of corruption working subtly; is invariably used in a bad sense (see "Leaven," Gen. 19. 3, refs.), and is defined by our Lord as evil doctrine (Mt. 16. 11, 12; Mk. 8. 15). Meal, on the contrary, was used in one of the sweet-savour offerings (Lev. 2. 1-3), and was food for the priests (Lev. 6. 15-17). A woman, in the bad ethical sense, always symbolizes something out of place, *religiously* (see Zech. 5. 6, note). In Thyatira it was a woman teaching (cf. Rev. 2. 20 with Rev. 17. 1-6). Interpreting the parable by these familiar symbols, it constitutes a warning that the true doctrine, given for the nourishment of the children of the kingdom (Mt. 4. 4; 1 Tim. 4. 6; 1 Pet. 2. 2), would be mingled with corrupt and corrupting false doctrine, and that officially, by the apostate church itself (1 Tim. 4. 1-3; 2 Tim. 2. 17, 18; 4. 3, 4; 2 Pet. 2. 1-3).

⁴ Summary: (1) Leaven, as a symbolic or typical substance, is always mentioned in the O.T. in an evil sense (Gen. 19. 3, refs.). (2) The use of the word in the N.T. explains its symbolic meaning. It is "malice and wickedness," as contrasted with "sincerity and truth" (1 Cor. 5. 6-8). It is evil doctrine (Mt. 16. 12) in its three-fold form of Pharisaism, Sadduceism, and Herodianism (Mt. 16. 6; Mk. 8. 15). The leaven of the Pharisees was externalism in religion (Mt. 23. 14, 16, 23-28); of the Sadducees, scepticism as to the supernatural and as to the Scriptures (Mt. 22. 23, 29); of the Herodians, worldliness—a Herod party amongst the Jews (Mt. 22. 16-21; Mk. 3. 6). (3) The use of the word in Mt. 13. 33 is congruous with its universal meaning.

parables; I will utter things which have been kept secret from the foundation of the ^aworld.

The second mystery explained.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, ^bDeclare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the ^cworld; the good seed are the children of the ^dkingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the ^edevil; the harvest is the ^fend of the world; and the reapers are the ^gangels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the ^hend of this world.

41 The ⁱSon of man shall send forth his ^jangels, and they shall ^kgather out of his ^lkingdom all things that offend, and ^mthem which do ⁿiniquity;

42 And shall cast them into a fur-

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a i.e. earth.
b Mk.4.13, 33,34.
c kosmos (Mt. 4.8), = mankind.
d Mt.3.2, note.
e Satan. Gr. diabolos, accuser. Mt.16. 23. (Gen.3.1; Rev.20.10.)
f consummation of the age. Mt.24.3.
g Heb.1.4, note.
h See Mt.8. 20, note.
i Lk.17.26-37.
j Sin. Rom. 3.23, note.
k i.e. lawlessness.
l Judgments (the seven). Mt.16.27. (2 Sam.7.14; Rev.20.12.)
m Rom.10.10, note. Col.3.4.
n 2 Thes.1.5-10.
o v.15; Acts 28. 26; Rev.2.7.
p Ex.19.5; Deut.4.20.
q Isa.53.4-10; Psa.22.1; 2 Cor.8.9.
r Eph.5.25-27; Rev.21.21.

nace of fire: there shall be wailing and ^ognashing of teeth.

43 ^pThen shall the ^qrighteous shine forth as the sun in the kingdom of their Father. ^rWho hath ears to hear, let him hear.

Fifth mystery, the hid treasure.

44 Again, the ^skingdom of heaven is like unto ^ttreasure ^uhid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and ^vselleth all that he hath, and buyeth that field.

Sixth mystery, the pearl.

45 Again, the ^wkingdom of heaven is like unto a merchant man, seeking goodly ^xpearls:

46 Who, when he had found ^yone pearl of great price, went and sold all that he had, and bought it.

Seventh mystery, the drag-net.

47 Again, ^zthe kingdom of ^{aa}heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they

¹ The kingdom does not become the kingdom of the "Father" until Christ, having "put all enemies under His feet," including the last enemy, death, has "delivered up the kingdom to God, *even the Father*" (1 Cor. 15. 24-28; Rev. 20. 2). There is triumph over death at the first resurrection (1 Cor. 15. 54, 55), but death, "the last enemy," is not *destroyed* till the end of the millennium (Rev. 20. 14).

² The interpretation of the parable of the treasure, which makes the buyer of the field to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (v. 38) to be the world. The seeking sinner does not buy, but forsakes, the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again (cf. Mk. 7. 24; Acts 4. 20). At every point the interpretation breaks down.

Our Lord is the buyer at the awful cost of His blood (1 Pet. 1. 18), and Israel, especially Ephraim (Jer. 31. 5-12, 18-20), the lost tribes hidden in "the field," the world (v. 38), is the treasure (Ex. 19. 5; Psa. 135. 4). Again, as in the separation of tares and wheat, the angels are used (Mt. 24. 31; Jer. 16. 16). The divine Merchantman buys the field (world) for the sake of the treasure (v. 44; Rom. 11. 28), beloved for the fathers' sakes, and yet to be restored and saved. The note of joy (v. 44) is also that of the prophets in view of Israel's restoration (Deut. 30. 9; Isa. 49. 13; 52. 1-3; 62. 4-7; 65. 18, 19). (See "Israel," Gen. 11. 10; Rom. 11. 26.)

³ The true Church, "one body" formed by the Holy Spirit (1 Cor. 12. 12, 13). As Israel is the hid treasure, so the Church is the pearl of great cost. Covering the same period of time as the mysteries of the kingdom, is the mystery of the Church (Rom. 16. 25, 26; Eph. 3. 3-10; 5. 32). Of the true Church a pearl is a perfect symbol: (1) A pearl is one, a perfect symbol of unity (1 Cor. 10. 17; 12. 12, 13; Eph. 4. 4-6). (2) A pearl is formed by accretion, and that not mechanically, but vitally, through a living one, as Christ adds to the Church (Acts 2. 41, 47; 5. 14; 11. 24; Eph. 2. 21; Col. 2. 19). (3) Christ, having given Himself for the pearl, is now preparing it for presentation to Himself (Eph. 5. 25-27). The kingdom is not the Church, but the true children of the kingdom during the fulfilment of these mysteries, baptized by one Spirit into one body (1 Cor. 12. 12, 13), compose the true Church, the pearl.

⁴ The parable of the Net (Gr. *drag-net*) presents another view from that of the

drew to shore, and sat down, and ^agathered the good into vessels, but cast the bad away.

49 So shall it be at the ^bend of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of ^dteeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which* is instructed unto the kingdom of heaven is like unto a man *that* is an householder, which bringeth forth out of his treasure *things* new and old.

Jesus returns to Nazareth: again rejected (Mk. 6. 1-6; cf. Lk. 4. 16-32).

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were ^aastonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the ^ccarpenter's son? is not his mother called *Mary*? and his brethren, ^eJames, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

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^a Mt. 25. 31-46.^b consummation of the age. Mt. 24. 3.^c v. 42; Rev. 19. 20.^d Kingdom (N.T.); vs. 1. 50; Mt. 15. 21-28. (Lk. 1. 31-33; 1 Cor. 15. 24.)^e John 7. 15.^f John 6. 42; 7. 41, 48, 52.^g Son of Alphæus, Mt. 4. 21, note.^h Mk. 6. 5, 6; John 5. 44, 46, 47.ⁱ Called Antipas; son of Herod the Great (Mt. 2. 1, note) and Malthace, a Samaritan woman; brother of Archelaus (Mt. 2. 22). ^{Mar.} (1) a daughter of King Aretas; (2) Herodias, wife of his half-brother, Philip.^j vs. 1, 6.^k See Lk. 3. 1, refs.^l Prov. 29. 25; Lk. 18. 23; Acts 7. 52.

58 And he did not many mighty works there ^hbecause of their unbelief.

CHAPTER 14.

Herod's troubled conscience. Murder of John the Baptist (Mk. 6. 14-29; Lk. 9. 7-9).

AT that time ^aHerod the tetrarch heard of the fame of Jesus, 2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For ^bHerod had laid hold on John, and bound him, and put him in prison for ^cHerodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and

wheat and tares of the mysteries of the kingdom as the sphere of profession, but with this difference: there Satan was the active agent; here the admixture is more the result of the tendency of a movement to gather to itself that which is not really of it. The kingdom of heaven is like a net which, cast into the sea of humanity, gathers of every kind, good and bad. And these remain together *in the net* (v. 49), and not merely in the sea, until the end of the age. It is not even a converted net, much less a converted sea. Infinite violence has been done to sound exegesis by the notion that the world is to be converted *in this age*. Against that notion stands our Lord's own interpretation of the parables of the Sower, the Wheat and Tares, and the Net.

Such, then, is the mystery form of the kingdom (see Mt. 3. 2, note; 6. 33, note). It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true kingdom who, at the end, are to "shine forth as the sun." In the great field, the world, He sees the redeemed of all ages, but especially His hidden Israel, yet to be restored and blessed. Also, in this form of the kingdom, so unlike that which is to be, He sees the Church, His body and bride, and for joy He sells all that He has (2 Cor. 8. 9) and buys the field, the treasure, and the pearl.

took up the body, and buried it, and went and ^atold Jesus.

13 When Jesus heard of it, he ^bdeparted thence by ^cship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with ^dcompassion toward them, and he healed their sick.

The five thousand fed (Mk. 6. 30-44; Lk. 9. 10-17; John 6. 1-14).

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; ^egive ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, ^fBring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the ^gfive loaves, and the two fishes, and looking up to heaven, he ^hblessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 ⁱAnd they did all eat, and were filled: and they took up of the fragments that ^jremained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

Jesus walks on the water: Peter's little faith (Mk. 6. 45-56; John 6. 15-21).

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a ^kmountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, ^ltossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw

A.D. 32.

^a John 1.35-37; 11.21.
^b Mt.12.15; Mk.6.32-46.

^c boat.
^d Mt.9.36.

^e Mt.10.8; 2 Cor.4.5,6.

^f Mt.28.18.

^g John 6.1-14.

^h John 6.23; 11.41,42; 1 Cor.11.24.

ⁱ *Miracles* (N.T.) vs. 19-21, 24-33, 35, 36; Mt.15. 21-28. (Mt. 8.2,3; Acts 28.8,9.)

^j 2 Ki.4.1-7, 42-44; Mt. 15.27.

^k Mk.6.46; Lk.5.16.

^l Mk.6.47-52; John 6. 16-21.

^m Lk.24.36-40; John 14. 27; 16.33.

ⁿ John 14.27; 16.33.

^o Lk.8.24,25.

^p Mt.8.25.

^q Mt.8.26.

^r Mt.16.16; 27.54; Psa. 46.10; John 1.49.

^s Mk.5.24,34.

^t Mt.23.16-18; Mk.7.1-23.

^u Mt.23.23; John 18.28; *contra*, Rom. 3.31.

^v Ex.20.12; Jer.35.18,19.

^w Ex.21.17.

^x *surely die*. See Lev.20. 9; Deut.27. 16; Prov.30. 17. Cf. 1 Tim. 5.4-8.

^y i.e. dedicated to God. Mt.5.23,24. See Mk.7.11, *ref.*

him walking on the sea, they were ^mtroubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, ⁿBe of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the ^owind boisterous, he was afraid; and beginning to sink, ^phe cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of ^qlittle faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the ^rSon of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only ^stouch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER 15.

Jesus rebukes scribes and Pharisees (Mk. 7. 1-23).

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the ^ttradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the ^ucommandment of God by your tradition?

4 For God commanded, saying, ^vHonour thy father and mother: and, ^wHe that curseth father or mother, let him ^xdie the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a ^ygift, by whatsoever thou mightest be profited by me;*

6 And honour not his father or his mother, *he shall be free.* Thus

have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did ^aEsaias prophesy of you, saying,

8 This people draweth nigh unto me with their ^mmouth, and honour-eth me with ^ttheir lips; but their heart is far from me.

9 But in vain they do worship me, teaching ^{for}doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 ^oNot that which goeth into the mouth defileth a man; but that which ^dcometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be ^rrooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also ^yyet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the ^hheart; and they defile the man.

19 For out of the heart proceed ^hevil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are ^{the things} which defile a man: but to eat with un-washed hands defileth not a man.

The Syrophenician woman's daughter healed (Mk. 7. 24-30).

21 Then Jesus went thence, and ^ddeparted into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and ^ccried unto him, saying, Have

A.D. 32.

^a Isa. 29.13; Ezek. 33.31.

^b vs. 8,9; Isa. 29.13.

^c Rom. 14.14-23; Col. 2. 20,23.

^d Jer. 17.9,10; Rom. 3.10-18; Tit. 1.15.

^e Mt. 5.20; Acts 15.10.

^f Or, even yet.

^g Gen. 6.5; Jer. 17.9,10; Jas. 3.10-12.

^h Gal. 5.19-21.

ⁱ Bible prayers (N.T.). Mt. 26.39. (Mt. 6. 9; Rev. 22.20.)

^j Mt. 1.1; 22.41,42; Psa. 132.11.

^k Gr. *apolutum*. John 3. 16, note.

^l Psa. 145.18.

^m Mt. 7.6; John 4.22.

ⁿ Lit. *little dogs*.

^o *Kingdom* (N.T.). vs. 21-28; Mt. 16. 20,21. (Lk. 1. 31-33; 1 Cor. 15.24.)

^p Lk. 7.7,9; cf. Mk. 6.6.

Faith honours God, knowing that he is faithful; cf. 1 John 5.10.

^q Mt. 9.27-29; 21.21,22.

^r *Miracles* (N.T.). vs. 21-28,32-39; Mt. 17.14-18. (Mt. 8.2,3; Acts 28.8,9.)

^s Mk. 7.25; Lk. 7.38; 8. 41; 10.39.

^t Mt. 11.20-24; Lk. 5.25, 26; 19.37,38.

^u Mt. 9.36-38; Mk. 8.1-9.

mercy on me, O Lord, ^tthou ^json of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the ^klost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, ^hhelp me.

26 But he answered and said, It is not meet to take the children's bread, and cast it to ^mdogs.

27 And she said, Truth, Lord: yet the ^mdogs eat of the crumbs which fall from their masters' table.

28 ^oThen Jesus answered and said unto her, O woman, ^ggreat is thy faith: be it unto thee even ^aas thou wilt. And her daughter was made ^wwhole from that very hour.

The multitudes healed. (Cf. Mk. 7. 31-37.)

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them ^{those} that were lame, blind, dumb, maimed, and many others, and ^ccast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they ^gglorified the God of Israel.

The four thousand fed (Mk. 8. 1-9).

32 Then Jesus called his disciples ^{unto him}, and said, I have ^{com-}passion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And

¹ For the first time the rejected precursive fulfilment of Mt. 12. 18. He makes no reply, for a Gentile has no claim upon Him in that character (see Mt. 2. 2, note; Eph. 2. 12). Addressing Him as "Lord," she obtained an immediate answer. See Rom. 10. 12, 13.

Son of David ministers to a Gentile. It is a Gentile as Son of David. He makes no claim upon Him in that character (see Mt. 2. 2, note; Eph. 2. 12). Addressing Him as "Lord," she obtained an immediate answer.

they said, "Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left ⁷seven baskets full.

38 And they that did eat were ⁴four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER 16.

Jesus rebukes the blind Pharisees (Mk. 8. 10-12).

THE Pharisees also with the Sadducees came, and ¹tempting desired him that he would shew them ²a sign from heaven.

2 He answered and said unto them, When it is ¹evening, ye say, *It will be fair weather*: for the sky is red.

3 And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A ⁶wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

Jesus interprets the symbol of leaven (Mk. 8. 13-21).

6 Then Jesus said unto them, Take heed and beware of the ¹heaven of the Pharisees and of the Sadducees.

7 And they reasoned among

A.D. 32.

a v.37; Mt. 14. 17.

b Mt. 14. 20.

c Mt. 14. 21.

d *Temptation.*

Mt. 19. 3.

(Gen. 3. 1;

Jas. 1. 14.)

e Mt. 12. 38-

41; Mk. 8.

10-13.

f Lk. 12. 54-57.

g Mt. 21. 23-

27.

h *Leaven.* vs.

6, 11, 12;

Lk. 12. 1.

(Gen. 19. 3;

Mt. 13. 33.)

i John 12. 37.

j A different

Gr. word

from that

translated

"baskets"

in v. 9.

k Gal. 1. 6-9;

Col. 2. 4, 18.

l Mk. 8. 27-33;

Lk. 9. 18-22.

m Also vs. 27,

28. See Mt. 8.

20, *note.*

n John 6. 67.

o Mt. 14. 33;

John 6. 69;

11. 27; Acts

9. 20.

p Mt. 11. 27;

1 John 4. 15;

5. 1, 5; John

1. 12, 13.

q *Son of*

Jonas.

r John 6. 63.

s *Church* (the

true). Acts

2. 47. (Mt.

16. 18; Heb.

12. 23.)

t *Gr. hades.*

Lk. 16. 23,

note.

themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not ¹yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many ¹baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the ¹leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Peter's confession. (Cf. Mk. 8. 27-30; Lk. 9. 18-21; John 6. 68, 69.)

13 When Jesus came into the coasts of ¹Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the ^mSon of man am?

14 And they said, Some say *that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ⁿye that I am?

16 And Simon Peter answered and said, Thou art the ^oChrist, the Son of the living God.

First mention of the church.

17 And Jesus answered and said unto him, ^pBlessed art thou, Simon ^qBar-jona: for ^rflesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art ¹Peter, and upon this rock I will build my ²church; and the gates of ¹hell shall not prevail against it.

¹ There is in the Greek a play upon the words, "thou art Peter [*petros*—literally, 'a little rock'], and upon this rock [*Petra*] I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us (1 Pet. 2. 4-9).

² *Gr. ecclesia* (*ek* = "out of," *kaleo* = "to call"), an assembly of called-out ones. The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus (Acts 19. 39), and Israel, called out of Egypt and assembled in the wilderness (Acts 7. 38). Israel was a true "church," but not in any sense the N.T. church—the only point of similarity being that both were "called out" and by the same God. All else is contrast. See Acts 7. 38, *note*; Heb. 12. 23, *note*.

19 And I will give unto thee the ¹keys of the ^akingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then ²⁰charged he his disciples that they should tell no man that he was ^cJesus the Christ.

Christ foretells his death and resurrection (Mk. 8. 31-38; Lk. 9. 22-27).

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and ^dsuffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to ^erebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, ^fSatan: thou art an ^eoffence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his ^hcross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man ⁱprofiteth, if he shall gain the whole ^jworld, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come

A.D. 32.

^a Mt. 3.2, note.
^b Kingdom (N. T.) vs. 20, 21; Mt. 16.28. (Lk. 1.31-33; 1 Cor. 15.28).
^c Omit "Jesus."
^d Mt. 17.12.
^e v. 16; John 13.36-38.
^f Satan. Mt. 25.41. (Gen. 3. 1; Rev. 20.10.)
^g Gal. 1.8; John 18.10, 11.
^h Mk. 8.34-38; Lk. 9.23-26; 2 Cor. 4.10, 11.
ⁱ Mk. 8.36, 37; Lk. 12.20, 21; Jas. 5.1-6.
^j i.e. *Kosmos* = world-system.
^k Rewards. Mk. 9.41. (Dan. 12. 3; 1 Cor. 3.14.)
^l Judgments (the seven). Mt. 25.31-46. (2 Sam. 7.14; Rev. 20.12.)
^m Kingdom (N. T.). Mt. 17.1-3. (Lk. 1.31-33; 1 Cor. 15.24.)
ⁿ Mk. 9.2-10; Lk. 9.27-36.
^o See Mt. 4. 21, note.
^p Rev. 1.13-16; Heb. 2.9; 2 Cor. 4.6.
^q Resurrection. Mt. 22.23, 28-31. (Job 19.25; 1 Cor. 15.52.)
^r Kingdom (N. T.) vs. 1-3; Mt. 19.27, 28. (Lk. 1.31-33; 1 Cor. 15.28.)
^s Mt. 3.17; 1 Pet. 1.21.

in the glory of his Father with his angels; and then he shall ^kreward every man ^laccording to his works.

The transfiguration: a picture of the future kingdom (Mk. 9. 2-13; Lk. 9. 28-36).

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in ^mhis ⁿkingdom.

CHAPTER 17.

AND ⁿafter six days Jesus taketh Peter, ^oJames, and John his brother, and bringeth them up into an high mountain apart,

2 And ³was ^ptransfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them ^qMoses and Elias talking with ^rhim.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved ^sSon, in whom I am well pleased; hear ye him.

6 And when the disciples heard ^tit, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

¹ Not the keys of the church, but of the kingdom of heaven in the sense of Mt. 13., i.e. the sphere of Christian profession. A key is a badge of power or authority (cf. Isa. 22. 22; Rev. 3. 7). The apostolic history explains and limits this trust, for it was Peter who opened the door of Christian opportunity to Israel on the day of Pentecost (Acts 2. 38-42), and to Gentiles in the house of Cornelius (Acts 10. 34-46). There was no assumption by Peter of any other authority (Acts 15. 7-11). In the council James, not Peter, seems to have presided (Acts 15. 19; cf. Gal. 2. 11-15). Peter claimed no more for himself than to be an apostle by gift (1 Pet. 1. 1), and an elder by office (1 Pet. 5. 1).

The power of binding and loosing was shared (Mt. 18. 18; John 20. 23) by the other disciples. That it did not involve the determination of the eternal destiny of souls is clear from Rev. 1. 18. The keys of death and the place of departed spirits are held by Christ alone.

² The disciples had been proclaiming Jesus as the Christ, i.e. the covenanted King of a kingdom promised to the Jews, and "at hand." The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made "Head over all things to the church" (Eph. 1. 20-23). The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection (v. 21). It is a turning-point of immense significance.

³ The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation: (1) The Lord, not in humiliation, but in glory (v. 2).

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the "Son of man be risen again from the dead.

10 And his disciples asked him, saying, "Why then say the scribes that Elias must first come?"

11 And Jesus answered and said unto them, "Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

The powerless disciples: the mighty Christ (Mk. 9. 14-29; Lk. 9. 37-43).

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the "devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to

A.D. 32.

a Also vs. 12, 27. See Mt. 8.20, note.

b Mt. 11.14; Lk. 1.17; Mal. 4.5; Mk. 9.11-13.

c Mk. 9.14-29; Lk. 9.37-42; Psa. 72.4-6.

d Mt. 14.18; John 15.5; Phil. 4.13.

e demon. Mt. 7.22, note.

f Miracles (N.T.). vs. 14-18, 24-27; Mt. 20.30-34. (Mt. 8.2, 3; Acts 28.8, 9.)

g Lit. little faith. Mt. 16.8; 21.21; Lk. 17.6.

h Faith. Mk. 9.23. (Gen. 3. 20; Heb. 11.39.)

i The two best MSS. omit v. 21.

j Acts 13.2, 3; 2 Cor. 12.9.

k Mt. 16.21; Mk. 9.30-32; Lk. 9.43-45.

l anticipated.

m Isa. 60. 10-17; 49.22, 23.

Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your "unbelief: for verily I say unto you, If ye have "faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 "Howbeit this kind goeth not out but by "prayer and fasting.

Jesus again foretells his death and resurrection (Mk. 9. 30-32; Lk. 9. 43-45).

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be "betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

The miracle of the tribute money. (Cf. Mk. 12. 13.)

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus "prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of "strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth,

(2) Moses, glorified, representative of the redeemed who have passed through death into the kingdom (Mt. 13. 43; cf. Lk. 9. 30, 31). (3) Elijah, glorified, representative of the redeemed who have entered the kingdom by translation (1 Cor. 15. 50-53; 1 Thes. 4. 14-15). (4) Peter, James, and John, not glorified, representatives (for the moment) of Israel in the flesh in the future kingdom (Ezk. 37. 21-27). (5) The multitude at the foot of the mountain (v. 14), representative of the nations who are to be brought into the kingdom after it is established over Israel (Isa. 11. 10-12, etc.).

¹ Cf. Mt. 11. 14; Mk. 9. 11, 12, 13; Lk. 1. 17; Mal. 3. 1; 4. 5, 6. All the passages must be construed together. (1) Christ confirms the specific and still unfulfilled prophecy of Mal. 4. 5, 6: "Elias shall truly first come and restore all things." Here, as in Malachi, the prediction fulfilled in John the Baptist, and that yet to be fulfilled in Elijah, are kept distinct. (2) But John the Baptist had come already, and with a ministry so completely in the spirit and power of Elijah's future ministry (Lk. 1. 17) that in an adumbrative and typical sense it could be said: "Elias is come already." Cf. Mt. 10. 40; Phm. 12, 17, where the same thought of identification, while yet preserving personal distinction, occurs (cf. John 1. 27).

thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER 18.

The sermon on the child-text
(Mk. 9. 33-37; Lk. 9. 46-48).

AT the same time came the disciples unto Jesus, saying, ^aWho is the greatest in the ^bkingdom of heaven?

2 And Jesus called a little ^cchild unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall ^doffend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the ^eworld because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore ^fif thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into ^glife halt or maimed, rather than having two hands or two feet to be cast into ^heverlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into ⁱhell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their ^jangels do always behold the face of my Father which is in heaven.

The lost sheep: the seeking Lord. (Cf. Lk. 15. 3-7.)

11 For the ^kSon of man is come to ^lsave that which was ^mlost.

12 How think ye? ⁿif a man have an ^ohundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

A.D. 32.

^a Lk. 9.46-48.
^b Mt. 3.2, *note*.
^c Lk. 18. 14-17; Psa. 131.2.

^d *cause to stumble*. Mk. 9.42; Lk. 17.1,2.

^e *Kosmos* = mankind. Mt. 4.8, *note*.
^f Mt. 5.29,30; Mk. 9.43-48.

^g *Life (eternal)*, vs. 8,9. Mt. 19.16-29. (Mt. 7.14; Rev. 22.19.)

^h The Greek has *he* before "everlasting."

ⁱ *Gr. gehenna*. Mt. 5.22, *note*.

^j Heb. 1.4, *note*.
^k See Mt. 8. 20, *note*.

^l Rom. 1.16, *note*.

^m *Gr. apolumi*. John 3. 16, *note*.

ⁿ *Parables* (N.T.), vs. 12-14, 23-35; Mt. 20.1-16. (Mt. 5.13-16; Lk. 21. 29-31.)

^o Lk. 15.4-7.
^p Lk. 17.3,4; Gal. 6.1,2;

Eph. 4.30-32.

^q *Sin*. Rom. 3. 23, *note*.

^r Mt. 18.19.

^s *Or, assembly*. 1 Cor. 5.3-5: 6,1,5.

^t *the Gentile and the tax gatherer*.

^u Mt. 16.19; John 20.22, 23.

^v 1 Pet. 3.7.
^w Acts 20.7; 1 Cor. 14.26.

^x Cf. v. 15; Lk. 17.4.

^y Rom. 3.23, *note*.

^z *Forgiveness*. vs. 21, 27, 32, 35; Mk. 2.5-10. (Lev. 4. 20; Mt. 26. 28.)

^{aa} Psa. 78.40.

^{bb} *Or, make settlement with*.

^{cc} Rom. 3.19, 20; 5.8.

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Discipline in the future church.

15 Moreover if thy ^pbrother shall ^qtrespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of ^rtwo or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the ^schurch: but if he neglect to hear the church, let him be unto thee as an ^theathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall ^ubind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall ^vagree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

The simplest form of a local church.

20 For ^wwhere two or three are gathered together in my name, there am I in the midst of them.

The law of forgiveness (Lk. 17. 3, 4).

21 Then came Peter to him, and said, Lord, how ^xoft shall my brother ^ysin against me, and I ^zforgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until ^{aa}seventy times seven.

23 Therefore is the ^bkingdom of heaven likened unto a certain king, which would ^{bb}take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had ^{cc}not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying,

Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and ^bforgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER 19.

Jesus again in Judæa.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

Christ and divorce. (Cf. Mt. 5. 31, 32; Mk. 10. 1-12; Lk. 16. 18; 1 Cor. 7. 10-15.)

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and

A.D. 33.

a Lk. 15. 19; Ezk. 18. 21. *b* Eph. 1. 7. *c* *dearius* = 7 1/2 pence; 15 cents.

d Eph. 4. 31, 32; Col. 3. 12, 13. *e* Lk. 7. 41-43.

f The ground of law, of exact justice. Cf. grace. Rom. 3. 23, 24; Eph. 4. 30; also John 1. 17, note.

g Mk. 10. 1-12; John 10. 40. See also Mt. 7. 28.

h Mt. 4. 23; 12. 15; Mk. 7. 23-25.

i *Temptation.* Mt. 22. 18. (Gen. 3. 1; Jas. 1. 14.)

j Mt. 5. 31; 1 Cor. 7. 10-16.

k Gen. 1. 27; 2. 23, 24.

The passage is significant as Jesus' confirmation of the Genesis narrative of creation.

l *Inspiration.* vs. 48; Mt. 22. 31, 32.

(Ex. 4. 15; Rev. 22. 19.)

m Gen. 2. 23; Eph. 5. 29-32; 1 Cor. 6. 16.

n Deut. 24. 1-4.

o Thus confirming the Mosaic authorship of Deut.

p Rom. 8. 3; Heb. 3. 15; 7. 18, 19.

q Mt. 5. 32; Lk. 16. 18; 1 Cor. 7. 10, 11.

But see v. 11; 1 Cor. 7. 7, Cf. John 16. 12.

r John 16. 12. *s* 1 Cor. 7. 7.

8. Cf. 1 Tim. 4. 1-3.

t Mt. 3. 2, note.

u Mt. 18. 3; 1 Pet. 2. 2.

v *Life (eternal).* vs. 16, 17, 28; Mt. 25. 46; (Mt. 7. 14; Rev. 22. 19.)

w Lk. 10. 25-28. Cf. Rom. 3. 19; 10. 1-4.

shall cleave to his wife: and ^mthey twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Jesus receives and blesses little children (Mk. 10. 13-16; Lk. 15-17).

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

The rich young ruler (Mk. 10. 17-30; Lk. 18. 18-30; cf. Lk. 10. 25-30).

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which?

Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 ^bHonour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I ^kkept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be ^pperfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the ^kkingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be ^hsaved?

26 But Jesus beheld them, and said unto them, With men this is ⁱimpossible; but with God all things are possible.

The apostles' future place in the kingdom.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the ^rregeneration ^wwhen the Son of man shall sit in the ^kthrone of his glory, ye also shall sit upon twelve thrones, ²judging the twelve tribes of Israel.

29 And ^mevery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

A.D. 33.

^a Ex. 20.13.
^b Ex. 20.12;
 Eph. 6.1,2.
^c Lev. 19.18;
 Lk. 10.29-37; Rom. 13.9.
^d Phil. 3.6,7; *contra* vs. 7-9.
^e See Mt. 5.48, *note*.
^f Mk. 10.23-27; Lk. 18.24-27; Jas. 5.1-3.
^g Mt. 3.2, *note*.
^h Rom. 1.16, *note*. Cf. Mt. 13.3-9.
ⁱ Gen. 18.14; Ex. 14.13; Jer. 32.17; Mk. 10.27.
^j *Christ (Second Advent)*. Mt. 23.39. (Deut. 30.3; Acts 1.9-11.)
^k See Mt. 25.31; Rev. 3.21. Cf. Lk. 1.31-33.
^l *Kingdom (N.T.)*, vs. 27, 28. Mt. 21.1-11. (Lk. 1.31-33; 1 Cor. 15.24.)
^m Mk. 10.29; Lk. 18.29. Cf. Heb. 11.36-40; 1 Pet. 1.3-5.
ⁿ Mt. 21.31.
^o *Parables (N.T.)*, vs. 1-16; Mt. 21.28-32. (Mt. 5.13-16; Lk. 21.29-31.)
^p Isa. 5.7; Mt. 21.28-33; John 15.1-5. Cf. Mt. 28.19, *note*.
^q Lk. 14.21; Mt. 21.43.
^r Mk. 13.34; John 9.4; 1 Cor. 12.7-11.
^s 2 Cor. 5.10.
^t 1 Cor. 3.14, *note*; 9.24;
 2 Tim. 4.7,8.
^u Rom. 14.10, 11.
^v Lk. 17.7-10; 1 Cor. 9.16,17.

30 ^wBut many *that are* first shall be last; and the last *shall be* first.

CHAPTER 20.

Parable of the labourers in the vineyard.

FOR the kingdom of heaven is ^olike unto a man *that is* an householder, which went out early in the morning to hire labourers into his ^pvineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw ^qothers standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, ^wWhy stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when ^seven was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they ^rreceived every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they ^mmurmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them ^eequal unto us, which have borne the burden and heat of the day.

13 But he answered one of them,

¹ Gr. *palingenesia* = "re-creation," "making new." The word occurs once again, in Tit. 3. 5. There it refers to the new birth of a believing person; here to the re-creation of the social order, and renewal of the earth (Isa. 11. 6-9; Rom. 8. 19-23) when the kingdom shall come. (See "Kingdom (O.T.)," Zech. 12. 8, *note*; 1 Cor. 15. 24, *note*.)

² Disclosing how the promise (Isa. 1. 26) will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship (Jud. 2. 18).

and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do ^awhat I will with mine own? Is thine eye evil, because I am good?

16 So the ^blast shall be first, and the first last: for many be called, but few chosen.

Jesus again foretells his death and resurrection (Mk. 10. 32-34; Lk. 18. 31-34. See Mt. 12. 38-42; 16. 21-28; 17. 22, 23).

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the ^aSon of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the ^bGentiles to ^cmock, and to ^dscourge, and to ^ecrucify him; and the third day he shall ^frise again.

James and John, through their mother, make an ambitious request (Mk. 10. 35-45).

20 Then came to him the ^amother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my ^btwo sons may sit, the one on thy right hand, and the other on the left, in thy ^ckingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the ^acup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be*

A.D. 33.

^a Rom. 9. 20, 21.
^b Mt. 19. 30;
22. 14, *refs.*
^c Mt. 16. 21.
^d Mt. 26. 47-57.
^e Mt. 27. 1.
^f Mt. 26. 67, 68.
^g Mt. 27. 26.
^h Mt. 27. 35.
ⁱ Mt. 28. 5, 6.
^j Cf. Mk. 10. 35-37.
^k Cf. Rev. 3. 21, 22.

^l Mt. 3. 2, *note*.
^m Mt. 26. 39;
27. 46; Lk. 22. 41, 42;
John 18. 11;
Isa. 53. 4-6;
2 Cor. 5. 21;
Gal. 3. 13;
1 Pet. 2. 24;
3. 18.
ⁿ Lk. 22. 23-27.
^o Mt. 23. 11;
1 Pet. 5. 3.

^p *servant*.
1 Cor. 9. 19-22.
^q *bond servant*.
^r Mt. 8. 20,
note.
Phil. 2. 7.

^s Isa. 53. 10, 11;
Mt. 20. 22.
^t "*cup*," *refs.*;
Ex. 14. 30
note; Isa. 59. 20, *note*;
Rom. 3. 24,
note.
^u Cf. Mk. 10. 46-52; Lk. 18. 35-43.

^v 2 Sam. 7. 14-17; Psa. 89. 3-5, 19-37;
Isa. 11. 10-12;
Ezek. 37. 21-25; Mt. 1. 1; Lk. 1. 31, 32;
Acts 15. 14-17.

^w Mt. 15. 28;
John 5. 6.
^x Mt. 9. 36;
14. 14; 15. 32; 18. 27; 20. 34.

^y *Miracles* (N.T.), vs. 30-34; Mt. 21. 17-22. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^z vs. 1-9;
Zech. 9. 9.
Cf. Zech. 14. 4-9. The two advents are in striking contrast.

given to them for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with ^aindignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall ^anot be so among you: but whosoever will be great among you, let him be your ^bminister;

27 And whosoever will be chief among you, let him be your ^cservant:

28 Even as the ^dSon of man came not to be ministered unto, but to minister, and to give his life a ^eransom for many.

The healing of two blind men (Mk. 10. 46-52. Cf. Lk. 18. 35-43).

29 And as they ^adeparted from Jericho, a great multitude followed him.

30 And, behold, ^btwo blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* ^cson of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, ^aWhat will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had ^acompassion on them, and touched their eyes: and ^bimmediately their eyes received sight, and they followed him.

CHAPTER 21.

The King's public offer of himself as King (Zech. 9. 9; Mk. 11. 1-10; Lk. 19. 29-38).

AND when they drew ^anigh unto Jerusalem, and were come to Bethphage, unto the mount of

¹ A discrepancy has been imagined between this account and those in Mk. 10. 46; Lk. 18. 35. Matthew and Mark obviously refer to a work of healing as Jesus *departed* from Jericho. Bartimæus, the active one of the two, the one who cried, "Jesus, thou Son of David," is specifically mentioned by Mark. Of the other one of the "two," we know nothing. The healing described by Luke (18. 35) occurred before Jesus entered Jericho. As to the form of appeal, "Son of David" (cf. Mt. 9. 27; 15. 22; 21. 9), Jesus must have been so addressed constantly. The narratives therefore supplement, but in no wise contradict each other.

Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Jesus' second purification of the temple (Mk. 11. 15-18; Lk. 19. 45-47. Cf. John 2. 13-16).

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

A.D. 33.

a Psa. 50. 10.

b *Christ (First Advent)*. Mt.

21. 42. (Gen. 3.

15; Acts 1. 9.)

c *Kingdom* (N. T.). vs. 1-11;

Mt. 21. 33-43.

(Lk. 1. 31-33;

1 Cor. 15. 24.)

d Cf. Mt. 27. 22;

Psa. 118. 26.

e *Cf. Jehovah*.

f Cf. v. 9.

g Lk. 19. 45;

Mk. 11. 15-18.

Cf. John 2.

13-25, which

introduced,

as this cleans-

ing closed, the

offer of Christ

to Israel as

King.

h Isa. 56. 7.

i Jer. 7. 11.

j Cf. Lk. 14. 21;

Acts 3. 1-10.

k See Mt. 20. 30,

refs.

l Psa. 8. 2.

m John 11. 54.

n John 11. 1, 2;

Lk. 10. 39-42.

O Cf. Mk. 11.

1-11; Lk. 19.

29-35; John

12. 1-8. With

no other place

is the human

Christ so ten-

derly associ-

ated, while it

also was the

place of mani-

festations of

His divine

power (John

11. 43, 44).

o John 4. 6;

Mk. 11. 12-14.

p Lit. a soli-

tary fig tree.

Lk. 13. 6-9.

The withered

fig tree is a

parabolic mir-

acle concern-

ing Israel (Lk.

13. 6-9). Cf.

Mt. 24. 32, 33; a

prophecy that

Israel shall

again bud.

q *Miracles* (N. T.). vs. 18-22.

Mk. 1. 23-26.

(Mt. 8. 2, 3;

Acts 28. 8, 9.)

r Mt. 17. 20; Mk.

11. 23; Lk. 17.

6; 1 Cor. 13. 2.

s Mt. 7. 7-11;

John 15. 7;

1 John 5. 14, 15.

t Mk. 11. 27-33;

Lk. 20. 1-8.

u John 1. 19-28.

v Cf. v. 46. See

Prov. 29. 25.

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

The barren fig tree cursed (Mk. 11. 12-14, 20-24).

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Jesus' authority questioned (Mk. 11. 27-33; Lk. 20. 1-8).

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said

¹ The King's final and official offer of Himself according to Zech. 9. 9. Acclaimed by an unthinking multitude whose real belief is expressed in verse 11, but with no welcome

unto them, "Neither tell I you by what authority I do these things.

Parable of the two sons.

28 But what think ye? ^bA certain man had two sons; and he came to the first, and said, Son, go work to day in my ^cvineyard.

29 He answered and said, I will not: but afterward he ^drepented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went ^enot.

31 Whether of them twain did the will of ^fhis father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of ^grighteousness, and ye believed him not: but the publicans and the harlots ^hbelieved him: and ye, when ye had seen ⁱit, repented not afterward, that ye might believe him.

Parable of the householder demanding fruit from his vineyard (Mk. 12. 1-9; Lk. 20. 9-19. Cf. Isa. 5. 1-7).

33 Hear another parable: There was a certain householder, which planted a ^jvineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ^khusbandmen, and went into a far country:

34 And when the ^ltime of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his ^mson, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the ⁿheir; come, let us kill him, and let us seize on his inheritance.

A.D. 33.

^a Cf. v. 32. See Mt. 3. 3.

^b *Parables* (N. T.), vs. 28-32, Mt. 21. 33-43; 22. 2-14. (Mt. 5. 13-16; Lk. 21. 29-31.)

^c See Mt. 20.

^d 1. "vineyard," refs.

^e Cf. Lk. 15. 20, the other perfect illustration of repentance. See Acts 17. 30, note.

^f Mt. 7. 21-23; 15. 8.

^g See Rom. 10. 10. "righteousness," note.

^h Lk. 3. 12, 13.

ⁱ Mt. 23. 2; John 15. 1; Jas. 5. 7, 8.

^j Mk. 11. 13.

^k John 3. 16; Heb. 1. 2.

^l Heb. 1. 2; Rom. 8. 16, 17.

^m Cf. 2 Sam. 12. 5-9.

ⁿ Psa. 118. 22, 23.

^o *Christ* (as Stone), vs. 42-44; Acts 4. 11. (Ex. 17. 6; 1 Pet. 2. 8.)

^p *Christ* (First Advent), Mt. 26. 31. (Gen. 3. 15; Acts 1. 9.)

^q *Jehovah*, Psa. 118. 23.

^r i. e. national Israel, the barren vine. (vs. 33-41.)

^s Cf. Isa. 5. 1-7.

^t *Kingdom* (N. T.), vs. 33-43; Mt. 23. 37-39. (Lk. 1. 31-33; 1 Cor. 15. 24.)

^u Or, *Whosoever falls on this stone shall be crushed together* (i. e. the Jews, Isa. 8. 14; Rom. 9. 32; 33; 1 Cor. 1. 23), but on whomsoever it may fall, he will be scattered as dust (Cf. "winnowed," i. e. the Gentile nations, Dan. 2. 34, 35, 45, note).

^v Mt. 13. 5; 21. 26, 46; Mk. 11. 18, 32.

^w Mt. 13. 13, 14.

^x Mt. 3. 2, note.

^y *Parables* (N. T.), vs. 2-14; Mt. 24. 32, 33. (Mt. 5. 13-16; Lk. 21. 29-31.)

39 And they caught him, and cast ^zhim out of the vineyard, and slew ^{aa}him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 ^{ab}They say unto him, He will miserably destroy those wicked men, and will let out ^{ac}his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never ^{ad}read in the scriptures, The ^{ae}stone which the builders ^{af}rejected, the same is become the head of the corner: this is the ^{ag}Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto ^{ah}you, The ^{ai}kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 ^{aj}And whosoever shall fall on this ^{ak}stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they ^{al}feared the multitude, because they took him for a prophet.

CHAPTER 22.

Parable of the marriage feast (Lk. 14. 16-24).

AND Jesus answered and spake unto them again by ^{am}parables, and said,

2 The ^{an}kingdom of heaven is ^{ao}like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and ^{ap}my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of ^{aq}it, and went their ways, one to his farm, another to his merchandise:

from the official representatives of the nation, He was soon to hear the multitude shout: "Crucify Him."

¹ Note that Matthew here as in verse 31 uses the larger word, kingdom of God. (Cf. Mt. 6. 33, note.) The kingdom of heaven (Mt. 3. 2, note; 1 Cor. 15. 24, summary) will yet be set up. Meantime the kingdom of God and His righteousness is taken from Israel nationally and given to the Gentiles (Rom. 9. 30-33).

² Christ as the "Stone" is revealed in a threefold way: (1) To *Israel* Christ,

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and ^aburned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 ^bGo ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, ^dboth bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend how comest thou in hither not having a ^cwedding garment? And he was ^espeechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into ^aouter darkness; there shall be weeping and gnashing of teeth.

14 For ^bmany are called, but few are chosen.

Jesus answers the Herodians (Mk. 12. 13-17; Lk. 20. 20-26).

15 ^aThen went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the ^bHerodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give ^ctribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why ^dtempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he said unto them, Whose

A.D. 33.

^a Fulfilled as to Jerusalem A.D. 70. Lk. 21. 20-24.

^b The world-wide call. Mt. 28. 16-20; Rev. 22. 17.

^c Acts 28. 28.

^d Mt. 13. 47.

^e Rom. 13. 1-3; *contra*, Phil. 3. 7-9.

^f Rom. 3. 19.

^g Mt. 13. 40-43, 49-50.

^h Mt. 20. 16; Isa. 65. 2; Mt. 23. 37; Rom. 8. 30.

ⁱ In the different classes, vs. 15-40, Jesus meets representatives of all Israel, Pharisees, Sadducees, Herodians (Mt. 3. 7, *note*). For them, silenced but unrepentant, no message is left but "weep" (Mt. 23).

^j Cf. Mk. 8. 15.

^k Cf. Mt. 17. 24-27.

^l *Temptation*, Mt. 26. 41; (Gen. 3. 1; Jas. 1. 14.)

^m 1 Pet. 4. 13-17.

ⁿ 1 Cor. 3. 23; 13. 27; 9 Cor. 6. 15.

^o *Resurrection*, vs. 23-28-31; Mt. 27. 52, 53; (Job 19. 25; 1 Cor. 15. 52.)

^p Deut. 25. 5.

^q 1 Tim. 1. 4, 7; 6. 4; 2 Tim. 2. 24-26.

^r Or, *ye deceive yourselves*, etc. Jesus' answer gives the three incapacities of the rationalist: self-deception (Rom. 1. 31, 22); ignorance of the spiritual content of Scriptures (Acts 13. 37); disbelief in the intervention of divine power (1 Pet. 3. 5-9).

^s Mt. 27. 53, 53.

^t Heb. 1. 4, *note*.

^u *Inspiration*, vs. 31, 32; Mt. 24; 15, 37-39. (Ex. 4. 15; Rev. 22. 19.)

^v Ex. 3. 6.

is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, ^aRender therefore unto Cæsar the things which are Cæsar's; and unto ^bGod the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

Jesus answers the Sadducees (Mk. 12. 18-27; Lk. 20. 27-38).

23 The same day came to him the Sadducees, which say that there is no ^aresurrection, and asked him,

24 ^bSaving, Master, Moses said, ^cIf a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 ^dNow there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, ^eYe do err, not knowing the scriptures, nor the power of God.

30 For in the ^fresurrection they neither marry, nor are given in marriage, but are ^gas the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read ^hthat which was spoken unto you by God, saying,

32 ⁱI am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

Jesus answers the Pharisees (Mk. 12. 28-34. Cf. Lk. 10. 25-28).

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

coming not as a splendid monarch but in the form of a servant, is a stumbling-stone and rock of offence (Isa. 8. 14, 15; Rom. 9. 32, 33; 1 Cor. 1. 23; 1 Pet. 2. 8); (2) to the *church*, Christ is the foundation-stone and the head of the corner (1 Cor. 3. 11; Eph. 2. 20-22; 1 Pet. 2. 4, 5); (3) to the Gentile world-powers (see "Gentiles," Lk. 21. 24; Rev. 16. 19) He is to be the smiting-stone of destruction (Dan. 2. 34). Israel stumbled over Christ; the church is built upon Christ; Gentile world-dominion will be broken by Christ. (See "Armageddon," Rev. 16. 14; 19. 19.)

35 Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying,

36 Master, which is the *great commandment* in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

Jesus questions the Pharisees (Mk. 12. 35-37; Lk. 20. 41-44).

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

CHAPTER 23.

The marks of a Pharisee (Mk. 12. 38-40; Lk. 20. 45-47).

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

A.D. 33.

a Cf. Lk. 10. 25.

b Cf. Lk. 10. 27.

c Law (of Moses) vs. 36-39; Lk. 1. 6. (Ex. 19. 1; Gal. 3. 1-29.)

d Deut. 6. 5; Rom. 3. 19; Gal. 3. 10.

e Jehovah Deut. 6. 5.

f Lev. 19. 18; Cf. Lk. 10. 29-37; Rom. 7. 14, 15.

g Mt. 7. 12; Rom. 13. 8-10.

h Cf. Mt. 21. 24; John 19. 7. Jesus' question is not personal but doctrinal: "Whose son is the Messiah?" Cf. Acts 2. 25-36; Rom. 1. 3, 4.

i Lit. in the spirit. Cf. Mk. 12. 36; Acts 2. 30.

j Holy Spirit. Mt. 28. 19. (Mt. 1. 18; Acts 2. 4.)

k Psa. 110. 1.

l Cf. Ezra 7. 6, 25, 26. Jesus' disciples were to honour the law, but not the hypocritical teachers of it.

m Cf. Mt. 11. 29, 30; Acts 15. 10; Gal. 5. 1; Col. 2. 16.

n Mt. 6. 1, 2, 5, 16.

o Passages of Scripture enclosed in a small case, bound upon arm or forehead, Deut. 6. 8.

p Gr. teacher.

q I.e. authoritative teacher.

r Lit. Neither may ye be called leaders, because your leader is Christ.

s The best MSS. omit v. 14.

t Condemnation. vs. Acts 2. 10.

u Gehenna. Mt. 5. 22, note.

w Mt. 15. 14; Mal. 2. 8.

x Or, bound; also v. 18, "gully."

y Sanctify, holy (things). vs. 17-19; Mt. 27. 53. (Mt. 4. 5; Rev. 22. 11.)

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Jesus denounces woe upon the Pharisees (Mk. 12. 38-40; Lk. 20. 47).

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

¹ Gr. *nomikos*, "of the law"; occurs also, Lk. 7. 30; 10. 25; 11. 45, 46, 52; 14. 3; Tit. 3. 13. Except in the last instance, "lawyer" is another name for "scribe" (Mt. 2. 4, note). In Tit. 3. 13 the term has the modern meaning.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay ^atithe of mint and anise and cummin, and have omitted the ^bweightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain ^cat a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the ^doutside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto ^ewhited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and ^finiquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye ^gbuild the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the ^hchildren of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the ⁱdamnation of ^jhell?

34 Wherefore, behold, I ^ksend unto you prophets, and wise men, and scribes: and *some* of them ye shall ^lkill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

A.D. 33.

^a Lk. 11. 42; 18. 12^b 1 Sam. 15. 22; Isa. 1. 11-17.^c *strain out.*^d Mk. 7. 4, 8, 9; Lk. 11. 39, 40.^e Lk. 11. 44; Acts. 23. 3; Phil. 3. 4-6.^f *Lit. Lawlessness.* Rom. 3. 23, *note.*^g Dan. 9. 5-8; Lk. 11. 47, 48.^h Acts 7. 51, 52.ⁱ *condemnation.*^j v. 15, *ref.*^k The Jews' treatment of the apostles is proved, vs. 31-33.^l John 16. 2; Acts. 5. 40; 7. 54-60.^m Rev. 18. 24.ⁿ Jesus' confirmation of Gen. 4. 8. 10. Cf. Heb. 12. 24.^o 2 Chr. 24. 20-22.^p Rev. 18. 21-24. It is the way also of history: judgment falls upon one generation for the sins of centuries. The prediction was fulfilled in the destruction of Jerusalem, A. D. 70.^q Lk. 13. 34, 35; 19. 41, 42.^r Mt. 11. 28-30; John 10. 30.^s *Kingdom* (N. T.). vs. 37-39. Mt. 24. 29-51. (Lk. 1. 31-33; 1 Cor. 15. 24.)^t *Christ* (Second Advent). Mt. 24. 27-30. (Deut. 30. 3; Acts 1. 9-11.)^u Jesus leaves that which He abandons to judgment. See Mk. 8. 21, 23, *note*, in the light of Mt. 11. 21, 22. Cf. Rev. 18. 4.^v 1 Kt. 9. 8; Psa. 79. 1; Isa. 64. 11; Lk. 19. 44.^w Mk. 13. 3-37; Lk. 21. 7-37.^x Lk. 17. 20-37.^y v. 30; 2 Pet. 3. 4.^z *consummation of the age.*

35 That upon you may come ^athe righteous blood shed upon the earth, from the blood of righteous ^bAbel unto the blood of ^cZacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall ^dcome upon this generation.

The lament over Jerusalem (Lk. 13. 34, 35).

37 O ^eJerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would ^fI have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, ^guntil ye shall say, ^hBlessed is he that cometh in the name of the Lord.

CHAPTER 24.

The Olivet discourse: (1) destruction of the temple foretold (Mk. 13. 1, 2; Lk. 21. 5, 6).

AND Jesus went out, and ^adeparted from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, ^bThere shall not be left here one stone upon another, that shall not be thrown down.

The Olivet discourse: (2) the threefold question (Mk. 13. 3, 4; Lk. 21. 7).

3 And ^cwas he sat upon the mount of Olives, the disciples came unto him privately, saying, ^dTell us, ^ewhen shall these things be? and what *shall* be the sign of thy ^fcoming, and of the ^gend of the world?

The Olivet discourse: (3) the course of this age (Mk. 13. 5-13; Lk. 21. 8-19).

4 And Jesus answered and said

¹ The three "untils" of Israel's blessing: (1) Israel must say, "Blessed is He" (Mt. 23. 39; cf. Rom. 10. 3, 4). (2) Gentile world-power must run its course (Lk. 21. 24; Dan. 2. 34, 35). (3) The elect number of the Gentiles must be brought in. *The "Deliverer shall come out of Zion,"* etc. (Rom. 11. 25-27).

² Mt. 24. with Lk. 21. 20-24 answers the threefold question. The order is as follows: "When shall these things be?"—i.e. destruction of the temple and city.

unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

A.D. 33.

v. 24; John 5. 43; 1 John 2. 18.

b Rev. 6. 2-4.

c Hag. 2. 22.

d Rev. 6. 5, 6.

e Rev. 6. 12.

f Mt. 10. 17, 18.

g Dan. 12. 10.

h 2 Pet. 2. 1; Rev. 13. 11; 19. 20.

i. e. lawlessness.

j Sin. Rom. 3. 23, note.

k 2 Thes. 2. 3-4; 2 Tim. 3. 1.

l Gospel. Mt. 26. 13. (Gen. 12. 1-3; Rev. 14. 6.)

m Mt. 3. 2, note.

n aikoumene inhabited earth. (Lk. 2. 1.)

o The Beast. John 5. 43; (Dan. 7. 8; Rev. 19. 20.)

p Inspiration. vs. 15. 37-39; Mt. 26. 54. (Ex. 4. 15; Rev. 22. 19.)

q Dan. 9. 27; 11. 31; 12. 11.

r Tribulation (the great). vs. 21. 22; Rev. 3. 10. (Psa. 2. 5; Rev. 7. 14.)

s. i. e. earth.

t Isa. 65. 8, 9; Dan. 9. 27; Zech. 13. 8, 9; Rev. 12. 6-17.

The Olivet discourse: (4) the great tribulation (Mk. 13. 14-23).

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand):

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe if not.

24 For there shall arise false Christs, and false prophets, and

Answer, Lk. 21. 20-24. Second and third questions: "And what shall be the sign of thy coming, and of the end of the age?" Answer, Mt. 24. 4-33. Verses 4 to 14 have a double interpretation: They give (1) the character of the age—wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf. Dan. 9. 26). This is not the description of a converted world. (2) But the same answer (vs. 4-14) applies in a specific way to the end of the age, viz. Daniel's seventieth week (Dan. 9. 24-27, note 2). All that has characterized the age gathers into awful intensity at the end. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant (Isa. 1. 9; Rev. 14. 6, 7; Rom. 11. 5, note). Verse 15 gives the sign of the abomination (Dan. 9. 27, note)—the "man of sin," or "Beast" (2 Thes. 2. 3-8; Dan. 9. 27; 12. 11; Rev. 13. 4-7).

This introduces the great tribulation (Psa. 2. 5; Rev. 7. 14, note), which runs its awful course of three and a half years, culminating in the battle of Rev. 19. 19-21, note, at which time Christ becomes the smiting Stone of Dan. 2. 34. The detail of this period (vs. 15-28) is: (1) The abomination in the holy place (v. 15); (2) the warning (vs. 16-20) to believing Jews who will then be in Jerusalem; (3) the great tribulation, with renewed warning as to false Christs (vs. 21-26); (4) the sudden smiting of the Gentile world-power (vs. 27, 28); (5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (vs. 29-31); (6) the sign of the fig-tree (vs. 32, 33); (7) warnings, applicable to this present age over which these events are ever impending (vs. 34-51; Phil. 4. 5). Careful study of Dan. 2. 7., 9., and Rev. 13. will make the interpretation clear. See, also, "Remnant" (Isa. 1. 9; Rom. 11. 5).

¹ Cf. Lk. 21. 20-24. The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, A.D. 70; the passage in Matthew to a future crisis in Jerusalem after the manifestation of the "abomination." See "Beast" (Dan. 7. 8; Rev. 19. 20); and "Armageddon" (Rev. 16. 14; 19. 17). As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.

shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

The Olivet discourse: (5) the return of the King in glory (Mk. 13. 24-37; Lk. 21. 25-36).

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For whersoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Parable of the fig tree (Mk. 13. 28, 29; Lk. 21. 29-31).

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour

A.D. 33.

a Isa. 30.30; 1 Thes. 5.1-3.

b Gen. 7.11; Lk. 17. 26, 27; 1 Thes. 5.3; 2 Pet. 2.5; 3.6.

c Also vs. 37, 39, 44. See Mt. 8.20, note.

d Armageddon (battle of). Rev. 19.17. (Rev. 16.14; 19.21.)

e Day of Jehovah. vs. 29-31; Mt. 25. 31-46. (Isa. 2.10-22; Rev. 19.11-21.)

f Christ (Second Advent). Mt. 24. 36-50. (Deut. 30.3; Acts 1.9-11.)

g Psa. 50.4, 5; Mt. 13.41.

h Heb. 1.4, note.

i Israel (prophecies). Lk. 1.31-33. (Gen. 12.2, 3; Rom. 11.26.)

j Parables (N.T.). vs. 32, 33; Mt. 25. 1-13. (Mt. 5.13-16; Lk. 21. 29-31.)

k v. 15; 1 Thes. 5.1-5.

l Or, he.

m Mt. 12.45; 23.35, 36.

n Psa. 119. 89, 160; 139.2; Isa. 51.6; Mt. 5.18; 1 Pet. 1. 23, 25.

o vs. 42, 44; Acts 1.7.

p Gen. 6.5-8; 1 Pet. 3.20.

q Christ (Second Advent). vs. 36-50; Mt. 25. 31-46. (Deut. 30.3; Acts 1.9-11.)

r Mt. 25.13; Rev. 3.3.

s on what day.

t Mt. 25.10; Lk. 12. 35-40, 43; 21.34-36.

u Lk. 12.42, 46; 1 Cor. 4.2. It is faithfulness, not ability, in the Lord's service that is first approved by Him.

v John 21.15; 1 Pet. 5.2.

w Heb. 10.37; 2 Pet. 3.4, 9; Rev. 22.7, 12, 20.

x Kingdom (N.T.). vs. 28-51; Mt. 25. 31-46. (Lk. 1. 31-33; 1 Cor. 15. 24.)

y Mt. 7. 21-23; 25. 31, 1, 12; 2 Pet. 2. 20-22.

knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

¹ Gr. *genea*, the primary definition of which is, "race, kind, family, stock, breed." (So all lexicons.) That the word is used in this sense here is sure because none of "these things" i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto "these things"; a promise wonderfully fulfilled to this day.

CHAPTER 25.

The Olivet discourse: (6) the Lord's return tests the real state of the kingdom in mystery.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The Olivet discourse: (7) the Lord's return tests the servants.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own ser-

A.D. 33.

^a Mt. 3.2, note.^b Parables

(N.T.), vs.

1-13, 14-30;

1 Mk. 2.1;

(Mt. 5.13-16;

Lk. 21.29-31.)

^c Mt. 7.24, 25;

Deut. 32.29.

^d Mt. 7.26, 27;

22.11; Lk. 12.

20, 21.

^e going out.^f Mt. 24.44;

Col. 1.12-14,

g Lk. 13.25-30,

h Mt. 24.36, 42.

ⁱ Also v. 31;

Mt. 8.20,

note.

^j Omit the italic-

ized words.

^k Lk. 19.12-27;

1 Tim. 6.20.

^l Lk. 12.48;

Rom. 12.6-8;

1 Cor. 12.7.

^m Eph. 5.16;

1 Tim. 4.13;

2 Pet. 1.5-8.

ⁿ Prov. 26.15;

1 Pet. 4.10;

2 Pet. 1.9-12.

^o Rom. 14.

10-12;

2 Cor. 5.10.

^p The Lord's

commendation

may be

earned by the

sweat of

His servants;

it is given

for faithful

service.

^q Lk. 16.10-12;

1 Cor. 4.2;

2 Tim. 4.7, 8.

^r The same

commenda-

tion is gained

by the ser-

vant with two

talents as by

him with five:

he was equal-

ly faithful

though his

gift was less.

^s Psa. 16.11;

Zeph. 3.17;

John 5.10, 11;

Heb. 12.1, 2.

^t Mt. 20.11, 12;

Mal. 1.13.

^u Cf. 1 John 5.3.^v Mt. 22.12.^w 13; 24.48-50.

vants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not straved:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and sloth-

¹ This part of the Olivet discourse goes beyond the "sign" questions of the disciples (Mt. 24. 3), and presents our Lord's return in three aspects: (1) As testing profession, vs. 1-13; (2) as testing service, vs. 14-30; (3) as testing the Gentile nations, vs. 31-46.

² The kingdom of heaven here is the sphere of profession, as in Mt. 13. All alike have lamps, but two facts fix the real status of the foolish virgins: They "took no oil," and the Lord said, "I know you not." Oil is the symbol of the Holy Spirit, and "If any man have not the spirit of Christ, he is none of his" (Rom. 8. 9). Nor could the Lord say to any believer, however unspiritual, "I know you not."

ful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto ^eevery one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even ^bthat which he hath.

30 And ^ccast ye the unprofitable servant into ^douter darkness: there shall be weeping and gnashing of teeth.

The Olivet discourse: (8) the Lord's return tests the Gentile nations. (Cf. Joel 3. 11-16.)

31 When the Son of man shall ^ccome in his glory, and all the ^fholy ^gangels with him, ^hthen shall he sit upon the throne of his glory:

32 ¹And before him shall be ^ggathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the ^jsheep on his right hand, but the ^kgoats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the ^kkingdom prepared for you from the foundation of the ^mworld:

35 For I was an ⁿhungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the ^orighteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger,

A.D. 33.

^a Mt. 13. 12; Lk. 19.^b 26; John 15. 2.^c Lk. 8. 18, last clause.^d Mt. 7. 21-23.^e *the outer darkness.*^f *Christ (Second Advent).* Mk. 13. 24-27. (Deut. 30. 3; Acts 1. 9-11.)^g *Sanctify, holy (persons).* (N. T. Mk. 6. 20. (Mt. 4. 5; Rev. 22. 11.)^h Heb. 1. 4, note.ⁱ *Day of Jehovah.* vs. 31-46; Acts 2. 19, 20. (Isa. 2. 10-22; Rev. 19. 11-21.)^j Psa. 96. 13; John 5. 23, 29; Rev. 20. 11-15.^k Psa. 79. 13; 100. 3; Ezk. 20. 33; 34. 17, 22, 31; John 10. 11.^l Zech. 10. 3.^m Mt. 3. 2, note.ⁿ i. e. earth.^o Mt. 10. 40; Heb. 11. 37, 38.^p Rom. 10. 10, note.^q Mt. 10. 40-42; Acts 9. 2, 4, 5.^r Mt. 7. 23.^s *Satan, Gr. diabolos, accuser.* Mk. 1. 13. (Gen. 3. 1; Rev. 20. 10.)^t vs. 35, 40, 45, refs.^u Prov. 14. 31; Zech. 2. 8.^v *Kingdom* (N. T.) vs. 31-46; Acts 1. 6, 7. (Lk. 1. 31-33; 1 Cor. 15. 24.)^w *Judgments (the seven).* Lk. 14. 14. (2 Sam. 7. 14; Rev. 20. 12.)^x "Eternal" and "everlasting" are the same word.^y *Day of destruction.* 2 Thes. 1. 7-10. (Job 21. 30; Rev. 20. 11-15.)^z *Life (eternal).* Lk. 10. 25. (Mt. 7. 14; Rev. 22. 19.)

and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the ¹least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, ²Depart from me, ye cursed, into everlasting fire, prepared for the ³devil and his ⁴angels:

42 For I was an ⁵hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, ⁶Inasmuch as ye did *it* not to one of the ⁷least of these, ye did *it* not to me.

46 ⁸And these shall go away ⁹into everlasting ¹⁰punishment: but the ¹¹righteous into ¹²life eternal.

CHAPTER 26.

The Jewish authorities consult to put Jesus to death (Mk. 14. 1, 2; Lk. 22. 1, 2).

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is ¹the ²feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

¹ This judgment is to be distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, brethren; the time is at the return of Christ (v. 31); and the scene is on the earth. All these particulars are in contrast with Rev. 20. 11-15. The test in this judgment is the treatment accorded by the nations to those whom Christ here calls "my brethren." These "brethren" are the Jewish Remnant who will have preached the Gospel of the kingdom to all nations during the tribulation. See "Remnant" (Isa. 1. 9; Rom. 11. 5). The test in Rev. 20. 11-15, is the possession of eternal life. See, for the other six judgments, John 12. 31, note; 1 Cor. 11. 31, note; 2 Cor. 5. 10, note; Ezk. 20. 37, note; Jude 6, note; Rev. 20. 12, note.

4 And ^aconsulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast day, lest there be an ^buproar among the people.

Jesus anointed by Mary of Bethany (Mk. 14. 3-9; John 12. 1-8).

6 Now when Jesus was in ^cBethany, in the house of Simon the ^dleper,

7 There came unto him a ^ewoman having an alabaster box of very precious ointment, and poured it on his ^fhead, as he sat at *meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but ^gme ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* ^hfor my ⁱburial.

13 Verily I say unto you, Where-soever this ^jgospel shall be preached in the whole ^kworld, *there* shall also this, that this woman hath done, be told for a memorial of her.

Judas Iscariot sells the Lord (Mk. 14. 10, 11; Lk. 22. 3-6).

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said ^lunto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for ^mthirty pieces of silver.

A.D. 33.

^a John 11.47; Acts 4.25-28.

^b Mt. 21.26; Mk. 14.2.

^c Mk. 14.3; John 12.1-8.

^d Mk. 16.9; Lk. 15.2.

^e i.e. Mary of Bethany.

^f Lk. 5.34,35; John 16.28.

^g Supply to prepare me.

^h Mt. 16.21-23; Mk. 16.1.

ⁱ Gospel. Mk. 1.1,14,15. (Gen. 12.1-3; Rev. 14.6.)

^j i.e. earth.

^k Zech. 11.12, 13.

^l Lk. 9.51; John 8.20; 16.32.

^m John 6.70, 71; 13.21.

ⁿ Psa. 41.9; 55.12-14; John 13.18, 26.

^o Mk. 9.12; Lk. 24.25-27, 44-46; John 19.28.

^p John 17.12; Acts 1.25.

16 And from that time he sought opportunity to betray him.

The preparation of the passover (Mk. 14. 12-16; Lk. 22. 7-13).

17 Now the first ^qday of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

The last passover (Mk. 14. 17-21; Lk. 22. 14-20, 24-30).

20 Now when the even was come, he ^rsat down with the twelve.

(Here read John 13. 2-30.)

21 And as they did eat, he said, Verily I say unto you, that one of you shall ^sbetray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that ^tdippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is ^uwritten of him: but woe unto that man by whom the Son of man is betrayed! ^vIt had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Jesus institutes the Lord's Supper (Mk. 14. 22-25; Lk. 22. 17-20; 1 Cor. 11. 23-25).

26 And as they were eating, Je-

¹ No contradiction of John 12. 3 is implied. The ordinary anointing of hospitality and honour was of the feet (Lk. 7. 38) and head (Lk. 7. 46). But Mary of Bethany, who alone of our Lord's disciples had comprehended His thrice repeated announcement of His coming death and resurrection, invested the anointing with the deeper meaning of the preparation of His body for burying. Mary of Bethany was not among the women who went to the sepulchre with intent to embalm the body of Jesus.

² The order of events on the night of the Passover supper appears to have been: (1) The taking by our Lord and the disciples of their places at the table; (2) the contention who should be greatest; (3) the feet-washing; (4) the identification of Judas as the traitor; (5) the withdrawal of Judas; (6) the institution of the supper; (7) the words of Jesus while still in the room (Mt. 26. 26-29; Lk. 22. 35-38; John 13. 31-35; 14. 1-31); (8) the words of Jesus between the room and the garden (Mt. 26. 31-35; Mk. 14. 26-31; John 15. 16., 17.); it seems probable that the high-priestly prayer (John 17.) was uttered after they reached the garden; (9) the agony in the garden; (10) the betrayal and arrest; (11) Jesus before Caiaphas; Peter's denial.

sus ^atook bread, and ^bblessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my ^cbody.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my ^dblood of the ^enew Testament, which is shed for many for the ^fremission of ^gsins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's ^hkingdom.

(Here read John 14. 1-31.)

Jesus foretells Peter's denial (Mk. 14. 26-31; Lk. 22. 31-34; John 13. 36-38).

30 And when they had sung an ⁱhymn, they went out into the mount of Olives.

(Here read John 15., 16., 17.)

31 Then saith Jesus unto them, ^kAll ye shall be offended because of me this night: for it is written, I will ^lsmite the ^mshepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though ⁿall men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the ^ocock crow, thou shalt deny me thrice.

A.D. 33.

^a Mk.14.22-25;
^b Lk.22.19,20.

^c 1 Cor.10.16.

^d 1 Cor.11.23-

29; 1 Pet.2.24.

^e Sacrifice

(of Christ).

John 1.29.

(Gen.4.4;

Heb.10.18.)

^f Covenant

(new). Mk.

14.24. (Isa.61.

8; Heb.8.8-12.)

^g covenant.

^h Forgiveness.

(Lev.4.20.)

ⁱ Sin. Rom.

3.23, note.

^j Mt.3.2, note.

^k Mk.14.26.

^l Mk.14.27.

^m Zech.13.7.

ⁿ Christ (First

Advent). Mt.

27.9,10. (Gen.

3.15; Acts 1.9.)

^o Mk.14.29-31;

Lk.22.31-34;

John 13.36-38.

^p Mk.13.35;

John 18.27.

^q Mk.14.32-42;

Lk.22.40-46;

John 18.1.

^r Isa.53.3;

Lam.1.12;

John 12.27.

^s Bible prayers

(N.T.). Mt.27.

46. (Mt.6.9;

Rev.22.20.)

^t Gen.22.6-8;

Heb.5.7.

^u Psa.40.8.

^v Temptation.

Lk.8.13.

(Gen.3.1;

Jas.1.14.)

^w Psa.103.

14-16; Rom.

7.15; 8.23;

Gal.5.17.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Jesus' agony in the Garden (Mk. 14. 32-42; Lk. 22. 39-46; John 18. 1).

36 Then ^xcometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be ^ysorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

The first prayer (Mk. 14. 35; Lk. 22. 41, 42).

39 And he went a little farther, and fell on his face, and ^zprayed, saying, O my Father, if it be possible, let this ^{aa}cup pass from me: nevertheless not as I will, ^{ab}but as thou wilt.

The sleeping disciples (Mk. 14. 37, 38, 40; Lk. 22. 45, 46).

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into ^{ac}temptation: ^{ad}the spirit indeed is willing, but the flesh is weak.

¹ Forgiveness. Summary: The Greek word translated "remission" in Mt. 26. 28; Acts 10. 43; Heb. 9. 22, is elsewhere rendered "forgiveness." It means, to send off, or away. And this, throughout Scripture, is the one fundamental meaning of forgiveness—to separate the sin from the sinner. Distinction must be made between divine and human forgiveness: (1) Human forgiveness means the remission of penalty. In the Old Testament and the New, in type and fulfilment, the divine forgiveness follows the *execution* of the penalty. "The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (Lev. 4. 35). "This is my blood of the new covenant, which is shed for many for the remission [sending away, forgiveness] of sins" (v. 28). "Without shedding of blood there is no remission" (Heb. 9. 22). See "Sacrifice" (Gen. 4. 4; Heb. 10. 18, note). The sin of the justified *believer* interrupts his fellowship, and is forgiven upon confession, but always on the ground of Christ's propitiating sacrifice (1 John 1. 6-9; 2. 2). (2) Human forgiveness rests upon and results from the divine forgiveness. In many passages this is assumed rather than stated, but the principle is declared in Eph. 4. 32; Mt. 18. 32, 33.

² The "cup" must be interpreted by our Lord's own use of that symbol in speaking of His approaching sacrificial death (Mt. 20. 22; John 18. 11). In view of John 10. 17, 18, He could have been in no fear of an unwilling death. The value of the account of the agony in the Garden is in the evidence it affords that He knew fully what the agony of the cross would mean when His soul was made an offering for sin (Isa. 53. 10) in the hiding of the Father's face. Knowing the cost to the utmost, He voluntarily paid it.

The second prayer (Mk. 14. 39; Lk. 22. 44).

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

The third prayer (Mk. 14. 41).

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of ^bsinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

The betrayal and arrest of Jesus (Mk. 14. 43-50; Lk. 22. 47-53; John 18. 3-11).

47 And ^cwhile he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall ^dkiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and ^ekissed him.

50 And Jesus said unto him, /Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and ^fdrew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place:

A.D. 33.

^a Psa. 69. 20; John 2. 25.

^b Sjn. Rom. 3. 23, note.

^c Mk. 14. 43; Lk. 22. 47; John 18. 3;

Acts 1. 16. ^d v. 50; Mk. 14. 44, 45;

Lk. 22. 48. ^e 2 Sam. 20. 9; Psa. 55. 13.

^f Gr. *Hetaire*, *comrade*.

Perhaps the most touching thing in the Bible. The Lord does not dis-

own Judas. ^g Mk. 14. 47;

Lk. 22. 49-51; John 18. 10, 11.

^h 2 Ki. 16. 17; Lk. 2. 13, 14.

ⁱ Heb. 1. 4, note. ^j v. 24; John 19. 28; Acts 13. 29.

^k *Inspiration*. Mt. 28. 19, 20. (Ex. 4. 15; Rev. 22. 19.)

^l Mk. 14. 48, 49; Lk. 22. 52, 53.

^m Mk. 14. 50. Cf. 2 Tim. 4. 16.

ⁿ Mk. 14. 53; Lk. 22. 54; John 18. 12-14.

^o Mk. 14. 54; John 18. 15, 16.

^p *court*.

^q *officers*.

^r Psa. 35. 11; Mk. 14. 55-60.

^s Mt. 27. 40; John 2. 19-22.

^t Isa. 53. 7.

^u Mk. 14. 61-64; Lk. 22. 69-71.

for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than ^htwelve legions of ⁱangels?

54 But how then shall the ^jscriptures be ^kfulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, ^lAre ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples ^mforsook him, and fled.

Jesus brought before Caiaphas and the Sanhedrin (Mk. 14. 53-65. Cf. John 18. 12, 19-24).

57 And they that had laid hold on Jesus ^lled him away to ⁿCaiaphas the high priest, where the scribes and the elders were assembled.

58 But ^oPeter followed him afar off unto the high priest's ^ppalace, and went in, and sat with the ^qservants, to see the end.

59 Now the chief priests, and elders, and all the council, sought ^rfalse witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This ^sfellow said, I am able to ^tdestroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it ^uwhich these witness against thee?

63 But Jesus ^vheld his peace. And the high priest answered and said unto him, I ^wadjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou

¹ A comparison of the narratives gives the following order of events on the crucifixion day: (1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked (Mt. 26. 57-68; Mk. 14. 55-65; Lk. 22. 63-71; John 18. 19-24). (2) The Sanhedrin lead Jesus to Pilate (Mt. 27. 1, 2, 11-14; Mk. 15. 1-5; Lk. 23. 1-5; John 18. 28-38). (3) Pilate sends Jesus to Herod (Lk. 23. 6-12; John 19. 4). (4) Jesus is again brought before Pilate, who releases Barabbas and delivers Jesus to be crucified (Mt. 27. 15-26; Mk. 15. 6-15; Lk. 23. 13-25; John 18. 39, 40; 19. 4-16). (5) Jesus is crowned with thorns, and mocked (Mt. 27. 26-30; Mk. 15. 15-20; John 19. 1-3). (6) Suicide of Judas (Mt. 27. 3-10). (7) Led forth to be crucified, the cross is laid upon Simon: Jesus discourses to the women (Mt. 27. 31, 32; Mk. 15. 20-23; Lk. 23. 26-33; John 19. 16, 17). For the order of events at the crucifixion see Mt. 27. 33, note.

hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man ^asitting on the right hand of power, and ^bcoming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his ^cblasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they ^dspit in his face, and buffeted him; and others ^esmote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Peter denies the Lord (Mk. 14. 66-72; Lk. 22. 55-62; John 18. 15-18, 25-27).

69 Now Peter ^fsat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before ^gthem all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another ^hmaid saw him, and said unto them that were there, This ⁱfellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art ^jone of them; for thy ^kspeech bewrayeth thee.

74 Then began he to ^lcurse and to swear, ^msaying, I know not the man. And immediately he ⁿcock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER 27.

The Sanhedrin deliver Jesus to Pilate (Mk. 15. 1; Lk. 23. 1; John 18. 28).

WHEN the morning was come, all the chief priests and elders

A.D. 33.

^a Psa. 110. 1; Mk. 14. 62; Acts 7. 55, 56.

^b Dan. 7. 13, 14; Mt. 24. 30; Rev. 1. 7.

^c John 10. 31-36.

^d Isa. 50. 6; 52. 14; Mk. 14. 65; Lk. 22. 63-65; John 18. 22, 23.

^e Mic. 5. 1; John 19. 3.

^f Mk. 14. 66-72; Lk. 22. 55-62; John 18. 15-18, 25-27.

^g Acts 2. 7.

^h *Contra*, Mt. 16. 16, 17.

ⁱ v. 34.

^j Mk. 15. 1; Lk. 23. 1; John 18. 28.

^k Zech. 11. 12, 13.

^l *Sin.* Rom. 3. 23, *note*.

^m 1 Sam. 31. 4; 2 Sam. 17. 23.

ⁿ Lk. 24. 27, 44.

^o *Christ (First Advent)*. Mt. 27. 34, 35. (Gen. 3. 15; Acts 1. 9.)

^p *Jehovah*. Zech. 11. 12, 13.

^q Mk. 15. 2-5; Lk. 23. 3.

^r John 18. 33-37; 1 Tim. 6. 13.

^s Isa. 53. 7.

of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led ^thim away, and ^udelivered him to Pontius Pilate the governor.

Judas' unavailing remorse. (Cf. Acts 1. 16-19.)

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the ^vthirty pieces of silver to the chief priests and elders,

4 Saying, I have ^wsinned in that I have betrayed the innocent blood. And they said, *What is that to us? see thou to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and ^xhanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was ^yfulfilled that which was spoken by ^zJeremy the prophet, saying, And they took the ^{aa}thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the ^{ab}Lord appointed me.

Jesus interrogated by Pilate (Mk. 15. 2-5; Lk. 23. 2, 3; John 18. 29-38).

11 And Jesus stood before the governor; and the governor ^{ac}asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^{ad}Thou sayest.

12 And when he was accused of the chief priests and elders, he answered ^{ae}nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

¹ Cf. v. 69; Mk. 14. 69; Lk. 22. 58; John 18. 25. A discrepancy has been imagined in these accounts. Let it be remembered that an excited crowd had gathered, and that Peter was interrogated in two places: "With the servants" (Mt. 26. 58) where the first charge was made (v. 69); "the porch" where a great number of people would be gathered, and where the second and third interrogations were made by "another maid" and by the crowd, i.e. "they" (vs. 71, 73; John 18. 25).

² The allusion is to Jeremiah 18. 1-4; 19. 1-3, but more distinctly to Zech. 11. 12, 13.

Jesus or Barabbas? (Mk. 15. 6-15; Lk. 23. 13-25; cf. John 18. 38-40).

15 Now at *that* feast the governor was ^wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that ^{or} *b*envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a ^dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, ^eBarabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be ^crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took ^water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, ^hHis blood be on us, and on our children.

Barabbas released (Mk. 15. 15; Lk. 23. 24, 25).

26 Then released he Barabbas unto them: and when he had

A.D. 33.

a Mk. 15.6-15; Lk. 23.17-25; John 18. 39,40.

b Mt. 21.38; John 15.22-25. Cf. Gen. 37.11.

c Gen. 31.29.

d John 5.43; Acts 3.14.

e Lk. 23.21.

f Deut. 21.6.

g Gen. 4.10; Mt. 23.35; Acts 5.28.

h John 19.1.

i Isa. 53.8.

j Mk. 15.16-20; John 19. 2,3.

k Lk. 23.11. Cf. Psa. 69.19.

l Gen. 3.18; Gal. 3.13.

m Isa. 36.6.

n vs. 30, 31; Psa. 22.6; Isa. 50.6; 53. 3; Zech. 13.7.

o Mt. 26.67.

p Mk. 15.21; Lk. 23.26; 2 Cor. 4.10.

q The place, etc.

r Mk. 15.22; Lk. 23.33; John 19.17.

s Psa. 69.21; Mk. 15.23; Lk. 23.36.

t Christ (First Advent). Mt. 27.50. (Gen. 3.15; Acts 1.9.)

u Psa. 22.18; Mk. 15.24; Lk. 23.34; John 19.23, 24.

^hscourged Jesus, he delivered *him* to be crucified.

The King crowned with thorns, and led away to crucifixion (Mk. 15. 16-23; Lk. 23. 26-32; John 19. 16, 17).

27 Then the soldiers of the governor ^took Jesus into the common hall, and gathered unto him the whole band of *soldiers*.

28 And they ^stripped him, and put on him a ^kscarlet robe.

29 And when they had platted a crown of ^thorns, they put *it* upon his head, and a ^mreed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they ^spit upon him, and took the reed, and ^smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to ^bear his cross.

The crucifixion (Mk. 15. 22-32; Lk. 23. 33-43; John 19. 17-24).

33 ¹And when they were come unto a place called Golgotha, that is to say, ^aa ^wplace of a skull,

34 They gave him ^vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

The law fulfilled in Christ (Mt. 5. 17, 18; Gal. 3. 11-14).

35 And they crucified him, and parted his garments, casting lots: that it might be ^fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

¹ The order of events at the crucifixion: (1) The arrival at Golgotha (Mt. 27. 33; Mk. 15. 22; Lk. 23. 33; John 19. 17). (2) The offer of the stupefying drink refused (Mt. 27. 34; Mk. 15. 23). (3) Jesus is crucified between two thieves (Mt. 27. 35-38; Mk. 15. 24-28; Lk. 23. 33-38; John 19. 18-24). (4) He utters the first cry from the cross, "Father, forgive," etc. (Lk. 23. 34). (5) The soldiers part His garments (Mt. 27. 35; Mk. 15. 24; Lk. 23. 34; John 19. 23). (6) The Jews mock Jesus (Mt. 27. 39-44; Mk. 15. 29-32; Lk. 23. 35-38). (7) The thieves rail on Him, but one repents and believes (Mt. 27. 44; Mk. 15. 32; Lk. 23. 39-43). (8) The second cry from the cross, "To-day shalt thou be with me," etc. (Lk. 23. 43). (9) The third cry, "Woman, behold thy son" (John 19. 26, 27). (10) The darkness (Mt. 27. 45; Mk. 15. 33; Lk. 23. 44). (11) The fourth cry, "My God," etc. (Mt. 27. 46; Mk. 15. 34-36). (12) The fifth cry, "I thirst" (John 19. 28). (13) The sixth cry,

37 And set up over his head his accusation written, ¹THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves ^acrucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, ^bwagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He ^csaved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will ^dbelieve him.

43 He ^etrusted in ^fGod; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, ^gcast the same in his teeth.

The death of Jesus Christ (Mk. 15. 33-41; Lk. 23. 44-49; John 19. 30-37).

45 Now from the sixth hour there was ^hdarkness over all the land unto the ninth hour.

46 And about the ninth hour

A.D. 33.

^a Isa. 53. 12.^b Psa. 22. 7, 8, 11-13; 109. 25.^c Lk. 15. 2; John 3. 14, 15; Heb. 9. 22.^d *believe on.*^e Psa. 22. 8.^f *Jehovah.*

Psa. 22. 8.

^g Mk. 15. 32;

Lk. 23. 39-43.

^h Mk. 15. 33;

Lk. 23. 44.

ⁱ *Bible prayers*

(N. T., Mk. 10.

47. (Mt. 6. 9; Rev.

22. 20.)

^j *God.* Psa. 22. 1;

66. 14.

^k Psa. 22. 3 gives

the answer to

this significant

and terrible cry.

^l Psa. 69. 21.^m Mk. 15. 37; Lk. 23.

46; John 10. 18; 19.

30; 1 Cor. 15. 3.

ⁿ *Christ (First Ad-**vent).* Mt. 28. 5, 6.

(Gen. 3. 15; Acts

1. 9.)

^o Lev. 16. 2, 11-14;

Mk. 15. 38; Lk. 23.

45; Heb. 9. 7, 8, 11,

12; 10. 19, 20.

^p *Resurrection.*

vs. 52, 53; Mt. 28.

1-8. (Job 19. 25;

1 Cor. 15. 5.)

^q *Sanctify, holy**(things)* (N. T.),

Acts 6. 13. (Mt. 4.

5; Rev. 22. 11.)

Jesus cried with a loud voice, ⁱsaying, Eli, Eli, lama sabachthani? that is to say, My ^jGod, my God, ^kwhy hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with ^lvinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, ^{2m}yielded up the ⁿghost.

The Dispensation of Law ends.

(See John 1. 16, *note*; Heb. 9. 3-8; 10. 19, 20.)

51 And, behold, the ^{3o}veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the ^{4g}graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the ^oholy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they

"It is finished" (John 19. 30). (14) The seventh cry, "Father, into thy hands," etc. (Lk. 23. 46). (15) Our Lord dismisses His spirit (Mt. 27. 50; Mk. 15. 37; Lk. 23. 46; John 19. 30).

¹ Cf. Mk. 15. 26; Lk. 23. 38; John 19. 19. These accounts supplement, but do not contradict each other. No one of the Evangelists quotes the entire inscription. All have "The King of the Jews." Luke adds to this the further words, "This is"; Matthew quotes the name, "Jesus"; whilst John gives the additional words "of Nazareth." The narratives combined give the entire inscription: "This is [Matthew, Luke] Jesus [Matthew, John] of Nazareth [John] the King of the Jews" [all].

² Literally, "dismissed His spirit." The Gr. implies an act of the will. This expression, taken with Mk. 15. 37; Lk. 23. 46; John 19. 30, differentiates the death of Christ from all other physical death. He died by His own volition when He could say of His redemptive work, "It is finished." "No man taketh it from me, but I lay it down of myself" (John 10. 18).

³ The veil which was rent was the veil which divided the holy place into which the priests entered from the holy of holies into which only the high priest might enter on the day of atonement (Ex. 26. 31, *note*; Lev. 16. 1-30). The rending of that veil, which was a type of the human body of Christ (Heb. 10. 20) signified that a "new and living way" was opened for all believers into the very presence of God with no other sacrifice or priesthood save Christ's (cf. Heb. 9. 1-8; 10. 19-22).

⁴ That these bodies returned to their graves is not said and may not be inferred. The wave-sheaf (Lev. 23. 10-12) typifies the resurrection of Christ, but a sheaf implies plurality. It was a single "corn of wheat" that fell into the ground in the crucifixion and entombment of Christ (John 12. 24); it was a sheaf which came forth in resurrection. The inference is that these saints, with the spirits of "just men made perfect" (Heb. 12. 23) from Paradise, went with Jesus (Eph. 4. 8-10) into heaven.

feared greatly, saying, "Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

The entombment of Christ (Mk. 15. 42-47; Lk. 23. 50-56; John 19. 38-42).

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

The sepulchre sealed and guarded.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, "After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have

A.D. 33.

a Mk. 15. 39-41; Lk. 23. 47-49.

b Son of Alphaeus. Mt. 4. 21, note.

c Isa. 53. 9.

d Supposed to be Mary the mother of James and Joses.

e Mt. 16. 21; 17. 23; 20. 19; 26. 61; Mk. 8. 31; 10. 34; Lk. 9. 22; 18. 33; 24. 6, 7; John 2. 19.

f Lit. end of the sabbaths. The sabbaths end, the first day comes. Mt. 12. 1, note; John 20. 19; Acts 20. 7; 1 Cor. 16. 2; Rev. 1. 10.

g An angel, etc.

h Heb. 1. 4, note.

i Cf. Dan. 10. 6; Rev. 10. 1.

j Acts 17. 31; Rev. 1. 17.

k Mk. 16. 6; 2 Tim. 1. 7; Rom. 8. 15.

l Christ (First Advent). Acts 1. 9; (Gen. 3. 15; Acts 1. 9).

m Resurrection. vs. 1-5; Mk. 5. 41; (Job 19. 25; 1 Cor. 15. 52.)

n Lit. O joy!

a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER 28.

The resurrection of Jesus Christ, and events of that day (Mk. 16. 1-14; Lk. 24. 1-49; John 20. 1-23.)

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, "All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be

¹ The order of events, combining the four narratives, is as follows: Three women, Mary Magdalene, and Mary the mother of James, and Salome, start for the sepulchre, followed by other women bearing spices. The three find the stone rolled away, and Mary Magdalene goes to tell the disciples (Lk. 23. 55-24. 9; John 20. 1, 2). Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord (Mt. 28. 2). She goes back to meet the other women following with the spices. Meanwhile Peter and John, warned by Mary Magdalene, arrive, look in, and go away (John 20. 3-10). Mary Magdalene returns weeping, sees the two angels and then Jesus (John 20. 11-18), and goes as He bade her to tell the disciples. Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the two angels (Lk. 24. 4, 5; Mk. 16. 5). They also receive the angelic message, and, going to seek the disciples, are met by Jesus (Mt. 28. 8-10).

² The order of our Lord's appearances would seem to be: On the day of His resurrection: (1) To Mary Magdalene (John 20. 14-18). (2) To the women returning

not afraid: go tell my ^abrethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large ^bmoney unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will ^cpersuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

A.D. 33.

^a John 20.17;

Heb. 2.11,12.

^b Mt. 27.4.^c Cf. Acts 12.19.^d John 20.24-29;

1 Cor. 15.5,6.

^e John 5.22; 17.

2; Eph. 1.22.

^f Or, *disciple*.

Mk. 16.15,16;

Lk. 24.47,48;

Acts 1.8.

^g Acts 2.38,41.^h Or, *unto*.ⁱ *Holy Spirit*.

Mk. 16.10,

12. (Mt. 1.18;

Acts 2.4.)

^j *Inspiration*.

vs. 19.20; Mk.

1.44. (Ex. 4.15;

Rev. 22.19.)

^k Acts 4.31;

23.11.

^l *consummation of the age*.

Jesus in Galilee: the great commission (Mk. 16. 15-18).

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but ^dsome doubted.

18 And Jesus came and spake unto them, saying, ^eAll power is given unto me in heaven and in earth.

19 ¹Go ye therefore, and ^fteach all nations, ^gbaptizing them ^hin the ²name of the Father, and of the Son, and of the ³Holy Ghost:

20 Teaching them to observe all things ⁴whatsoever I have commanded you: and, lo, I am ⁵with you alway, *even* unto the ⁶end of the world. Amen.

from the tomb with the angelic message (Mt. 28. 8-10). (3) To Peter, probably in the afternoon (Lk. 24. 34; 1 Cor. 15. 5). (4) To the Emmaus disciples toward evening (Lk. 24. 13-31). (5) To the apostles, except Thomas (Lk. 24. 36-43; John 20. 19-24). Eight days afterward: (1) To the apostles, Thomas being present (John 20. 24-29). In Galilee: (1) To the seven by the Lake of Tiberias (John 21. 1-23). (2) On a mountain, to the apostles and five hundred brethren (1 Cor. 15. 6). At Jerusalem and Bethany again: (1) To James (1 Cor. 15. 7). (2) To the eleven (Mt. 28. 16-20; Mk. 16. 14-20; Lk. 24. 33-53; Acts 1. 3-12). To Paul: (1) Near Damascus (Acts 9. 3-6; 1 Cor. 15. 8). (2) In the temple (Acts 22. 17-21; 23. 11). To Stephen, outside Jerusalem (Acts 7. 55). To John on Patmos (Rev. 1. 10-19).

¹ With the death and resurrection of Jesus Christ begins the "dispensation of the grace of God" (Eph. 3. 2), which is defined as "his kindness toward us through Christ Jesus"; and, "the gift of God: not of works, lest any man should boast" (Eph. 2. 7-9). Under grace God freely gives to the believing sinner eternal life (Rom. 6. 23); accounts to him a perfect righteousness (Rom. 3. 21, 22; 4. 4, 5); and accords to him a perfect position (Eph. 1. 6). The predicted results of this sixth testing of man are: (1) The salvation of all who believe (Acts 16. 31); (2) judgment upon an unbelieving world and an apostate church (Mt. 25. 31-46; 2 Thes. 1. 7-10; 1 Pet. 4. 17, 18; Rev. 3. 15, 16).

(1) Man's state at the beginning of the dispensation of grace (Rom. 3. 19; Gal. 3. 22; Eph. 2. 11, 12). (2) Man's responsibility under grace (John 1. 11, 12; 3. 36; 6. 28, 29). (3) His predicted failure (Mt. 24. 37-39; Lk. 18. 8; 19. 12-14). (4) The judgment (2 Thes. 2. 7-12).

² The word is in the singular, the "name," not names. Father, Son, and Holy Spirit is the final name of the one true God. It affirms: (1) That God is one. (2) That He subsists in a personality which is threefold, indicated by *relationship* as Father and Son; by a *mode of being* as Spirit; and by the *different parts* taken by the Godhead in manifestation and in the work of redemption, e.g. John 3. 5, 6 (Spirit), 16, 17 (Father and Son). In Mt. 3. 16, 17; Mk. 1. 10, 11; Lk. 3. 21, 22, the three persons are in manifestation together. (3) The conjunction in one name of the Three affirms equality and oneness of substance. See O.T. Names of God: Gen. 1. 1, *note*; 2. 4, *note*; 14. 18, *note*; 15. 2, *note*; 17. 1, *note*; 21. 33, *note*; 1 Sam. 1. 3, *note*; Mal. 3. 18, Summary. See "Lord," Mt. 8. 2, *note*; "Word" (*Logos*), John 1. 1, *note*; "Holy Spirit," Acts 2. 4, Summary. See "Christ, Deity of," John 20. 28, *note*.

THE GOSPEL ACCORDING TO

1 1]

ST. MARK.

[1 13

WRITER. The writer of the second Gospel, Mark, called also John, was the son of one of the New Testament Marys, and nephew of Barnabas. He was an associate of the apostles, and is mentioned in the writings of Paul and of Luke (Acts 12. 12, 25; 15. 37, 39; Col. 4. 10; 2 Tim. 4. 11; Phm. 24).

The date of Mark has been variously placed between A.D. 57 and 63.

Theme. The scope and purpose of the book are evident from its contents. In it Jesus is seen as the mighty Worker, rather than as the unique Teacher. It is the Gospel of Jehovah's "Servant the Branch" (Zech. 3. 8), as Matthew is the Gospel of the "Branch . . . unto David" (Jer. 33. 15).

Everywhere the servant character of the incarnate Son is manifest. The key-verse is 10. 45, "For even the Son of man came not to be ministered unto, but to minister." The characteristic word is "straightway," a servant's word. There is no genealogy, for who gives the genealogy of a servant? The distinctive character of Christ in Mark is that set forth in Phil. 2. 6-8.

But this lowly Servant, who emptied Himself of the "form of God," "and was found in fashion as a man," was, nevertheless, "the mighty God" (Isa. 9. 6), as Mark distinctly declares (1. 1), and therefore mighty works accompanied and authenticated His ministry. As befits a Servant-Gospel, Mark is characteristically a Gospel of deeds, rather than of words.

The best preparation of heart for the study of Mark is the prayerful reading of Isa. 42. 1-21; 50. 4-11; 52. 13-53. 12; Zech. 3. 8; Phil. 2. 5-8.

Mark is in five principal divisions: I. The manifestation of the Servant-Son, 1. 1-11. II. The Servant-Son tested as to His fidelity, 1. 12, 13. III. The Servant-Son at work, 1. 14-13. 37. IV. The Servant-Son "obedient unto death," 14. 1-15. 47. V. The ministry of the risen Servant-Son, now exalted to all authority, 16. 1-20.

The events recorded in this book cover a period of 7 years.

CHAPTER 1.

The ministry of John the Baptist (Mt. 3. 1-11; Lk. 3. 1-16; John 1. 6-8, 19-28).

THE ^abeginning of the ^bgospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The ^dvoice of one crying in the wilderness, Prepare ye the way of the ^cLord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of ^erepentance for the remission of ^fsins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their ^fsins.

6 And John was ^hclothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There ⁱcometh one mightier than I after

A.D. 26.

^a Mt. 1.1; Lk. 1.1,5; John 1.1.

^b Gospel. vs.1,14, 15; Mk. 8.35. (Gen.12.1-3; Rev. 14.6.)

[A.D. 27.

^c Mat.3.1; Mt. 11. 10; Lk.1.76; 7.27. ^d Isa.40.3; Mt.3.3; Lk.3.4; John.1.23.

^e *Jehonah.* Isa.40.3.

^f *Repentance.* Mk. 2.17. (Mt.13. 2; Acts 17.30.)

^g *Sins.* Rom.3.23, *note.*

^h Mt.3.4; 11.8,9. ⁱ Mt.3.11; Lk.3.16; John 1.15,26,33.

^j *Holy Spirit.* vs. 8,10,12; Mk.3.29. (Mt.1.18; Acts 2. 4.)

^k Mt.3.13. ^l Lev.8.12; Psa. 89. 20; Mt.3.16,17; Lk.3.21,22; Acts 10.38.

^m *Straightway.* ⁿ Mt.4.1; Lk.4.1.

^o *Satan.* Mk.3. 23,26. (Gen.3.1; Rev.20.10.)

me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water; but he shall baptize you with the ^jHoly Ghost.

The baptism of Jesus (Mt. 3. 13-17; Lk. 3. 21, 22).

9 And it ^kcame to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

The temptation of Jesus (Mt. 4. 1-11; Lk. 4. 1-13).

12 And ^mimmediately the spirit ⁿdriveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of ^oSatan; and was with the wild beasts; and the angels ministered unto him.

The first Galilean ministry
(Mt. 4. 12-17; Lk. 4. 14).

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the ^akingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

The call of Peter and Andrew
(Mt. 4. 18-22; Lk. 5. 10, 11. Cf. John 1. 35-42).

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become ^bfishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw ^cJames the son of Zebedee, and John his brother, who also were in the ^dship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Jesus casts out demons in Capernaum (Lk. 4. 31-37).

21 And they went into Capernaum; and straightway on the sabbath day he entered into the ^esynagogue, and taught.

22 And they were ^fastonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an ^gunclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, ^hthou Jesus of Nazareth? art thou come to destroy us? I ⁱknow thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, ^jhe came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

A.D. 31.

^a See Mt.6.33, note.

^b Mt.13.47-50; Lk.5.10,11.

^c Mt.4.21,22.

^d boat.

^e Mt.4.13,23; Lk.4.31.

^f Mt.7.28,29.

^g Lk.4.33-37; Rev.16.13.

^h Lit. Jesus, Nazarene!

ⁱ v.34; Jas.2.19.

^j *Miracles* (N.T.) vs.23-26,30,31,32-34,39,40-42; Mk.2.3-12. (Mt.8.2,3; Acts 28.8,9.)

^k straightway.

^l Mt.8.14,15; Lk.4.38,39.

^m Mt.27.55; Phm.11.

ⁿ Mt.8.16,17; Lk.4.40,41; John 8.12.

^o Mt.11.4,5; Lk.9.11.

^p *demons.* Mt.7.22, note.

^q vs.24,25; Mk.3.12; Acts 16.17,18.

^r Lk.4.42-44; 5.16.

^s Isa.61.1,2; Mt.10.5,6.

^t Lev.13.44-46; Isa.1.5,6; Mt.8.2,4; Lk.5.12-14.

^u John 6.37.

28 And ^kimmediately his fame spread abroad throughout all the region round about Galilee.

Simon's wife's mother healed of a fever (Mt. 8. 14, 15; Lk. 4. 38, 39).

29 And ^kforthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's ^lmother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and ^kimmediately the fever left her, and she ^mministered unto them.

Demons cast out: many healed (Mt. 8. 16, 17; Lk. 4. 40, 41).

32 And at ⁿeven, when the sun did set, they brought unto him ^oall that were diseased, and them that were possessed with ^pdevils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many ^pdevils; and ^qsuffered not the devils to speak, because they knew him.

Jesus prays: a preaching tour in Galilee (Lk. 4. 42-44).

35 And in the morning, ^rrising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All ^smen seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for ^ttherefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out ^udevils.

A leper healed (Mt. 8. 2-4; Lk. 5. 12-14).

40 And there came a ^vleper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth ^whis hand, and touched him, and saith unto him, ^uI will; be thou clean.

42 And as soon as he had spoken, ^kimmediately the leprosy departed from him, and he was cleansed.

43 And he straightly charged him, and forthwith sent him away;

44 And saith unto him, "See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing ^bthose things which ^cMoses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in ^ddesert places: and they came to him from every quarter.

CHAPTER 2.

The palsied man healed (Mt. 9. 1-8; Lk. 5. 18-26).

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the ^apalsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had ^bbroken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy ^csins be ^dforgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but ^eGod only?

8 And ^fimmediately when Jesus ^gperceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier ^hto say to the sick of the palsy, *Thy* ⁱsins be forgiven thee: or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the ^jSon of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 ^kAnd ^limmediately he arose, took up the bed, and went forth before them all; insomuch that they

A.D. 31.

a Mk.5.43.

b *Inspiration.*

Mk.7.8-13.

(Ex.4.15;

Rev.22.19.)

c Lev.14.2-20.

d Isa.35.1;

Mk.6.31,32.

e Isa.40.29;

Mt.9.2-8;

Lk.5.18-26.

f Mt.15.23-28;

Lk.18.39.

g *Sin. Rom.*3.23, *note.*h *Forgiveness.*

Lk.7.47-49.

(Lev.4.20;

Mt.26.28.)

i Isa.43.25;

John 1.1,14

with John 8.

11.

j *straightway*

k Mt.9.4;

John 2.25.

l *Psa.33.6,9;*

Mk.1.27;

Lk.4.32.

m Mt.8.20,

*note.*n *Miracles*

(N.T.), vs.3,

12; Mk.3.1-5.

(Mt.8.2,3;

Acts 28.8,9.)

o Mt.15.31;

Phil.2.11.

p Mt.9.9-13;

Lk.5.27-32.

q Mt.18.11;

Lk.19.7,10;

1 Tim.1.15.

r *Repentance.*

Mk.6.12.

(Mt.3.2;

Acts 17.30.)

s Mt.6.16-18;

9.14-17; Lk.

5.33-39.

t John 3.29.

u John 16.6,

20,22.

v *Parables*

(N.T.), vs.

21,22; Mk.4.

3-20. (Mt.5.

13-16; Lk.21.

29-31.)

w Gal.3.1-3.

x *wine-skins.*y *Gr. apol-**lumi.* John 3.16, *note.*

were all amazed, and ^gglorified God, saying, We never saw it on this fashion.

The call of Levi (Matthew) (Mt. 9. 9-13; Lk. 5. 27-32).

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he ^hpassed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and ⁱsinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and ^jsinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are ^kwhole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to ^lrepentance.

18 And the disciples of John and of the Pharisees ^mused to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the ⁿbridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be ^otaken away from them, and then shall they fast in those days.

Parables of the cloth and the bottles. (Cf. Mt. 9, 16, 17; Lk. 5. 36-39.)

21 No man also ^pseweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And ^qno man putteth new wine into old ^rbottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be ^smarred: but new wine must be put into new bottles.

Jesus Lord of the sabbath
(Mt. 12. 1-8; Lk. 6. 1-5).

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what ^bDavid did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the ^cshewbread, which is not lawful to eat but for the ^apriests, and gave also to them which were with him?

27 And he said unto them, The ^csabbath was made for man, and not man for the sabbath:

28 Therefore the ^dSon of man is Lord also of the sabbath.

CHAPTER 3.

Jesus heals the withered hand on the sabbath (Mt. 12. 10-14; Lk. 6. 6-11).

AND he entered again into the synagogue; and there was a man there which had a ^ewithered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do ^hgood on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with ⁱanger, being grieved for the hardness of their hearts, he saith unto the man, ^jStretch forth thine hand. And he stretched it out: and his hand was ^krestored whole as the other.

The multitudes healed (Mt. 12. 15, 16; Lk. 6. 17-19).

6 And the Pharisees went forth, and straightway took ^lcounsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a

A.D. 31.

o Mt. 12.1-8; Lk. 6.1-5.

b 1 Sam. 21.1-6; Mt. 12.9-13; Lk. 6.6-10.

c Ex. 25.30, note.

d Lev. 24.5-9.

e Lk. 14.5.

f Mt. 12.8; John 5.16-18.

g Mt. 12.9-13; Lk. 6.6-10.

h Lk. 14.3.

i Mt. 23.13.

j John 4.50; Rom. 4.19-25.

k *Miracles* (N.T.), vs. 1-5, 10; Mk. 4. 37-41. (Mt. 8. 2, 3; Acts 28. 8, 9.)

l Psa. 109.4, 5; Mt. 12.14; Lk. 6.11.

m Mt. 12.15; Lk. 6.17-19.

n Mt. 14.36; Lk. 6.19.

o Mt. 12.16; Mk. 1.25, 34; Lk. 4.41.

p Mt. 10.1-4; Lk. 6.13-16; 9.1; John 15. 16. Cf. Rev. 21.14 with Eph. 2.20.

q See Mt. 4. 21, note.

r v. 31; John 7.5; 8.48; Acts 26.24.

s Mt. 9.34; 10. 25; 12.24; Lk. 11.14, 15; John 10.20.

t *demons*.

u *Satan*, vs. 22, 23, 26; Mk. 4. 15. (Gen. 3.1; Rev. 20.10.)

great ^mmultitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and ⁿfrom beyond Jordan; and they about Tyre and Sidon; a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; inso-much that they pressed upon him for to ^otouch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly ^pcharged them that they should not make him known.

The twelve chosen (Mt. 10. 1-4; Lk. 6. 12-16).

13 And he goeth up into a mountain, and ^qcalleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter; 17 And ^rJames the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his ^sfriends heard of it, they went out to lay hold on him: for they said, He is beside himself.

The unpardonable sin (Mt. 12. 24-29; Lk. 11. 14-20).

22 And the scribes which came down from Jerusalem said, He hath ^tBeelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, ^uHow can Satan cast out Satan?

24 And if a kingdom be divided

against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if ^aSatan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a ^bstrong man's house, and spoil his goods, except he will first ^cbind the strong man; and then he will spoil his house.

28 Verily I say unto you, All ^dsins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

29 But he that shall ^eblaspheme against the ^fHoly Ghost hath never forgiveness, but is ^gin danger of eternal damnation:

30 ^hBecause they said, He hath an unclean spirit.

The new relationships (Mt. 12. 46-50; Lk. 8. 19-21).

31 There came then his ⁱbrethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the ^jwill of God, the same is my brother, and my sister, and mother.

CHAPTER 4.

The parable of the sower (Mt. 13. 1-23; Lk. 8. 4-15)

AND he began again to teach by the ^ksea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Harken; Behold, there went out a ^lsower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the ^mfowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and

A. D. 31.

^a Mt. 12.25-28; Lk. 11.16-20.

^b Psa. 35.10; Mt. 12.29; Lk. 11.21,22; 13.16.

^c Heb. 2.14,15; 1 John 3.8.

^d Sir. Rom. 3. 23, note.

^e Mt. 12.31,32; Lk. 12.10; 1 John 1.7. Cf. Eph. 4.30 with Eph. 1. 13,14.

^f Holy Spirit. Mk. 12.36. (Mt. 1.18; Acts 2.4.)

^g is bound by an eternal sin.

^h Isa. 5.20; 1 Cor. 12.3; 1 Pet. 4.4,5.

ⁱ Mt. 12.46-50; Mk. 6.3; Lk. 8.19-21.

^j Psa. 16.2,3; John 20.17; Rom. 8.17; Heb. 2.11,12.

^k Isa. 60.5; Mt. 13.1,2; Lk. 8.4.

^l Parables (N. T.). vs. 3. 20, 21-23, 26-29, 30-32; Mk. 12.1-11. (Mt. 5.13-16; Lk. 21.29-31.)

^m v. 15.

ⁿ Mt. 11.15; Rev. 2.7.

^o Mt. 13.11, note.

^p Isa. 6.9,10; Rom. 8.5-7; 1 Cor. 2.14.

^q i. e. turn again.

^r Satan. Mk. 8.33. (Gen. 3.1; Rev. 20.10.)

^s vs. 5,6 with Prov. 28.14; Psa. 51.17.

^t Cf. v. 7 with Prov. 22.5; 1 Tim. 6. 9,10.

^u age.

^v v. 8 with Jer. 4.3,4; Hos. 10.12; 1 Thes. 2.13.

immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ^wears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the ^xmystery of the kingdom of God: but unto them that are without, all ^ythese things are done in parables:

12 That ^zseeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should ^{aa}be converted, and ^{ab}their ^{ac}sins should be forgiven them.

The parable of the sower explained (Mt. 13. 18-23; Lk. 8. 11-15).

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, ^{ad}Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when ^{ae}affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the ^{af}cares of this ^{ag}world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and ^{ah}receive it, and bring

forth fruit, some thirtyfold, some sixty, and some an hundred.

Parable of the candle. (Cf. Mt. 5. 15, 16; Lk. 8. 16; 11. 33.)

21 And he said unto them, Is a candle brought to be put under a ^abushel, or under a ^bbed? and not to be set on a candlestick?

22 ^cFor there is nothing hid, which shall not be ^dmanifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take ^eheed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

The unconscious growth.

26 And he said, So is the ^fkingdom of God, as if a man should cast ^gseed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the ^hearth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the ⁱharvest is come.

Parable of the mustard seed (Mt. 13. 31, 32, *note*; Lk. 13. 18, 19).

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of ^jmustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the ^kfowls of the air may lodge under the shadow of it.

33 And with ^lmany such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

A.D. 31.

^a Mt. 5.15; Lk. 8.16; 11.33.

^b Prov. 19.15; Eph. 5.14.

^c For nothing is hidden except unto manifestation, nor a secret thing done that shall not be exposed. Cf. Rev. 20.12; contra, Rom. 4.6; Heb. 10.16, 17.

^d Mt. 10.26; Phil. 2.15, 16.

^e Jas. 1.19; Acts 16.14.

^f See Mt. 6. 33, *note*.

^g Mt. 13.24-30, 36-43.

^h 1 Cor. 3.6, 7.

ⁱ Rev. 14. 14-16.

^j Mt. 13.31, 32; Lk. 13. 18, 19; Acts 1.15 with Acts 2.41; Ex. 1.38.

^k v. 4 with Dan. 4.20-22.

^l Mt. 13.34, 35.

^m Mt. 8.18; Lk. 8.22.

ⁿ being filled.

^o Mt. 8.23-27; Lk. 6.12; 8. 23-25.

^p Psa. 44.23; Lk. 10.40.

^q Psa. 65. 7; 89.9; 107.29.

^r Miracles (N.T.), vs. 37-41; Mk. 5. 1-13. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^s Mt. 14.31, 32; Mk. 16.14.

^t Mt. 14.33.

^u Mt. 8.28-34; Lk. 8.26-36.

^v Mk. 7.25; Rev. 16.13, 14.

^w v. 26; Mk. 3. 27. Cf. Rom. 3.20 with Rom. 8. 7.

^x Jer. 13.16.

^y Prov. 21.16.

^z Mk. 1.24.

Jesus stills the storm (Mt. 8. 23-27; Lk. 8. 22-25).

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the ^aother side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now ^bfull. 38 And he was in the hinder part of the ship, ^casleep on a pillow: and they awake him, and say unto him, Master, ^dcarest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, ^ePeace, be still. And the wind ^fceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no ^gfaith?

41 And they feared exceedingly, and said one to another, ^hWhat manner of man is this, that even the wind and the sea obey him?

CHAPTER 5.

The maniac of Gadara (Mt. 8. 28-34; Lk. 8. 26-37).

AND they ^acame over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an ^bunclean spirit,

3 Who had ^chis dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been ^doften bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any ^eman tame him.

5 And always, night and day, he was in the ^fmountains, and in the ^gtombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, ^hWhat have I to do with thee, Jesus, ⁱthou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, ^jthou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. ^bAnd the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, ^dsitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and ^htell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Jesus heals the woman with an issue of blood, and raises the daughter of Jairus (Mt. 9. 18-26; Lk. 8. 41-56).

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, ⁱJairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee, come*

A.D. 31.

^a Mk.16.9.
See Mt.7.22,
note.

^b Miracles
(N.T.), vs.1-
13; 22-24,35-
42,25-34;
Mk.6.13.
(Mt.8.2,3;
Acts 28,8,9.)

^c Lk.15.15.

^d Mt.11.28-30;
Lk.10.39.

^e Ex.20.18;
Mt.8.34;
Lk.8.37;
Acts 16.39.

^f borders.

^g Lk.8.38;
Rom.5.2.

^h Lk.8.39; Acts
26.19,20; Mk-
1.44 with
John 1.11.

ⁱ Mt.9.1,18,19,
23-25; Lk.8
41,42,49-56.

^j Mt.9.20-22;
Lk.8.43-48.
Cf. Lev.15.
25-31 with
Mt.15.19.

^k v.42.

^l Lk.10.31,32;
Rom.5.6; 10.
2,3.

^m Mt.14.35,
36; Rom.4.5.

ⁿ John 2.25.

^o Gr. *dyna-
min, power.*
Cf. Lk.6.19;
8.46.

^p Lk.13.26,
27 with
Rom.9.6;
10.16-18.

^q Rom.10.9,10.
Cf. Lk.17.
14-19.

^r Mk.10.52;
Gal.2.16.

^s But Jesus,
overhearing
that word,
said to the
synagogue-
ruler, Fear
not, simply
have faith.
Cf. Lk.7.50.

^t Mt.14.27.
Cf. Isa.43.1.

^u See Mt.4.21,
note.

^v John 11.11-
14,25; 1 Cor.
15.55-57.

^w Acts 9.40; 1
Ki.17.19; Mt.
26.56; 27.46.

and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood ^htwelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and ^mtouched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately ⁿknowing in himself that ^ovirtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude ^pthronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and ^qfell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy ^rfaith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 ^sAs soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, ^tBe not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and ^uJames, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but ^vsleepeth.

40 And they laughed him to scorn. But when he had ^wput them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER 6.

Jesus again at Nazareth (Mt. 13. 54-58. See Lk. 4. 16, note).

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

The twelve sent out to preach and heal (Mt. 10. 1-42; Lk. 9. 1-6).

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse;

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust

A. D. 31.

^a Acts 3.6,7; Rev. 1.17,18.

^b Resurrection. vs.41; Mk.16.1-6. (Job 19.25; 1 Cor. 15.52.)

^c Rom.6.4.

^d Mk.1.27; cf. John 12.12,13,17,18.

^e Mk.3.12.

^f 1 Pet.2.2; cf. Col.3.1; Heb.5.13.

^g John 6.42; 7.15; Acts 2.7-11; 4.13.

^h Lk.2.51,52 with Phil.2.7,8; Acts 18.3 with John 13.16.

ⁱ Mt.11.6; 1 Pet.2.7,8.

^j John 7.5; 4.44; Acts 22.17-23.

^k Mk.9.23; 5.17; Lk.13.34.

^l Mkt.7.24,25.

^m Mt.8.10-12; Isa. 59.16.

ⁿ Mt.10.1; Mk.3.13,14; Lk.9.1-6; Mt.28.19,20.

^o Cf. Mt.10.9, note.

^p provision-bag.

^q belt.

^r Eph.6.15.

^s Lk.10.10,11; Acts 13.51; 18.6; 28.24-29.

^t Day of judgment. Lk.10.14. (Mt.10.15; Rev. 20.11.)

^u Repentance. Lk.3.3,8. (Mt.3.2; Acts 17.30.)

^v Miracles (N.T.). vs.13, 35-44, 48-51, 56; Mk.7.24-30. (Mt. 8.2,3; Acts 28. 8,9.)

^w Jas.5.14.

^x Son of the Herod of our Lord's nativity; also vs. 16,17,18,20,21,22. See Mt.14.1, refs.

^y Acts 17.31.

^z Mt.16.14; Mk.8.28.

^{aa} Lk.3.19,20.

^{ab} kept saying.

^{ac} Lev.18.16.

^{ad} Acts 24.24,25; 2 Cor.7.10.

^{ae} Sanctify, holy (persons) (N.T.). Mk.8.38. (Mt.4.5; Rev.22.11.)

^{af} kept him safely, and, hearing him, did many things, hearing him gladly.

^{ag} Mt.13.5,20; cf. Acts 2.41.

^{ah} principal persons.

under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

Herod's troubled conscience: murder of John the Baptist (Mt. 14. 1-14; Lk. 9. 7-9).

14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give

me ^aby and by in a charger the head of John the Baptist.

26 And the king was exceeding ^bsorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ^can executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples ^dheard of it, ^ethey came and took up his corpse, and laid it in a tomb.

Return of the apostles from their first preaching tour (Lk. 9. 10).

30 And the apostles ^fgathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves ^gapart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

The five thousand fed (Mt. 14. 13-21; Lk. 9. 10-17; John 6. 5-13).

32 And they departed into a desert place ^hby ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with ⁱcompassion toward them, because they were as sheep not having a shepherd: and he began to ^jteach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time ^kis far passed:

36 ^lSend them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, ^mGive ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, ⁿHow many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

A.D. 32.

^a *straightway.*^b Mt.27.3,4.^c *a guard.*^d John 1. 35-37; 3. 29,30.^e Cf.Mt. 14.12.^f Mt.14.13,14; Lk.9.10.^g Mt.12.15.^h *by boat secretly.*ⁱ Mt.9.36-38.^j Lk.9.11.^k Mt.14.15-21; Lk.9.12-17; John 6.5-17.^l Mt.10.8; John 6.5-17.^m 2 Ki.4.2; 1 Cor.14.19.ⁿ Mk.8.6.^o Psa.16.1 with John 11. 41,42.^p 2 Chr.31.10; Mal.3.10; cf. Psa. 132.15.^q 2 Ki.4.42-44; Eph.3.20.^r Mt.14. 22-27; John 6.15-21.^s Mk.1.35; Rom.8.34.^t Mt.24.7,9; John 16.5,6, 20,33.^u Psa.77.19; Mt.24.30; Jas.5.8.^v Lk.24.37.^w Isa.25.9; 2 Thes.1.7.^x Psa.46. 9,11; 107.29; Mt.8.26.^y Mk.8.17-21.^z Lk.8.40; John 4.45.

39 And he commanded them to make all ¹sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and ²blessed, and brake the loaves, and gave ³them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were ⁴filled.

43 And they took up ⁵twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

Jesus walks on the sea (Mt. 14. 22-32; John 6. 15-21).

45 And straightway he ⁶constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he ⁷departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them ⁸toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, ⁹walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they ¹⁰supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, ¹¹Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the ¹²wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they ¹³considered not *the miracle* of the loaves: for their heart was hardened.

Jesus heals at Gennesaret (Mt. 14. 34-36).

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they ¹⁴knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might ^atouch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER 7.

The Pharisees rebuked (Mt. 15. 1-20).

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples ^beat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the ^ctradition of the elders.

4 And when *they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the ^dtradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath ^eEsaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching ^ffor doctrines the commandments of men.

8 For laying aside ^gthe commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For ^hMoses said, Honour thy father and thy mother; and, Whoso curseth father or mother, ⁱlet him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, ^ja gift, by what-

A.D. 32.

^a Mk. 5. 27, 28.

^b Mt. 15. 1-9.

^c Col. 1. 2-8.

^d Gal. 1. 14.

^e 1 Pet. 1. 18; cf.

^f Col. 2. 20-23.

^g i. e. the so-called "oral law" alleged to have been handed down from Moses; really a traditional interpretation of the written law. Cf. v. 7, ref.

^h e Isa. 29. 13;

ⁱ Ezk. 33. 31;

^j Amos 4. 4, 5.

^k *as authoritative the precepts of men.* Cf. v. 5.

See "Pharisees," Mt. 3.

7, note. Cf.

^l Col. 2. 8, 16,

^m 18, 20, 23.

ⁿ *inspiration.*

^o vs. 8-13.

^p Mk. 10. 4-9,

^q 19. (Ex. 4. 15;

^r Rev. 22. 19.)

^s *h* Ex. 20. 12; 21.

^t 17; Lev. 20. 9;

^u Deut. 21. 18-21.

^v *i shall surely die.* Ex. 21.

^w 17; Lev. 20. 9;

^x Deut. 21. 18-21.

^y *Or, I have dedicated to God that which would relieve your need; [12]*

^z *No longer do you permit him to use it for his father or mother.*

^{aa} Cf. Mt. 15. 5, 6.

^{ab} 1 Tim. 5. 8;

^{ac} Eph. 4. 28.

^{ad} 1 Mt. 15. 10-20;

^{ae} Rom. 14. 14;

^{af} 1 Tim. 4. 4.

^{ag} *Because it does not enter into the heart of him, but into the bowels is passed—purifying all the food.*

^{ah} *n* Mt. 12. 34, 35;

^{ai} cf. Gen. 6. 5;

^{aj} Psa. 45. 1;

^{ak} Jas. 3. 10-12.

^{al} *o* Mt. 15. 21-28.

^{am} *p* Mk. 2. 1, 2;

^{an} John 4. 4-7.

^{ao} *q* See Mt. 15.

^{ap} 21, note.

^{aq} *r demon.*

^{ar} *s* Mt. 8. 11, 12;

^{as} 10. 5, 6; John

^{at} 4. 22.

soever thou mightest be profited by me; *he shall be free.*

12 And ye ^bsuffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of *you*, and understand:

15 There is ^cnothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 ^mBecause it entereth not into his heart, but into the belly, and goeth out into the draught, purging ⁿall meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, ^oout of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

Jesus and the Syrophenician woman (Mt. 15. 21-28).

24 And from thence he arose, and went into the ^bcountries of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he ^ccould not be hid.

25 For a ^dcertain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a ^eGreek, a Syrophenician by nation; and she besought him that he would cast forth the ^fdevil out of her daughter.

27 But Jesus said unto her, Let the ^gchildren first be filled: for it

is not meet to take the children's bread, and to ^acast it unto the dogs.

28 ^bAnd she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For ^cthis saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, ^dshe found the devil gone out, and her daughter ^elaid upon the bed.

A deaf and dumb man healed
(Mt. 15. 29-31).

31 And again, departing from the coasts of Tyre and Sidon, he ^fcame unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was ^gdeaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him ^haside from the multitude, and put his fingers into his ears, and he ⁱspit, and touched his tongue;

34 And looking up to heaven, he ^jsighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ^kears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he ^lcharged them, so much the more a great deal they published it;

37 And were beyond measure ^mastonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER 8.

The four thousand fed
(Mt. 15. 32-39).

IN those days the multitude being ⁿvery great, and having ^onothing to eat, Jesus called his disciples ^punto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will ^qfaint by the way: for divers of them came from far.

4 And his disciples answered him, From ^rwhence can a man satisfy these ^smen with bread here in the wilderness?

5 And he asked them, How many

A.D. 32.

^a Acts 13.46, 47; Col.1.27.

^b She, however, answered, saying, True, Lord: and yet the little dogs under the table eat from the children's crumbs. Rom.11.24; Eph.2.11-22.

^c Lk.18.14.

^d Miracles (N.T.). vs. 24-30,31-37; Mk.8.1-9. (Mt.8.2,3; Acts 28.8,9.)

^e Mk.5.15.

^f Mt.15.29.

^g Isa.29.18; 35.5.

^h Mk.5.37.

ⁱ Mk.8.23; John 9.6.

^j Lk.19.41; John 11.33, 35,38.

^k Job 33.15; 36.10,15,16.

^l Mk.1.43, 44; 5.43.

^m Lk.5.26.

ⁿ Mt.15.32-38; Mk.6.34-44.

^o Psa.107.4,5; Mt.9.36.

^p 2 Ki.7.1,2; Psa.78.19,20.

^q Jud.7.3,4; 2 Chr.14.11.

^r Miracles (N.T.). vs. 1-9,22-25; Mk.9.17-29. (Mt.8.2,3; Acts 28.8,9.)

^s Psa.132.15.

^t Mt.15.39.

^u Mt.12.38-40; 16.1-4; John 6.30,31.

^v Mt.21.23-27; Lk.16.30,31.

^w See Mt.13.33, note.

^x See Mt.14.1, ref.

^y Psa.115.5, 6,8.

^z Mk.6.35-44. ^a vs.1-9.

loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before ^bthem; and they did set ^cthem before the people.

7 And they had a ^dfew small fishes: and he blessed, and commanded to set them also before ^ethem.

8 So they did eat, and ^fwere filled; and they took up of the broken ^gmeat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

The Pharisees ask a sign: the meaning of leaven explained
(Mt. 16. 1-12).

10 And straightway he ^hentered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a ⁱsign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall ^jno sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now ^kthe disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the ^lleaven of the Pharisees, and of the leaven of ^mHerod.

16 And they reasoned among themselves, saying, ⁿIt is because we have no bread.

17 And when Jesus knew ^oit, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet ^phardened?

18 Having ^qeyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the ^rfive loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the ^sseven among four thousand, how many baskets

full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

The blind man healed outside Bethsaida.

22 And he cometh to Bethsaida; and they bring a ^ablind man unto him, and besought him to touch him.

23 ¹And he took the blind man by the hand, and led him ^bout of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as ^ctrees, walking.

25 After that he put ^{his} hands again upon his eyes, and made him look up: and he was restored, and saw every man ^dclearly.

26 And he sent him away to his house, saying, ^eNeither go into the town, nor tell it to any in the town.

Peter's confession of faith (Mt. 16. 13-16; Lk. 9. 18-20).

27 And Jesus ^fwent out, and his disciples, into the towns of Cæsarea Philippi; and by the way he asked his disciples, saying unto them, ^gWhom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, ^hThou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the ⁱSon of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to ^jrebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, ^kGet thee behind me, ^lSatan: for ^mthou savourest not the things that be of God, but the things that be of men.

A.D. 32.

^a Isa. 42. 16, 18.^b Mk. 7. 33; John 9. 35-38.^c Acts 18. 24-28; Phil. 1. 10.^d 1 Pet. 2. 9; 1 John 2. 27; Rev. 3. 18.^e v. 30; Mk. 7. 36.^f Mt. 16. 13-20; Lk. 9. 18-21.^g Mt. 22. 42-46.^h 1 Cor. 12. 3; 1 John 1. 2. 3; 5. 1; cf. John 1. 48.ⁱ Mt. 8. 20, note; 16. 21-26; Mk. 9. 31; Lk. 9. 22-27; cf. Lk. 24. 6.^j v. 29; John 21. 18.^k 2 Pet. 1. 14, 15.^l Mt. 4. 10; Gal. 1. 8, 9.^m Satan. Lk. 4. 8. (Gen. 3. 1; Rev. 20. 10.)ⁿ i. e. thou art thinking man's thoughts, not the thoughts of God. *Contra*, Mt. 16. 17.^o Mt. 16. 24-28; Lk. 9. 23-27; 14. 27; Phil. 3. 7-10.^p Lk. 17. 33; John 12. 24-26; Rom. 6. 1-7.^q Gospel. Mk. 10. 29. (Gen. 12. 1-3; Rev. 14. 6.)^r Psa. 49. 6-8; Jas. 5. 1-3.^s i. e. earth.^t Mt. 10. 32, 33; John 5. 34; 12. 42, 43; Rom. 1. 16; 2 Tim. 1. 7-9; Phil. 1. 20, 21.^u Sin. Rom. 3-23, note.^v Sanctify, holy (persons) (N. T.). Lk. 1. 35. (Mt. 4. 5; Rev. 22. 11.)^w Heb. 1. 4, note.^x Cf. Mt. 17. 2, note; 2 Pet. 1. 16-18.^y See Mt. 6. 33, note.^z See Mt. 4. 21, note.^{aa} Phil. 2. 9, 10; Heb. 2. 9; Rev. 1. 13-16.^{ab} Mk. 8. 28, 29; Phil. 2. 9; Heb. 3. 5, 6.^{ac} Mt. 20. 20, 23; Acts 4. 1, 12.^{ad} Ex. 40. 34; Acts 1. 9; Rev. 1. 7.

The true use of life: Value of a soul (Mt. 16. 24-27; Lk. 9. 23-26).

34 And when he had called the people ^{unto} him with his disciples also, he said unto them, ⁿWhosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For ^owhosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the ^pgospel's, the same shall save it.

36 For ^qwhat shall it profit a man, if he shall gain the whole ^rworld, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ^sashamed of me and of my words in this adulterous and ^tsinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the ^uholy ^vangels.

CHAPTER 9.

The transfiguration (Mt. 17. 1-8; Lk. 9. 28-36).

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have ^wseen the ^xkingdom of God come with power.

2 And after six days Jesus taketh ^{with} him Peter, and ^yJames, and John, and leadeth them up into an high mountain apart by themselves: and he was ^ztransfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make ^{aa}three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he ^{ab}wist not what to say; for they were sore afraid.

7 And there was a ^{ac}cloud that overshadowed them: and a voice

¹ Our Lord's action here is most significant. Having abandoned Bethsaida to judgment (Mt. 11. 21-24), He would neither heal in that village, nor permit further testimony to be borne there (v. 26). The probation of Bethsaida as a community was ended, but He would still show mercy to individuals. Cf. Rev. 3. 20. Christ is outside the door of that church, but "If any man hear My voice," etc.

came out of the cloud, saying, "This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw ^{no} man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he ^{charged} them that they should tell no man what things they had seen, till the Son of man were ^{risen} from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that ^{Elias} must first come?

12 And he answered and told them, ^{Elias} verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, ^{That} ^{Elias} is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The impotent disciples: the mighty Christ (Mt. 17. 14-21; Lk. 9. 37-42).

14 And when he came to ^{his} disciples, he saw a ^{great} multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly ^{amazed}, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a ^{dumb} spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they ^{could} not.

19 He answereth him, and saith, O ^{faithless} generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and ^{when} he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him

A.D. 32.

^a Mk.1.11.

^b John 3.30; 6.68; Col. 3.11.

^c Mt.17.9-13; Mk.8.30.

^d Mt.20.19; 26.61; 27.63; Mk.8.31; Acts 2.32.

^e Mal.4.5,6. See Mt.17.10, *note*.

^f Mt.11.14; Lk.1.17.

^g Mt.17.14-18; Lk.9.37-42; Rev.19.11-21.

^h Mt.10.32; cf. Ex.34.29,30.

ⁱ Mt.12.22.

^j Mk.6.7; cf. vs.28,29.

^k John 4.48; 14.12.

^l Rev.12.12.

^m Mk.1.40.

ⁿ *Faith.*

Mk.10.46-52. (Gen.3.20; Heb.11.39.)

^o Mt.9.28,29; Mk.11.22,23.

^p Cf. Eph.2.8 with John 6.44.

^q Mk.1.25-27.

^r Mt.12.43-45.

^s *But Jesus, grasping his hand, raised him, and he stood erect.* Cf. Acts 3.7.

^t *Miracles (N.T.).* vs.17-29; Mk.10.46-52. (Mt.8.2,3; Acts 28.6,9.)

^u 1 Ki.18.42-45; Acts 13.2.

The two best MSS. omit "and fasting." Cf. Mt.17.21.

^v Mk.7.24.

^w Mk.8.31; Mt.8.20, *note*.

^x Cf. John 16.12,13 with John 1.5.

^y Mt.18.1-5; Lk.9.46-48; 22.24-27.

^z Phil.2.3.

^a 1 Cor.15.9.

^b Mk.10.13-16; 1 Cor.3.18,19.

into the fire, and into the waters, to destroy him: but ^{if} thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst ^{believe}, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; ^{help} thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter ^{no} more into him.*

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 ^{But} Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, "This kind can come forth by nothing, but by prayer and fasting.

Jesus foretells his death and resurrection (Mt. 17. 22, 23; Lk. 9. 43-45).

30 And they departed thence, and passed through Galilee; and he would not that any man should ^{know} it.

31 For he taught his disciples, and said unto them, "The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they ^{understood} not that saying, and were afraid to ask him.

The dispute who should be greatest (Mt. 18. 1-6; Lk. 9. 46-48).

33 And he ^{came} to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should* be the ^{greatest}.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be ^{first}, the same shall be last of all, and servant of all.

36 And he took a ^{child}, and set him in the midst of them: and

when he had taken him in his arms, he said unto them,

37 Whosoever shall ^areceive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

The rebuke of sectarianism
(Lk. 9. 49, 50).

38 And John answered him, saying, Master, we saw one ^bcasting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a ^cmiracle in my name, that can lightly speak evil of me.

40 For he that is not ^dagainst us is on our part.

41 For whosoever shall give you a ^ecup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his ^freward.

Jesus' solemn warning of hell.

42 And whosoever shall ^goffend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy ^hhand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into ⁱhell, into the fire that never shall be quenched:

44 Where their worm ^jdieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into ^khell, into the fire that ^lnever shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into ^mhell fire:

48 Where their ⁿworm dieth not, and the fire is not quenched.

49 For every one shall be ^osalted with fire, and every sacrifice shall be salted with salt.

50 Salt ^pis good: but if the salt have ^qlost his saltiness, wherewith will ye season it? Have salt in yourselves, and have ^rpeace one with another.

A.D. 32-33.

a Mt. 10.40;

John 13.20.

b Lk. 9.49,50;

cf. Num. 11.

26-29.

c *work of**power upon**my name,**who will find**it possible**soon [after]**to revile me.*

d Mt. 12.30;

1 John 2.18,

19:4.1-6.

e Mt. 10.42; 25.

40; Heb. 6.10;

2 Tim. 1.16-18.

f *Rewards.*

Lk. 6.23,35.

(Dan. 12.3;

1 Cor. 3.14.)

g *cause to**stumble.*

Mt. 18.6; Lk.

17.1.2; Rom.

14.15-23;

1 Cor. 8.7-13.

h Mt. 5.29,30;

18.8,9; Gal. 2.

20 with Col. 3.

5-11.

i *gehenna.*

Mt. 5.22, note.

j *Isa. 66.24.*k 2 *Thes. 1.8,*9; *Rev. 19.20;*

20.10,14,15

l *Lk. 16.22-26;*cf. *Jer. 8.20.*m *Lev. 2.13;*

Mt. 3.11;

Lk. 12.49.

n Mt. 5.13;

2 *Tim. 3.5;**Rev. 3.1.*o *Col. 4.6;**Gal. 5.15.*p *Mt. 19.1,2;**John 10.40.*q *Mt. 5.17-20;**Lk. 10.26.*r *Deut. 24.1-4;**Mt. 5.31.*s *Inspiration.*

vs. 4-9,19.

Mk. 12.26,36.

(Ex. 4.15;

Rev. 22.19.)

t *God. Gen.*

1.27.

u *Gen. 2.21-25;**Mal. 2.14,15;*1 *Cor. 6.16;**Eph. 5.31,32.*v *Gen. 2.24.*w *Lk. 16.18;*1 *Cor. 7.10.*x *little. Cf. v. 16.*y *moved with**indignation.*z *to be coming**unto me; be**not hinder-**ing them.*a *Lit. and fold-**ing them in**his arms, he**was blessing**(them), put-**ting hands**upon them.*

CHAPTER 10.

Jesus' law of divorce. (Cf. Mt. 5. 31, 32; 19. 1-9; Lk. 16. 18; 1 Cor. 7. 10-15.)

AND he arose from thence, and cometh into the ^bcoasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did ^cMoses command you?

4 And they said, Moses ^dsuffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart ^ehe wrote you this precept.

6 But from the beginning of the creation ^fGod made them male and female.

7 For this cause shall a man ^gleave his father and mother, and cleave to his wife;

8 And ^hthey twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, ⁱWhosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Jesus blesses little children (Mt. 19. 13-15; Lk. 18. 15-17).

13 And they brought ^jyoung children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was ^kmuch displeased, and said unto them, Suffer the little children ^lto come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 ^mAnd he took them up in his

arms, put *his* hands upon them, and ^b blessed them.

The rich young ruler (Mt. 19. 16-30; Lk. 18. 18-30. Cf. Lk. 10. 25).

17 ^aAnd when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good ^bMaster, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, ^cWhy callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the ^dcommandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have ^etreasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

The warning against riches.

23 ^fAnd Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were ^gastonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that ^htrust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the ⁱeye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 ^jThen Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother,

A.D. 33.

^a Mt. 19. 16; Lk. 18. 18.

^b Teacher.

^c Par., Believing Me to be but a human teacher, why callest thou Me "good," etc.

^d Ex. 20. 12-16. Deut. 5. 16-20.

^e Mt. 6. 19, 20; 19. 21; Lk. 12. 33; 16. 11.

^f Mt. 19. 23; Lk. 18. 24.

^g Or, *amazed*, i.e. as Jews: knowing that temporal prosperity was, to the Jew as such, a token of divine favour. e.g. Deut. 28. 1-12.

^h Psa. 52. 7; 62. 10;

ⁱ 1 Tim. 6. 17.

^j It has been thought the reference here was to a postern door set in a gate of Jerusalem.

^k Cf. Mt. 19. 27-30, note.

^l Gospel. Mk. 13. 10. (Gen. 12. 1-3; Rev. 14. 6.)

^m Mt. 8. 14; 9. 10; 26. 6; Lk. 5. 29; John 14. 2.

ⁿ Mt. 12. 48-50.

^o *age*. Mk. 8. 31; 9. 31; Lk. 9. 22; 18. 31.

^p Cf. Mk. 8. 31; 9. 12.

^q See Mt. 8. 20, note.

^r Mt. 26. 67; 27. 30; Mk. 14. 65; cf. Mt. 16. 20-22; Mk. 9. 30-32.

^s Cf. Mt. 19. 28.

^t Cf. Mt. 20. 22.

^u Cf. Acts 12. 2; Rev. 1. 9.

^v Lk. 12. 50.

^w Cf. Mt. 13. 11; 20. 23.

^x Cf. Lk. 22. 25-27.

or wife, or children, or lands, for my sake, and the ^ygospel's,

30 But he shall receive an hundredfold now in this time, ^zhouses, and ^{aa}brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the ^{ab}world to come eternal life.

31 But many *that are first* shall be last; and the last first.

Jesus again foretells his death and resurrection (Mt. 20. 17-19; Lk. 18. 31-33).

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. ^{ac}And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; ^{ad}and the ^{ae}Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they ^{af}shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

The desire of James and John to be first (Mt. 20. 20-28).

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, ^{ag}Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: ^{ah}can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. ^{ai}And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the ^{aj}baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; ^{ak}but it shall be given to *them* for whom it is prepared.

41 ^{al}And when the ten heard it,

¹ In Hebrew custom, a father's act. (Cf. Gen. 27. 38.) "He had no children that He might adopt all children."—*Bengel*.

they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: ^abut whosoever will be great among you, shall be your minister;

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his ^blife a ransom for many.

Bartimæus receives his sight (Mt. 20. 29-34. Cf. Lk. 18. 35-43).

46 ^cAnd they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 ^dAnd when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 ^eAnd Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, ^fBe of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, ^gLord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy ^hfaith hath made thee whole. And ⁱimmediately he received his sight, and followed Jesus in the way.

CHAPTER 11.

The official presentation of Jesus as King (Zech. 9. 9; Mt. 21. 1-9; Lk. 19. 29-38).

AND when they came nigh to Jerusalem, unto ^jBethphage and ^kBethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered

A.D. 33.

^a Mk.9.35;

^b Mt.20.26.

^c Or, *soul*. (Cf.

Isa.53.10,12.)

^d Gr. *psuche*,

the soul, or

the essential

life, not, as

commonly,

zoe, the active

life.

^e Cf. Mt. 20.

^f 30, note.

^g *Bism*,

prayers

(N.T.),

Lk.11.2.

(Mt.6.9;

Rev.22.20.)

^h And, com-

ing to a

stand, Jesus

said, Call

him!

ⁱ Cf. Mt. 9.2.

^j Gr. *Rabboni*,

my Master,

a term of

reverent

love. Cf.

John 20.16.

^k Faith. Lk.

7.50. (Gen.

3.20; Heb.

11.39.)

^l *Miracles*

(N.T.), vs.

46-52. Mk.

11.12-14;

(Mt. 8.2,3;

Acts 28.8,9.)

^m Meaning,

house of un-

ripe figs (see

vs.12,20),

probably so

called after

the fig tree

was cursed.

ⁿ See Mt. 21.17.

^o Mt. 3.2, note.

^p Mk. 11.19,

ref.

^q Mt. 21.18-22.

^r Cf. Lk. 13.6-

11; Jer. 24.

1-6.

^s Fig trees

which have

retained

their leaves

through the

winter usually

have figs

also. It was

still too early

for new

leaves or

fruit.

^t *Miracles*

(N.T.), vs.

12-14; Lk. 4.

33-36. (Mt. 8.

2,3; Acts 28.

8,9.)

^u See vs. 20-25;

Mt. 23.37-39.

into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the ^veventide was come, he went out unto Bethany with the twelve.

The barren fig tree (Mt. 21. 19-21).

12 ^wAnd on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a ^xfig tree afar off having ^yleaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 ^zAnd Jesus answered and said unto it, ^aNo man eat fruit of thee hereafter for ever. And his disciples heard it.

Jesus purifies the temple (Mt. 21. 12-16; Lk. 19. 45-47. Cf. John 2. 13-16).

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any

man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, "My house shall be called of all nations the house of prayer?" but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

The prayer of faith. (Cf. Jas. 5.15.)

22 And Jesus answering saith unto them, "Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.

Jesus' authority questioned (Mt. 21. 23-27; Lk. 20. 1-8).

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 "The baptism of John, was it from heaven, or of men? answer me.

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a Isa. 56.7.

b Jer. 7.11.

c Mt. 21.45, 46; Lk. 19.47, 48.

d Psa. 2.2.

e Mk. 1.22.

f whenever, i.e. every day when evening came.

g Have the faith of God; i.e. the faith which God gives. Cf. 1 Cor. 12.9; Eph. 2.8.

h Mt. 17.20; Lk. 11.1, note; 17.6; John 14.13, 14.

i Mt. 6.12, note. Verse 26 is omitted from the best MSS.

j Lk. 7.24-35.

k Cf. Mt. 13. 10-15.

l Parables (N.T.). vs. 1-11; Mk. 13. 28, 29. (Mt. 5. 13-16; Lk. 21. 29-31.)

m Israel. Isa. 5.1-7. Israel was not fruitless, but brought forth only wild grapes. Cf. John 3. 6; Hos. 10.1; contra, Hos. 14.8.

n vs. 2-5, the prophets and John the Baptist.

o Jesus Himself. Cf. Heb. 1.1-3.

p Fulfilled in the destruction of Jerusalem, A.D. 70. Cf. Lk. 21. 20-24.

q Psa. 118. 22, 23; cf. 1 Pet. 2.8, note.

r Jehovah. vs. 10, 11; Psa. 118. 22, 23.

s John 7.30.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER 12.

Parable of the householder demanding fruit from his vineyard (Mt. 21. 33-46; Lk. 20. 9-19. Cf. Isa. 5. 1-7).

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; "The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the

parable against them: and they left him, and went their way.

The question of tribute (Mt. 22. 15-22; Lk. 20. 19-26).

13 And they ^asend unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: ^bIs it lawful to give tribute to Cæsar, ^cor not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ^dpenny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, ^eRender to Cæsar the things that are Cæsar's, and to ^fGod the things that are God's. And they marvelled at him.

Jesus answers the Sadducees (Mt. 22. 23-33; Lk. 20. 27-38).

18 Then come unto him the ^gSadducees, which say there is no resurrection; and they asked him, saying,

19 Master, ^hMoses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his ⁱbrother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering ^jsaid unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For ^kwhen they shall rise ^lfrom the dead, they neither marry, nor are given in marriage; but are as the ^mangels which are in heaven.

26 And as touching the dead, that they rise: have ye not ⁿread in the

A.D. 33.

a Mt. 22. 15.
b Deut. 7. 2, 6.
c Lk. 23. 2.
d denarius.
e Cf. Mt. 22. 19, refs.
f Mt. 17. 25; Rom. 13. 7; 1 Pet. 2. 17.
g Eccl. 5. 4, 5; Mal. 1. 6.
h Mt. 3. 7, note; 22. 23, ref.
i Deut. 25. 5.
j Ruth 1. 11, 12.
k Mt. 22. 23, ref.
l Cf. Mt. 22. 30.
m Lit. from *amongst*; cf. Phil. 3. 11.
n Here it is the first resurrection, 1 Cor. 15. 52, note.
o Heb. 1. 4, note.
p Jesus affirms the historic truth and inspiration of Ex. 3.
q Inspiration. vs. 26, 36; Mk. 12. 36. (Ex. 4. 15; Rev. 22. 19.)
r Elohim. Ex. 3. 6.
s Jehovah. Deut. 6. 4.
t Lev. 19. 18.
u with intelligence.
v i. e. not far in knowledge. He knew the very law which utterly condemns the best man—its true office. Rom. 3. 19; 10. 3-5; Gal. 3. 10, 22-24.
w i. e. David's Son only. Cf. Rom. 1. 3, 4.
x Inspiration. (Jesus affirms the inspiration and Davidic authorship of Psa. 110.) v. 36; Lk. 1. 3. (Ex. 4. 15; Rev. 22. 19.)
y Holy Spirit. Mt. 12. 11. (Mt. 1. 18; Acts 2. 4.)
z Jehovah.
aa Adonai.
ab Psa. 110. 1.

book of Moses, how in the bush God ^aspake unto him, saying, I *am* the ^bGod of Abraham, and the ^cGod of Isaac, and the ^dGod of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

The great commandments (Mt. 22. 34-40; cf. Lk. 10. 25-37).

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one ^aLord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, ^bThou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered ^cdiscreetly, he said unto him, Thou art not ^dfar from the kingdom of God. And no man after that durst ask him *any question*.

Jesus questions the Pharisees (Mt. 22. 41-46; Lk. 20. 41-44).

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the ^eson of David?

36 ^fFor David himself said by the ^gHoly Ghost, The ^hLORD said to my ⁱLord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing,

and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Jesus and the widow's mite
(Lk. 21. 1-4).

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAPTER 13.

The Olivet discourse: the disciples' questions. (Cf. Mt. 24., 25.; Lk. 21.)

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

The Olivet discourse: the course of this age.

5 And Jesus answering them began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not

A.D. 33.

^a i.e. condemnation.

^b One mite = 1-4 farthing, or 1-8 cent.

^c One farthing here = 1-2 cent.

^d See Mt. 24. 3, note on the Olivet discourse.

^e Cf. 2 Thes. 2. 1-3.

^f *See ye not surprised, for it must so be, but not then is the end; i.e. vs. 7, 8 describe the age, not the end only.*

^g *birthpangs.* Answering to the "seals," (Rev. 6.) The death-agony of this age is the birth-agony of the next.

^h Mt. 10. 17; Acts 5. 18; 12. 1-4; 25. 15.

ⁱ Cf. Mt. 24. 14. "Gospel of the Kingdom." See Rev. 14. 6, note.

^j Gospel. Mk. 14. 9. (Gen. 12. 1-3; Rev. 14. 6.)

^k *be not anxious.*

^l Acts 4. 8, 31.

^m Holy Spirit. Lk. 1. 15, 17, 35, 41, 67, 80. (Mt. 1. 18; Acts 2. 4.)

ⁿ Cf. Mic. 7. 6.

^o Not the end of the believer's life, but the end of the great tribulation.

^p In the sense of Rev. 13. 8; 20. 4.

^q See "Beast." (Dan. 7. 8; Rev. 19. 20.)

^r Or, he. Cf. 2 Thes. 2. 4; Rev. 13. 6, 11, 16; Dan. 11. 36; 12. 11.

^s Cf. Lk. 21. 20-24, which is a prophecy fulfilled in the destruction of Jerusalem, A. D. 70, when the Christians escaped, and which foreshadowed the more terrible day here described. See "Great Tribulation," (Psa. 2. 5; Rev. 7. 14.)

^t tribulation. Cf. Mt. 24. 21. See "Tribulation," (Psa. 2. 12; Rev. 7. 14.)

troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

The great tribulation (Mt. 24. 15). See "Tribulation" (Psa. 2. 5; Rev. 7. 14).

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where 'it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be,

20 And except that the Lord had shortened those days, no flesh

should be saved; but for the ^eelect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were possible*, even the elect.

23 But take ye heed: behold, I have foretold you all things.

The Lord's return in glory (Mt. 24. 27-31.)

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the ^bSon of man coming in the clouds with great power and glory.

27 And then shall he send his ^cangels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Parable of the fig tree. (Cf. Mt. 24. 32, 33; Lk. 21. 29-31.)

28 Now learn a ^dparable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the ^eangels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

Watchfulness in view of the return of the Lord.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to ^eevery man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at mid-

A.D. 33.

night, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, ^fWatch.

CHAPTER 14.

The plot to put Jesus to death
(Mt. 26. 2-5; Lk. 22. 1, 2).

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

Jesus anointed by Mary of Bethany (Mt. 26. 6-13; John 12. 1-8).

3 ^aAnd being in Bethany in the house of Simon the leper, as he sat at meat, there came a ^bwoman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his ^chead.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than ^dthree hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 ^eFor ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to ^fanoint my body to the burying.

9 Verily I say unto you, ^gWhosoever this ^hgospel shall be preached throughout the whole ⁱworld, *this* also that she hath done shall be spoken of for a memorial of her.

Judas covenants to betray Jesus
(Mt. 26. 14-16; Lk. 22. 3-6).

10 And ^jJudas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

^a Election (corporate). Acts 13.17. (Deut. 7.6; 1 Pet. 1.2.)

^b Christ (Second Advent). Lk. 12.35-40. (Deut. 30.3; Acts 1.9-11.) See Mt. 8.20, note.

^c Heb. 1.4, note.

^d Parables (N.T.). vs. 28, 29, 34-37; Lk. 5.36, 37. (Mt. 5.13-16; Lk. 21.29-31.)

^e Mt. 25.14.

^f Mt. 24.42; 25.13; 1 Pet. 1.13.

^g Mt. 21.17; 26.6; Lk. 7.37; John 12.1.

^h Mary of Bethany.

ⁱ See Mt. 26. 7, note.

^j Gr. denarion. A denarius was = 8 1-2 d., 17 cents.

^k Deut. 15.11; Mt. 26.11; John 12.8.

^l Cf. John 19.40.

^m Mt. 26.13.

ⁿ Gospel. Mk. 16.15. (Gen. 12.1-3; Rev. 14.6.)

^o i.e. earth.

^p Psa. 41.9; 55.12-14; Mt. 10.2-4.

The preparation of the passover
(Mt. 26. 17-19; Lk. 22. 7-13).

12 And the ^afirst day of unleavened bread, when they ^bkilled the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and ^dfound as he had said unto them: and they made ready the passover.

The last passover (Mt. 26. 20-24; Lk. 22. 14, 21-23; John 13. 18, 19).

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which ^eeateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! ^hgood were it for that man if he had never been born.

Jesus institutes the Lord's Supper (Mt. 26. 26-29; Lk. 22. 17-20; 1 Cor. 11. 23-26).

22 And as they did eat, Jesus took bread, and blessed, and ^bbrake it, and gave to them, and said, Take, ^eeat: this is my body.

23 And he took the cup, and ^kwhen he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the ^mnew ⁿtestament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until ^othat day that I drink it new in the kingdom of God.

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a Ex.12.8.

b sacrificed.

c John 13.13.

d John 16.4.

e For the order of events on the night of the last passover, see Mt. 26.20, note.

f Psa.41.9.

g Cf. Acts 2.23; Rom.9.19-23.

h Mt.18.6.

i Lk.24.30.

j 1 Cor.10.15, 16; 11.23,24; 1 Pet.2.24.

k 1 Cor.11.24,25.

l Lev.17.11; 1 Cor.10.10; Heb.9.14-22.

m Covenant (new). Lk. 22.20. (Isa.61.8; Heb.8.8-12.)

n covenant.

o Isa.25.6-9; Eek.34.23, 24; 37.21-28; Joel 3.17-20; Amos 9.13-15.

p Or, psalm. Cf. Neh.8.10; Psa.47.6,7; 150.1-6.

q Zech.13.7.

r Mk.16.7.

s Mt.26.33; Lk.22.31; John 13.36.

t Cf.v.50.

u Mt.17.1; 26.37; Mk.5.37; 9.2; 13.3; Lk.8.51; 9.28; 22.8; John 18.15.

v Isa.53.4-6; Mt.27.46; John 12.27.

w Mt.26.39, note on the meaning of the cup.

x John 4.34.

y Lk.21.36; Eph.5.18.

z Rom.7.18, 21-24; Jude 23, note.

Peter's denial foretold (Mt. 26. 31-35; Lk. 22. 31-34; John 13. 36-38).

26 And when they had sung an ^hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is ^owritten, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, ^even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

The agony in the garden. (Cf. Mt. 26. 36-46; Lk. 22. 39-46; John 18. 1.)

32 And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My ^ssoul is exceeding sorrowful unto death: tarry ye here, and watch.

The first prayer. (Cf. Mt. 26. 39; Lk. 22. 41, 42.)

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this ^ucup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the ^zflesh is weak.

The second prayer. (Cf. Mt. 26. 42; Lk. 22. 44.)

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

The third prayer. (Cf. Mt. 26. 44.)

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the ^ohour is come; behold, the Son of man is betrayed into the hands of ^bsinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

The betrayal and arrest of Jesus (Mt. 26. 47-56; Lk. 22. 47-53; John 18. 3-11).

43 And immediately, while he yet spake, cometh ^cJudas, one of the twelve, and with him a great ^dmultitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 ^eAnd as soon as he was come, he goeth straightway to him, and saith, ^fMaster, master; and kissed him.

46 And they laid their hands on him, and took him.

Peter smites with the sword and follows afar off. Jesus forsaken by all (Mt. 26. 51-56).

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they ^gall forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

Jesus is brought before the high priest and Sanhedrin (Mt. 26. 57-68; John 18. 12-14, 19-24).

53 ^hAnd they ⁱled Jesus away to the high priest: and with him were

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^a John 17.1.

^b *Sin. Rom.3. 23, note.*

^c v.10.

^d *Fsa.3.1.*

^e *And, coming, instantly stepping forward to him, he said, Rabbi, rabbi and eagerly kissed him.*

^f Never once in the Gospel record does Judas Iscariot call Jesus *Lord*. He was the first Arian amongst the professed followers of Jesus. No one can in reality say that Jesus is *Lord*, but by the Holy Ghost (1 Cor. 12.3), but it is possible to use the term as an empty formality without believing the Lordship of Christ; Mt. 7. 21; 25.11,12.

^g Cf. v.31.

^h Mt. 26.57, note on order of events on the day of the crucifixion.

ⁱ John 18.13.

^j See v.68; Mt. 26.3.

^k *court.*

^l John 2.19; Mt. 26.61; Mk. 15.29.

^m Mt. 26.63; Lk. 22.67.

ⁿ *Isa.53.7.*

^o *Rev.3.21; Mt.24.30,31; 25.31; Lk.1.31-33.*

^p *Num.14.5; 7; Acts 14. 13,14.*

^q John 10.33.

^r *Isa.50.6; 52. 14, note; cf. Rev.20.11.*

^s Mt. 26.68; Lk. 22.64.

^t *Lit. with heavy blows take him.*

assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, ^jeven into the ^kpalace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him ^lsay, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it* which these witness against thee?

61 ^mBut he held his peace, and ⁿanswered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man ^ositting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest ^prent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the ^qblasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to ^rspit on him, and to cover his face, and to buffet him, and to say unto him, ^sProphecy: and the servants ^tdid strike him with the palms of their hands.

Peter denies his Lord (Mt. 26. 69-75; Lk. 22. 56-62; John 18. 16-18, 25-27).

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ^aAnd when he thought thereon, he wept.

CHAPTER 15.

Jesus sent before Pilate (Mt. 27. 1, 2, 11-15; Lk. 23, 1-7, 13-18; John 18. 28-40; 19. 1-16).

AND straightway in the morning the chief priests held a ^bconsultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate ^casked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, ^dAnswerest thou nothing? behold how many things they witness against thee.

5 ^eBut Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

Not Jesus but Barabbas (Mt. 27. 16-26; Lk. 23. 15-25; John 18. 40).

7 And there was one named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for ^fenvy.

11 But the chief priests moved

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^a Lit. *having thought thereon was weeping.*

^b Psa. 2.2; Mt. 27.1; Lk. 23.1; John 18.28; Acts 2.23; 4.27.

^c Mt. 27.27-32. ^d Cf. John 19. 10.

^e Isa. 53.7.

^f See Mt. 5. 22; 21.38; John 12.19.

^g Acts 3.14.

^h Psa. 2.6; Jer. 23.5; Lk. 1.31-33; Acts 5.31;

15.14-17.

ⁱ Isa. 53.9.

^j Isa. 53.8.

^k Or, *the court which is the judgment-hall.*

^l *plaited.*

^m Gen. 3.17,

18; cf.

2 Cor. 5.21;

Gal. 3.21.

ⁿ *Joy to thee!*

^o *King of the Jews!*

^p *And they were striking him on the head with a reed, and spitting on him.*

^q Isa. 50.6;

Zech. 13.7;

^r Mt. 27.32;

Lk. 23.26.

^s It is possible that this may be the same Rufus mentioned in Rom. 16.13.

^t Mt. 27.33-44;

Lk. 23.33-43;

John 19. 17-24.

^u The stupefying drink usually given to those crucified.

^v Cf. John 18.11.

^w For order of events at the crucifixion, see Mt. 27. 33, *note.*

^x Psa. 22.18.

^y Cf. John 19. 24.

^z Cf. John 19. 14. John uses the Roman, Mark the Hebrew computation of time.

^{aa} See Mt. 27. 37, *note.*

^{ab} Isa. 53.9, 12; Lk. 22.37.

the people, that he should rather ^arelease Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the ^bKing of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, ^cwhat evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be ^dcrucified.

Jesus crowned with thorns (Mt. 27. 27-31).

16 And the soldiers led him away into ^ethe hall, called *Prætorium*; and they call together the whole band.

17 And they clothed him with purple, and ^fplatted a crown of ^gthorns, and put it about his *head*,

18 And began to salute him, ^hHail, King of the Jews!

19 ⁱAnd they ^jsmote him on the head with a reed, and did spit upon him, and ^kbowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 ^lAnd they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and ^mRufus, to bear his cross.

22 ⁿAnd they bring him unto the place *Golgotha*, which is, being interpreted, The place of a skull.

23 And they gave him to ^odrink wine mingled with myrrh: ^pbut he received it not.

Jesus crucified (Mt. 27. 33-56; Lk. 23. 33-49; John 19. 17-37).

24 ^qAnd when they had crucified him, they ^rparted his garments, ^scasting lots upon them, what every man should take.

25 And it was the ^tthird hour, and they crucified him.

26 And the ^usuperscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 ^vAnd the scripture was ful-

filled, which saith, And he was numbered with the transgressors.

29 ^aAnd they that passed by railed on him, wagging their heads, and saying, ^bAh, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests ^cmocking said among themselves with the scribes, ^dHe saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may ^esee and believe. ^fAnd they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, ^gsaying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and ^hgave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and ⁱgave up the ghost.

38 And the ^jveil of the temple was rent in twain from the ^ktop to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Josès, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

The entombment (Mt. 27. 57-61; Lk. 23. 50-56; John 19. 38-42).

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 ^lJoseph of Arimathæa, an hon-

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^a Psa. 22.6,7; 109.25.

^b John 2.19, 20.21.

^c Psa. 35.16; Isa. 28.22; Jer. 23.1-6; Mt. 3.7; 23.33; Lk. 18.32.

^d Lk. 7.14; John 11.43. Cf. John 3.14, 15 with Heb. 9.22.

^e Cf. John 20.29. Also Lk. 16.31; Acts 6.7; Rom. 3.3; 2 Tim. 2.13; 1 Pet. 1.8.

^f Cf. Mt. 27.44; Lk. 23.39,40.

^g Psa. 22.1. Cf. Psa. 88.14.

^h Psa. 69.21.

ⁱ See Mt. 27.50, note.

^j Ex. 26.31-33; Lev. 16.1,2; Heb. 9.6,8; 10.14-22.

^k God rent it down; it was rent from the top. Christ having made atonement and glorified God, the way into the holiest was now made manifest. Cf. Heb. 9.8,24; 10.19-22.

^l Mt. 27.57-59; Lk. 23.50; John 19.38.

^m Isa. 53.9.

ⁿ See Mt. 1.16, note.

^o Mt. 28.1; Lk. 24.1; John 20.1.

^p Mt. 28.2. Cf. Ex. 14.13-16.

^q *Jesus ye seek—the Nazarene, the crucified: He arose! He is not here!* The tone is of triumph. Cf. Psa. 2.4.

^r Lk. 7.11-15; Psa. 16.8-11; 22.24; 71.20; Isa. 26.19.

^s Mk. 14.28.

ourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling ^tunto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and ^ulaid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and ^vMary the mother of Josès beheld where he was laid.

CHAPTER 16.

The resurrection of Jesus Christ and the events of that day. (Mt. 28. 1-15; Lk. 24. 1-49; John 20. 1-23).

AND ^wwhen the sabbath was past, Mary Magdalene, and ^xMary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 ^yAnd very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, ^zWho shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ^{aa}Ye seek Jesus of Nazareth, which was crucified: he is ^{ab}risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, ^{ac}as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they

¹ For the order of events on the day of the resurrection, and for the order of our Lord's appearances after His resurrection, see Mt. 28. 1, 9, notes 1 and 2.

trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 ¹Now when Jesus was risen early the first day of the week, he ^aappeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he ^bappeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto the ²eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

A.D. 33.

^a See Mt. 28, 9, note.

^b Lk. 24.13-35.

^c i.e. earth.

^d Gospel. Lk. 2.10,11.

(Gen.12.1-3; Rev.14.6.)

^e Rom.1.16, note.

^f i.e. condemned.

^g Acts 4.29-31; 5.12.

^h Acts 16.18.

ⁱ Acts 2.4.

^j Acts 28.3-6.

^k 2 Ki.4.39-41.

^l Acts 9.32-35.

^m Lk. 24.50-53; Eph.4.8-10.

ⁿ Acts 3.13; Heb.2.4.

15 And he said unto them, Go ye into all the world, and preach the ^dgospel to every creature.

16 He that believeth and is baptized shall be ^esaved; but he that believeth not shall be ^fdamned.

17 And these ^gsigns shall follow them that believe; In my name shall they cast out ^hdevils; they shall speak with ⁱnew tongues;

18 They shall take up ^jserpents; and if they drink any ^kdeadly thing, it shall not hurt them; they shall lay hands on the ^lsick, and they shall recover.

The ascension (Lk. 24. 50-53; Acts 1. 6-11).

19 So then after the Lord had spoken unto them, he was ^mreceived up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord ⁿworking with *them*, and confirming the word with signs following. Amen.

¹ The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenæus and Hippolytus in the second or third century.

² A collective term, equivalent to "The Sanhedrin," "The Commons," not necessarily implying that eleven persons were present. See Lk. 24. 33; 1 Cor. 15. 5; and cf. Mt. 28. 16, where "eleven disciples" implies a definite number of persons.

THE GOSPEL ACCORDING TO ST. LUKE.

1 1]

[1 12

WRITER. The writer of the third Gospel is called by Paul "the beloved physician" (Col. 4. 14); and, as we learn from the Acts, was Paul's frequent companion. He was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion. Tradition says that he was a Jew of Antioch, as Paul was of Tarsus.

Date. The date of Luke falls between A.D. 63 and 68.

Theme. Luke is the Gospel of the human-divine One, as John is of the divine-human One. The key-phrase is "Son of man," and the key-verse (19. 10), "For the Son of man is come to seek and to save that which was lost." In harmony with this intent, Luke relates those things concerning Jesus which demonstrate how entirely human He was. His genealogy is traced to Adam, and the most detailed account is given of His mother, and of His infancy and boyhood. The parallels peculiar to Luke have distinctively the human and the seeking note. But Luke is careful to guard the Deity and Kingship of Jesus Christ (Lk. 1. 32-35). Luke, then, is the Gospel of "the man whose name is The BRANCH" (Zech. 6. 12).

Luke has seven chief divisions: I. The Evangelist's Introduction, 1. 1-4. II. The human relationships of Jesus, 1. 5-2. 52. III. The baptism, ancestry, and testing of Jesus, 3. 1-4. 13. IV. The ministry of the Son of man as Prophet-King in Galilee, 4. 14-9. 50. V. The journey of the Son of man from Galilee to Jerusalem, 9. 51-19. 44. VI. The final offer of the Son of man as King to Israel, His rejection and sacrifice, 19. 45-23. 56. VII. The resurrection, resurrection ministry, and ascension of the Son of man, 24. 1-53.

The events recorded in this book cover a period of 39 years.

CHAPTER 1. Introduction.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning ^awere eyewitnesses, and ministers of ^bthe word;

3 It seemed good to me also, ^chaving had perfect ^dunderstanding of all things ^efrom the very first, to write unto thee ^fin order, most excellent ^gTheophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Birth of John the Baptist foretold.

THERE was in the days of ^hHerod, the king of Judæa, a certain priest named Zacharias,

B.C. 7.

^a John 15.27; Acts 1.3; 10.39; Heb. 2.3; 1 Pet. 5.1; 2 Pet. 1.16; 1 John 1.1.

^b Rom. 15.16; Eph. 3.7, 8.

^c Inspiration. Lk. 4.17-21, 27. (Ex. 4.15; Rev. 22.19.)

^d Gr. *parakolouthokoti*, lit. followed alongside of; or, closely traced.

^e The words "in order" are emphatic, indicating Luke's purpose to reduce to order the Gospel story.

^f Acts 1.1.

^g Herod the Great. Cf. Mt. 2.1, note.

^h 1 Chr. 24.1, 10.

ⁱ Righteousness. Lk. 2.25. (Gen. 6.9; Lk. 2.25.)

^j Law (of Moses). Ex. 10.25-27; (Ex. 19.1; Gal. 3.1-29.)

of the course of Abia; and his ^kwife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both ^lrighteous before God, walking in all the ^mcommandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were ⁿnow well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*,

1 "From the very first": Gr. *anōthen*, "from above." So translated in John 3. 31; 19. 11; Jas. 1. 17; 3. 15, 17. In no other place is *anōthen* translated "from the very first." The use by Luke of *anōthen* is an affirmation that his knowledge of these things, derived from those who had been eye-witnesses from the beginning (Lk. 1. 2), was confirmed by revelation. In like manner Paul had doubtless heard from the eleven the story of the institution of the Lord's Supper, but he also had it by revelation from the Lord (cf. 1 Cor. 11. 23), and his writing, like Luke's "*anōthen*" knowledge, thus became first-hand, not traditional, merely.

he was troubled, and fear fell upon him.

13 But the ^aangel said unto him, Fear not, Zacharias: for thy ^bprayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be ^cgreat in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the ^dHoly Ghost, ^eeven from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he ^fshall go before him in the ^gspirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a ^hpeople prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the ^aangel answering said unto him, I am ^bGabriel, that stand in the presence of God; and am ^csent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to ^ktake away my reproach among men.

The annunciation.

26 And in the ^lsixth month the ^mangel Gabriel was sent from God

B.C. 7.

^a Heb. 1.4, note.

^b Gen. 25.21; 1 Sam. 1.20.

^c Lk. 7.28.

^d Holy Spirit. vs. 15, 17, 35, 41, 67, 80; Lk. 2.25, 26, 27, 40. (Mt. 1.18; Acts 2.4.)

^e Jer. 1.5.

^f Mal. 4.5. See Mt. 17. 10, note.

^g 1 Ki. 21.20; 2 Ki. 1.8; Mt. 3.4; 7.12.

^h 1 Pet. 2.9.

ⁱ i.e. Man of God. Cf. Isa. 403.20; Dan. 8.16.

^j Lk. 7.27.

^k Gen. 30.23; 1 Sam. 1.6.

^l also v. 36.

^m Mt. 1.18.

ⁿ Or. graciously accepted or, much graded.

^o Isa. 7.14; Mt. 1.21.

^p Phil. 2.9, 11.

^q v. 35.

^r Isa. 9.6, 7.

^s Lk. 3.23, 31; Mt. 1.1.

^t Israel (prophecies). vs. 31-33; Lk. 21. 20-24. (Gen. 12.2, 3; Rom. 11.26.)

^u Dan. 7.14, 27; Rev. 11.15.

^v Kingdom (N.T.). vs. 31-33; Mt. 2.2. (Lk. 1.31-33; 1 Cor. 15.24.)

^w vs. 26-35; Isa. 7.14.

^x Sanctify, holy (persons) (N.T.). vs. 35-49, 70; Lk. 2.23. (Mt. 4.5; Rev. 22.11.)

^y Acts 5.31; Rom. 1.3, 4; Heb. 1.1, 8.

^z Mt. 19.26; Rom. 4.21.

unto a city of Galilee, named Nazareth,

27 To a ^mvirgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the ^aangel came in unto her, and said, Hail, *thou that art* ⁿhighly favoured, the Lord is with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the ^aangel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, ^othou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be ^pgreat, and shall be called the ^qSon of the Highest; and the Lord God shall give unto him the ^rthrone of his ^sfather David;

33 And ^the shall reign over the house of Jacob for ever; and ^uof his ^vkingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, ^wand the power of the Highest shall overshadow thee: therefore also that ^xholy thing which shall be born of thee shall be called the ^ySon of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For ^zwith God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Mary visits Elisabeth.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud

voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my ^eLord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she ^bthat believed: for there shall be a performance of those things which were told her from the Lord.

The magnificat. (Cf. 1 Sam. 2. 1-10.)

46 And Mary said, ^cMy soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my ^dSaviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and ^eholy is his name.

50 And his ^fmercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from ^gtheir seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of ^hhis mercy;

55 As he ⁱspake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

Birth of John the Baptist.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to ^kcircumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

B.C. 7.

^a John 13.13.

^b v.38.

^c 1 Sam.2.1; Psa.34.2,3.

^d Rom.1.16, note.

^e Psa.111.9; Rev.4.8.

^f Gen.17.7; Ex.20.5,6; Psa.103.17.

^g Gen.17.19.

^h Gen.17.12.

ⁱ v.13.

^j v.20.

^k *Jehovah.* Psa.106.48.

^l Rom.3.24, note.

^m Lk.3.23,31; Mt.1.1,6,16.

ⁿ Gen.3.15; 12.3; 49.10; Jer.23.5,6; Dan.9.24.

^o Gen.22.16.

^p Rom.6.22.

^q *Sin.* Rom. 3.23, note.

^r Or, *sun-rising,* or, *branch.* Isa.11.1; Zech.3.8; 6.12.

B.C. 6.]

^s vs.76-79; Mal.3.1.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is ^tJohn. And they marvelled all.

64 And his ^umouth was opened immediately, and his tongue ^vloosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard ^wthem laid ^xthem: up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the ^yLord God of Israel; for he hath visited and ^zredeemed his people,

69 And hath raised up an ^ahorn of salvation for us in the ^bhouse of his servant David;

70 As he spake ^cby the mouth of his holy prophets, which have been since the world began:

71 That we should be ^dsaved from our enemies, and from the hand of all that hate us;

72 To perform the mercy ^epromised to our fathers, and to remember his holy covenant;

73 The ^foath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might ^gserve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their ^hsins,

78 Through the tender mercy of our God; whereby the ⁱdayspring from on high hath visited us,

79 To give light to them that sit in darkness and ^jin the shadow of ^kdeath, to guide our feet into the way of peace.

80 And the child grew, and waxed

strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER 2.

The birth of Jesus (Mt. 1. 10-25; 2. 1; cf. John 1. 14).

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the ^{1a}world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called ^bBethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Adoration of the shepherds.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the ^dangel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a ^fSaviour, which is Christ the Lord.

12 And this *shall* be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the ^dangel a multitude of the heavenly host praising God, and saying,

B.C. 5.

^a *oikoumene* = inhabited earth (Lk. 2.1).

^b Mic. 5.2; 1 Sam. 17.12.

^c Mt. 1.25; Isa. 7.14.

^d Heb. 1.4, note.

^e *Gospel.* vs. 10.11; Lk. 4. 18. (Gen. 12. 1-3; Rev. 14.6.)

^f Rom. 1.16, note.

^g Cf. Mt. 10. 34, note.

^h 2 Cor. 5. 18,20; Eph. 2.14,18.

ⁱ Lev. 12.3; Gal. 4.4,5; 5.3.

^j Lk. 1.31; Mt. 1.21.

^k *Sanctify, holy* (persons). Lk. 9. 26. (Mt. 4.5; Rev. 22.11.)

^l *Jehovah.* Ex. 13.2,12.

^m Ex. 13.12, 16; Num. 8.17.

ⁿ Lev. 12.8.

^o *Righteousness.* (Gen. 6.9.)

^p *Holy Spirit.* vs. 25,26,27, 40; Lk. 3.16, 22. (Mt. 1.18; Acts 2.4.)

14 Glory to God in the highest, and on earth peace, ^hgood will toward men.

15 And it came to pass, as the ^dangels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Circumcision of Jesus.

(Cf. Lk. 1. 59.)

21 And when eight days were accomplished ^ffor the circumcising of the child, his name was called ^jJESUS, which was so named of the ^dangel before he was conceived in the womb.

22 And when the ^hdays of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the ^lLord, ^mEvery male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A ⁿpair of turtledoves, or two young pigeons.

Adoration and prophecy of Simeon.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was ^{2o}just and devout, waiting for the consolation of Israel: and the ^pHoly Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should

¹ Gr. *oikoumene* = "inhabited earth." This passage is noteworthy as defining the usual N.T. use of *oikoumene* as the sphere of Roman rule at its greatest extent, that is, of the great Gentile world-monarchies (Dan. 2., 7.). That part of the earth is therefore peculiarly the sphere of prophecy.

² The O.T. righteousness. Summary: In the O.T. "righteous" and "just" are

not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart ^ain peace, according to thy word:

30 For mine eyes have seen thy ^bsalvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the ^cGentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the ^dfall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a ^esword shall pierce through thy own soul also,) ^fthat the thoughts of many hearts may be revealed.

Adoration of Anna.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and ^gprayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for ^hredemption in Jerusalem.

Return to Nazareth: the silent years.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city ⁱNazareth.

B.C. 4.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Jesus and his parents at the passover.

41 Now his parents went to Jerusalem ^jevery year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not ^kof it.

44 But they, supposing him to have been in the company, went ^la day's journey; and they sought him among ^mtheir kinsfolk and acquaintance.

45 And when they found him not they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be ⁿabout my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in ^owisdom and stature, and in favour with God and man.

^a Isa.57.1,2;
Rev.14.13.

^b Rom.1.16,
note.

^c Isa.42.6,7.

^d Isa.8.14;
Rom.9.32,
33; 1 Cor.1.
23,24; 2 Cor.
2.16; 1 Pet.
2.7.

^e John 19.25.

^f 1 Cor.11.19;
1 John 2.19.

^g 1 Tim.5.5.

^h Rom.3.24,
note.

ⁱ Mt.2.23.

^j Ex.23.15;
Deut.16.1.

^k John 9.4.

^l Isa.11.2,3;
Col.2.2,3.

English words used to translate the Hebrew words *yasher*, "upright"; *tsadik*, "just"; *tsidkiah*, "righteous." In all of these words but one idea inheres: the righteous, or just, man is so called, because he is *right with God*; and he is right with God because he has walked "in all the commandments and ordinances of the Lord blameless" (Lk. 1. 6; Rom. 10. 5; Phil. 3. 6). The O.T. righteous man was not sinless (Eccl. 7. 20), but one who, for his sins, resorted to the ordinances, and offered in faith the required sacrifice (e.g. Lev. 4. 27-35). Cf. "Righteousness (N.T.)," Rom. 10. 10, *note*, and Paul's contrast, Phil. 3. 4-9.

CHAPTER 3.

The ministry of John the Baptist (Mt. 3. 1-12; Mk. 1. 1-8; John 1. 6-8, 15-36).

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ithuræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 ^bAnnas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin now to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to

A.D. 26.

^a Also v. 19. See Mt. 14. 1, ref.

^b John 11. 49; 18. 13; Acts 4. 6.

^c Mt. 3. 1; Mk. 1. 4.

^d Repentance. vs. 3, 8. (Mt. 3. 2; Acts 17. 30.)

^e Sin. Rom. 3. 23, note.

^f Isa. 40. 3-5.

^g Jehovah. vs. 4-6. See Isa. 40. 3-5.

^h Lk. 2. 30; Psa. 98. 2; Isa. 52. 10; Rom. 10. 12, 15.

ⁱ vs. 4-6. See Isa. 40. 3-5.

^j Mt. 12. 34.

^k Repentance. vs. 3, 8; Lk. 5. 32. (Mt. 3. 2; Acts 17. 30.)

^l Rom. 9. 6, 8; Gal. 3. 29; 6. 15.

^m Lk. 13. 5-9; Rev. 21. 8.

ⁿ Acts 2. 37, 38; 16. 30.

^o 1 John 3. 17.

^p Jas. 2. 15, 17.

^q Lk. 7. 29; Mt. 21. 32.

^r Phil. 4. 11; 1 Tim. 6. 8.

^s Or, allowance.

^t Or, in suspense.

^u 1 Pet. 3. 21.

^v Holy Spirit. vs. 16, 22; Lk. 4. 1.

(Mt. 1. 18; Acts 2. 4.)

^w Mt. 13. 30.

^x Mt. 14. 1, ref.

^y Mt. 11. 2.

^z Mt. 3. 13-15.

^a Holy Spirit. Lk. 4. 1, 14, 18. (Mt. 1. 18; Acts 2. 4.)

^b Lit. This is my Son, the beloved, in whom I delight. Cf. John 1. 1, 2; 8. 29; Mt. 17. 5.

be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

The baptism of Jesus (Mt. 3. 13-17; Mk. 1. 9-11).

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

The genealogy of Mary, mother of Jesus.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi,

¹ In Matthew, where unquestionably we have the genealogy of Joseph, we are told (1. 16) that Joseph was the son of Jacob. In what sense, then, could he be called in Luke "the son of Heli"? He could not be by natural generation the son both of Jacob and of Heli. But in Luke it is not said that Heli begat Joseph, so that the natural explanation is that Joseph was the son-in-law of Heli, who was,

which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan,

A.D. 26.

a Arphaxad. Gen.10.22.

b Holy Spirit. vs.1,14,18; Lk.11.13. (Mt.1.18; Acts 2.4.)

c See Mt.4.1, note.

d Lk.9.12-17.

e Jehovah. Deut.8.3.

f Oikoumene = inhabited earth (Lk. 2.1).

g John 12.31; 14.30; 2 Cor. 4.4.

h Satan. Lk. 8.12. (Gen. 3.1; Rev. 20.10.)

i Deut.6.13; 10.20.

j Jehovah. Deut.6.13.

k Psa.91. 11,12.

l Heb.1.4, note.

m After Satan's failure to tempt the Lord away from the Word, he seeks to tempt Him by it. He however mis-quotes by the omission of "in all thy ways" (Psa. 91.11). The Lord's "ways" were those marked out for Him in perfect dependence upon His Father's will; cf. Heb. 10.7,9.

which was *the son* of ^aArphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAPTER 4.

The temptation of Christ (Mt. 4. 1-11; Mk. 1. 12, 13).

AND Jesus being full of the ^bHoly Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days ^ctempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, ^dcommand this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of ^eGod.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the ^fworld in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is ^gdelivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, ^hSatan: for it is written, ⁱThou shalt worship the ^jLord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, ^kHe shall give his ^langels charge over thee, ^mto keep thee:

11 And in *their* hands they shall

like himself, a descendant of David. That he should in that case be called "son of Heli" ("son" is not in the Greek, but rightly supplied by the translators) would be in accord with Jewish usage (cf. 1 Sam. 24. 16). The conclusion is therefore inevitable that in Luke we have Mary's genealogy; and Joseph was "son of Heli" because espoused to Heli's daughter. The genealogy in Luke is Mary's, whose father, Heli, was descended from David.

bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, "Thou shalt not tempt the ^bLord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

Jesus returns to Galilee (Mt. 4. 12-16; Mk. 1. 14).

14 And Jesus returned in the 'power of the Spirit into Galilee: and there went out a ^afame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

Jesus in the synagogue at Nazareth.

16 And he 'came to 'Nazareth, where he had been brought up: and, as his custom was, ^fhe went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place ^gwhereto was written,

18 The Spirit of the ^hLord is upon me, because he hath anointed me to preach the 'gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the ⁱacceptable year of the ^jLord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the ^kgracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

A.D. 27.

a Deut.6.16.

b *Jehovah.*
Deut.6.16.

c v.1; Mt.4.12.

d Mt.4.24.

e Mt.13.54.

f v.15; Mk. 1.21; John 18.20.

g *Inspiration.*
vs.17-21,27;
Lk.10.16.
(Ex.4.15;
Rev.22.19.)

h *Adonai Je-*
hovah. Isa. 61.1.

i *Gospel.* Lk.7. 22. (Gen.12.1. 3; Rev.14.6.)

j *Jehovah.*
Isa.61.1,2;
58.6.

k Psa.45.2;
John 7.46.

l Mt.13.55.

m John 4.44.

n 1 Ki.17.9;
18.1.

o 2 Ki.5.1,14.

p John 8.37,59;
10.31,39.

q John 8.26,28,
38,47; 12.49;
cf. Lk.8.25;
v.36.

r Mk.1.23.

s Cf. v.34, l.c.

t *Miracles*
(N.T.) vs. 33-36,38-40,
41; Lk.5.3-8.
(Mt.8.2,3;
Acts 28.8,9.)

u v.32; Lk.8. 25; John 8.26.

v vs.14,15;
Mk.1.28,45.

24 And he said, Verily I say unto you, "No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the "days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that* was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, ^osaving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 ^pAnd rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

Jesus goes to Capernaum, and casts out demons (Mk. 1. 23-26).

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for ^qhis word was with power.

33 And in the 'synagogue there was a man, which had a spirit of an ^runclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, ^she came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the ^tfame of him went out

¹ Our Lord visited Nazareth twice after beginning His public ministry. See Mt. 13. 54-58; Mk. 6. 1-6.

² A comparison with the passage quoted, Isa. 61. 1, 2, affords an instance of the exquisite accuracy of Scripture. Jesus stopped at, "the acceptable year of the Lord," which is connected with the first advent and the dispensation of grace (Gen. 3. 15; Acts 1. 11, *note*); "the day of vengeance of our God" belongs to the second advent (Deut. 30. 3; Acts 1. 11, *note*) and judgment.

into every place of the country round about.

Jesus heals Peter's wife's mother, and many others (Mt. 8. 14-17; Mk. 1. 29-38).

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. ^dAnd he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER 5.

The miraculous draught of fishes. (Cf. John 21. 6-8.)

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing:

A.D. 30.

^a Mt. 8.14;
Mk. 1.29.

^b Lk. 8.2,3.

^c Mt. 8.16,17;
Mk. 1.32-34.

^d Mk. 1.34.

^e Mt. 10.7;
Mk. 1.38.

^f Mt. 4.18.

^g Mt. 13.2.

^h John 21.6.

ⁱ John 21.3.

^j Psa. 33.9;
Mt. 8.8.

^k *Miracles*
(N.T.). vs.
3-8, 12-15,
18-26; Lk. 6.
6-10. (Mt.
8.2,3; Acts
28.8,9.)

^l v. 6.

^m John 21.7.

ⁿ *Sin. Rom.* 3.
23, note.

^o Mt. 4.19;
cf. Mt. 8.26.

^p Mt. 4. 22: 19.
27; Mk. 8. 34,
35; 10. 28-31,
52; Lk. 9. 23,
59-62; John
12. 26; 14. 15.

^q Lev. 13.14;
Mt. 8.2-4;
Mk. 1.40-45.

^r The leper,
knowing the
Lord's power
to heal,
seems to
question His
willingness.

^s Lev. 14.4.

^t Mt. 14.23;
Mk. 6.46;
Lk. 11.1.

nevertheless [†]at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

Jesus heals a leper (Mt. 8. 2-4; Mk. 1. 40-44).

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

A paralytic healed (Mt. 9. 2-8; Mk. 2. 1-12).

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man which was taken with a

palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in ^abecause of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst ^bbefore Jesus.

20 And when he saw ^ctheir faith, he said unto him, Man, thy ^dsins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh ^eblasphemies? ^fWho can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may ^gknow that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) ^hI say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ⁱglorifying God.

26 And they were all amazed, and they ^jglorified God, and were filled with fear, saying, We have seen strange things to day.

The call of Matthew (Mt. 9. 9; Mk. 2. 13, 14).

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, ^kFollow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a ^lgreat feast in his own house: and there was a great company of publicans and of others that sat down with them.

Jesus answers the scribes and Pharisees (Mt. 9. 10-17; Mk. 2. 16-22).

30 But their scribes and Pharisees murmured against his disciples, saying, ^mWhy do ye eat and drink with publicans and ⁿsinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

A.D. 31.

^a v. 15; Mt. 13.2.

^b Mt. 15.30; 17.17.

^c Mk. 2.5.

^d *Sin. Rom.* 3.23, *note.*

^e *John* 10.33; *Mt.* 26.65.

^f *Lk.* 7.49; *John* 9.31.

^g *Acts* 2.22.

^h *Psa.* 33.9; *Mt.* 28.18.

ⁱ *Lk.* 17.15, 18; *Acts* 3.8.

^j *Lk.* 7.16.

^k *Mt.* 4.22; 19.27; *Mk.* 8.34, 35; 10.28, 52; *Lk.* 5.11; 9.23, 59.62; *John* 12.26; 14.15; 21.19, 22.

^l *Mt.* 9.10; *Mk.* 2.15.

^m *Lk.* 7.34; 15.2.

ⁿ *Sin. Rom.* 3.23, *note.*

^o *Rom.* 5.6, 8; 1 *Tim.* 1.15.

^p *Repentance.* *Lk.* 10.13. (*Mt.* 3.2; *Acts* 17.30.)

^q *Lk.* 7.33.

^r *Lk.* 7.34.

^s *John* 3.29.

^t *John* 16.6, 20, 22.

^u *Parables (N.T.)*. vs. 36, 37-39; *Lk.* 6.39-47; (*Mt.* 5.13-16; *Lk.* 21.29-31.)

^v *i.e. wine-skins.*

^w *Lk.* 14.1-6.

^x 1 *Sam.* 21.6.

^y *Ex.* 25.30, *note.*

^z *Mt.* 12.8; *Mk.* 2.28.

32 I came not to call the righteous, but ^asinners to ^brepentance.

33 And they said unto him, Why do the ^cdisciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but ^dthine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while ^ethe bridegroom is with them?

35 But the days will come, when the ^fbridegroom shall be taken away from them, and then shall they fast in those days.

Parables of the garment and bottles (Mt. 9. 16, 17; Mk. 2. 21, 22).

36 And he spake also a ^gparable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old ^hbottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

CHAPTER 6.

Jesus and the sabbath (Mt. 12. 1-8; Mk. 2. 23-28).

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not ^alawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what ^bDavid did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the ^cshewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, ^dThat the Son of man is Lord also of the sabbath.

The withered hand healed (Mt. 12. 9-14; Mk. 3. 1-6).

6 And it came to pass also on another sabbath, that he ^aentered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an ^baccusation against him.

8 But he ^cknew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; ^dIs it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: ^eand his hand was restored whole as the other.

11 And they were filled with ^fmadness; ^gand communed one with another what they might do to Jesus.

The twelve chosen (Mt. 10. 2-4; Mk. 3. 13-19).

12 And it came to pass in those days, that he went out into a ^hmountain to pray, and continued all night in prayer to God.

13 And when it was day, he called ⁱunto him his disciples: and of them he ^jchose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great ^kmultitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude

A.D. 31.

sought to ^ltouch him: for there went ^mvirtue out of him, and healed ⁿthem all.

The beatitudes.
(Mt. 5. 3-12.)

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ^oye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, ^pLove your enemies, do good to them which hate you,

28 ^qBless them that curse you, and ^rpray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that ^staketh away thy cloke forbid not *to take thy* coat also.

30 ^tGive to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for ^usinner's also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinner's also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinner's also lend to sinner's, to receive as much again.

35 But love ye your enemies, and

a Mk.1.21;
Lk.4.15,16;
John 18.20.

b Lk.20.20.

c John 2.25.

d Mk.3.4.

e *Miracles*
(N.T.), vs.6-
10; Lk.7.1-
10. (Mt.8.2,3;
Acts 28.8,9.)

f Psa.2.2.

g Mk.3.6.

h Mt.14.23;
John 8.1.

i *Election*
(personal).
John 15.16.
(Deut.7.6;
1 Pet.1.2.)

j Mt.4.25;
Mk.3.7,8.

k Mt.14.36;
Mk.5.27,28;
Lk.8.44-47.

l Lk.8.46.

m Lk.16.25.

n Rom.12.20.

o Rom.12.14.

p Lk.23.34;
Acts 7.60.

q Rom.13.10.

r 1 John 3.17.

s *Sin. Rom.3.*
23, *note.*

t Mt.5.46,47.

"do good, and lend, hoping for nothing again; and your ^breward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 ^aBe ye therefore merciful, as your Father also is merciful.

37 ^cJudge not, and ye shall not be judged: condemn not, and ye shall not be condemned: ^fforgive, and ye shall be forgiven:

38 ^aGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. ^bFor with the same measure that ye mete withal it shall be measured to you again.

39 And he spake ^aa parable unto them, ^cCan the blind lead the blind? shall they not both fall into the ditch?

40 ^kThe disciple is not above his master: but every one that is perfect shall be as his master.

41 And why ^bbeholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out ^mfirst the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a "good tree bringeth forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 ^aFor every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart ^bhis mouth speaketh.

46 And why call ye me, ^aLord, Lord, and do not the things which I say?

Parable of the house built on the rock (Mt. 7. 24-27).

47 Whosoever cometh to me, and heareth my sayings, and ^ddoeth them, I will shew you to whom he is like:

48 ^eHe is like a man which built an house, and digged ^ddeep, and laid the foundation on a ^arock: and

A.D. 31.

^a Heb. 13. 16.^b Rewards.

1 Cor. 3. 8.

(Dan. 12. 3;

1 Cor. 3. 14.)

^c Mt. 5. 45.^d Eph. 4. 32;

1 Pet. 3. 9.

^e Rom. 14. 4;

1 Cor. 4. 5.

^f Mt. 18. 21, 22,

35.

^g Prov. 28. 27;

2 Cor. 8. 1,

note.

^h Law of

Christ).

vs. 27-38;

John 13. 34.

(Gal. 6. 2;

2 John 5.)

ⁱ Parables

(N. T.).

vs. 39, 47-49.

(Mt. 5. 13-16;

Lk. 21. 29-31.)

^j Mt. 15. 14;

23. 16.

^k Mt. 10. 24;

John 15. 20.

^l Mt. 7. 3.^m Gal. 6. 4.ⁿ Mt. 7. 17, 18;

12. 33; Jas. 3.

12.

^o Mt. 12. 33, 34.^p Prov. 15. 2, 28;

16. 23; 18. 21;

Jas. 3. 10.

^q Mt. 25. 11, 12;

Lk. 13. 25;

cf. 1 Cor. 12. 3.

^r Mt. 7. 24-27;

John 14. 21;

Jas. 1. 22-25.

^s Parables

(N. T.). vs. 47-

49; Lk. 7.

41-48. (Mt. 5.

13-16; Lk. 21.

29-31.)

^t Mt. 13. 5.^u 1 Cor. 3. 11.^v Psa. 32. 6.^w 1 John 2. 17.^x Prov. 1. 29-31.^y Mt. 8. 5-13.^z Acts 10. 22.^a Psa. 33. 9; 107.

20; Lk. 4. 36;

John 5. 24;

11. 43.

^b Mt. 15. 28.^c Miracles

(N. T.). vs.

6-10, 17-19;

Lk. 8. 22-25.

(Mt. 8. 2, 3;

Acts 28. 8, 9.)

when the ^aflood arose, the stream beat vehemently upon that house, and ^bcould not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ^aruin of that house was great.

CHAPTER 7.

The centurion's servant healed (Mt. 8. 5-13).

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain ^bcenturion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was ^aworthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but ^asay in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he ^bmarvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant ^awhole that had been sick.

The widow's son raised.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the

gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, ^aWeep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And ^bhe that was dead ^csat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they ^dglorified God, saying, That a great prophet is risen up among us; and, ^eThat God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John ^fshewed him of all these things.

John the Baptist sends disciples to question Jesus (Mt. 11. 2-6).

19 And John calling unto him two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and ^gtell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the ^hdead are raised, to the poor the ⁱgospel is preached.

23 And ^jblessed is he, whosever shall not be offended in me.

Jesus' testimony to John the Baptist (Mt. 11. 7-15).

24 And when the messengers of John ^kwere departed, he began to speak unto the people concerning John, What went ye out into the ^lwilderness for to see? ^mA reed shaken with the wind?

25 But what went ye out for to see? A man clothed in ⁿsoft raiment? Behold, they which are

A.D. 31.

^a Lk. 8.52;
John 11.35.

^b Mt. 11.5;
Lk. 8.54,55;
John 11.44.

^c Resurrection. vs. 11-15; Lk. 14.13, 14. (Job 19. 25; 1 Cor. 15. 52.)

^d Lk. 5.26.

^e Lk. 1.68.

^f Mt. 11.2.

^g v. 21;
Isa. 61.1-3.

^h vs. 14,15.

ⁱ Gospel. Lk. 9.6. (Gen. 12.1-3; Rev. 14.6.)

^j Mt. 16.17;
1 Pet. 2.8.

^k Having gently removed His servant's doubt, the Lord bears witness to him before others: He knows when to reprove, and where, and when, to praise.

^l Mt. 3.1.

^m Mt. 11.7-11.

ⁿ Mt. 3.4;
Mk. 1.6.

^o Mal. 3.1.

^p See Mt. 11.11.

^q Mt. 3.6,11; 21. 32; Lk. 3.12.

^r Mt. 21.23-25.

^s Lk. 1.15.

^t v. 36;
Lk. 15.2.

^u Sin. Rom. 3. 23, note.

^v 1 Cor. 1.21-24.

^w Lk. 14.1.

^x i.e. in the sense of unchaste.

^y Mk. 14.3.

^z Isa. 52.7.

^a 1 Cor. 11.15.

gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, ^aBehold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but ^bhe that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being ^cbaptized with the baptism of John.

Jesus exposes the unreason of unbelief (Mt. 11. 16-19).

30 But the ^dPharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came ^eneither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come ^feating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and ^gsinners!

35 But ^hwisdom is justified of all her children.

Jesus in the Pharisee's house.

36 And one of the ⁱPharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a ^jsinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an ^kalabaster box of ointment,

38 And stood at his ^lfeet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the ^mhairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake

within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Parable of the creditor and two debtors.

41 ^bThere was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he ^frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto ¹Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 ^dMy head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are ^eforgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, ^fWho is this that forgiveth sins also?

50 And he said to the woman, Thy ^gfaith hath saved thee; go in peace.

CHAPTER 8.

Jesus preaches and heals in Galilee.

AND it came to pass afterward, that he went ^hthroughout

A.D. 31.

^a Lk. 15.2; 19.7.

^b *Parables* (N.T.), vs. 41-48; Lk. 8.4-15. (Mt. 5.13-16; Lk. 21.29-31.)

^c Rom. 5.15, 16; Eph. 1.7.

^d Psa. 23.5.

^e *Forgiveness*, vs. 47-49; Lk. 17.3, 4. (Lev. 4.20; Mt. 26.28.)

^f Mt. 9.3-6.

^g *Faith*, Lk. 8.50. (Gen. 3.20; Heb. 11.39.)

^h Mk. 1.38.

ⁱ Mt. 27.55.

^j Mt. 14.1, refs.

^k *Parables* (N.T.), vs. 4-15, 16-18; Lk. 10.30-37. (Mt. 5.13-16; Lk. 21.29-31.)

^l Mt. 13.3-8; Mk. 4.3-8.

^m Mt. 11.15; 13.9; Mk. 4.9; Rev. 2.7.

ⁿ Mt. 13.11, note.

^o Isa. 6.9, 10; Acts 28.26, 27.

^p 1 Pet. 1.23.

^q *Satan*, Lk. 10.18. (Gen. 3.1; Rev. 20.10.)

^r Cf. v. 15.

^s Rom. 1.16, note.

^t *Temptation*, Lk. 10.25. (Gen. 3.1; Jas. 1.14.)

every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And ^{certain} women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza ^{Herod's} steward, and Susanna, and many others, which ministered unto him of their substance.

Parable of the sower (Mt. 13. 1-23; Mk. 4. 1-20).

4 And when much people were gathered together, and were come to him out of every city, he spake by a ^hparable:

5 A ¹sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, ^mHe that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the ⁿmysteries of the kingdom of God: but to others in parables; that ^oseeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the ^pword of God.

12 Those by the way side are they that hear; then cometh the ^qdevil, and taketh away the word out of their ^rhearts, lest they should believe and be ^ssaved.

13 They on the rock are *they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of ^ttemptation fall away.

¹ See Jas. 2. 14-26. When Jesus would justify the woman in the eyes of *Simon*, He points to her *works*, for only through her works could Simon see the proof of her faith; but when He would send the *woman* away in peace, He points to her *faith*, not her works. See Tit. 2. 14; 3. 4-8. His own works can never be to the believer his own ground of assurance, which must rest upon the work of Christ (cf. Mt. 7. 22, 23). See "Assurance" (Isa. 32. 17; Jude 1).

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in a ^bhonest and good heart, having heard the word, keep it, and bring forth fruit with ^dpatience.

Parable of the lighted candle (Mt. 5. 15, 16; Mk. 4. 21-23; Lk. 11. 33).

16 No man, when he hath lighted a ^ccandle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For ^snothing is secret, that shall not be made manifest; neither any *thing* hid, that shall not be known and come abroad.

18 ^hTake heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

The new relationships (Mt. 12. 46-50; Mk. 3. 31-35).

19 Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him by *certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which ^jhear the word of God, and do it.

Jesus stills the waves (Mt. 8. 23-27; Mk. 4. 36-41).

22 Now it came to pass on a certain day, that ^khe went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he ^lfell asleep: and there came down a storm of wind on the lake; and they were filled with *water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ^mceased, and there was a calm.

25 And he said unto them, ⁿWhere is your faith? And they being afraid wondered, saying one

A.D. 31.

^a 1 Tim. 6. 9, 10; 2 Tim. 4. 10.

^b Psa. 32. 2, 5.

^c Jas. 1. 22.

^d Rom. 2. 7;

Heb. 10. 36;

Jas. 5. 7, 8.

^e Mt. 5. 14;

Mk. 4. 21;

Lk. 11. 33.

^f 2 Cor. 3. 2;

Phil. 2. 15, 16.

^g Mt. 10. 26;

Lk. 12. 2;

1 Cor. 4. 5;

2 Cor. 5. 10.

^h Mt. 13. 12;

25. 29; Mk.

4. 24, 25.

ⁱ Mt. 12. 46-50;

Mk. 3. 31-35.

^j Mt. 25. 40;

1 John 2. 5.

^k Mt. 8. 23.

Mk. 4. 35-41.

^l Mt. 8. 24;

Mk. 4. 38.

^m *Miracles*

(N.T.), vs.

22-25, 26-33,

41, 42, 43-48,

49-56; Lk. 9.

12-17. (Mt.

8. 2, 3; Acts

28. 8, 9.)

ⁿ Lk. 9. 41;

cf. Mt. 8. 10.

^o Lk. 5. 26.

^p Mt. 8. 28.

^q Gen. 3. 7-11.

^r Prov. 21. 16.

^s Mk. 1. 23, 24;

Jas. 2. 19.

^t Gen. 14. 19.

^u Rom. 8. 7.

^v Gen. 32. 27;

1 John 1. 9.

^w Rev. 20. 1-3.

^x Lk. 15. 15;

2 Pet. 2. 22.

^y Mt. 11. 28;

see v. 41, refs.

^z Phil. 3. 9.

^a 2 Tim. 1. 7.

^b Unconscious

of their own

need, the

Gadarenes

beseech the

Lord to de-

part—His

power ter-

rific and con-

demns them;

whilst he

whose need

has been met

beseeches

Him that he

may follow

Him.

^c Acts 16. 39.

to another, ^oWhat manner of man is this! for he commandeth even the winds and water, and they obey him.

Demons cast out of the maniac of Gadara (Mt. 8. 28-34; Mk. 5. 1-17).

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had ^pdevils long time, and ^qware no clothes, neither abode in *any* house, but in the ^rtombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, ^sWhat have I to do with thee, Jesus, *thou* Son of God ^tmost high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he ^ubrake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, ^vWhat is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the ^wdeep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the ^xswine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, ^ysitting at the feet of Jesus, ^zclothed, and ^ain his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about ^bbesought him to ^cdepart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed ^abesought him that he might be with him: but Jesus sent him away, saying,

39 ^bReturn to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

A woman healed: Jairus' daughter raised (Mt. 9. 18-26; Mk. 5. 22-43).

40 And it came to pass, that, when Jesus was returned, the people ^cgladly received him: for they were all waiting for him.

41 And, behold, there came a man named ^cJairus, and he was a ^druler of the synagogue: and he ^efell down at Jesus' feet, and besought him that he would come into his house: 42 For he had one only ^fdaughter, about twelve years of age, and she ^glay a dying. But as he went the people thronged him.

43 And a woman having an ^hissue of blood twelve years, which had ⁱspent all her living upon physicians, neither could be healed of any,

44 Came behind ^jhim, and ^ktouched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude ^lamong thee and press ^mthee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that ⁿvirtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she ^odeclared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: ^pthy faith hath made thee whole; ^qgo in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's ^rhouse, saying to him, Thy daughter is ^sdead; trouble not the Master.

50 But when Jesus heard ^tit, he answered him, saying, ^uFear not: ^vbelieve only, and she shall be made whole.

51 And when he came into the

A. D. 31.

^a Lk. 18.43; Phil. 1.23,24.

^b Lk. 5.14; cf. Mt. 11.20 with John 4.48; Acts 4.20.

^c Mt. 9.18,26; Mk. 5.22.

^d John 7.48.

^e Mt. 28.9; Mk. 7.25;

^f Lk. 7.38; 8.35; 10.39; 17.16; John 11.32.

^g f Isa. 37.22; Lk. 9.38.

^h Lk. 7.2; John 11.3.

ⁱ Lev. 15.19; Rom. 10.3;

^j Gal. 3.21;

^k Lk. 5.13; Rom. 4.4,5.

^l Mt. 11.20; Lk. 13.25.

^m Mt. 15.28; Lk. 5.17.

ⁿ Rom. 10.10.

^o Lk. 7.50.

^p John 8.11;

^q John 11.21; cf. Ezk. 37.11,12.

^r John 11.39, 40.

^s Faith. Lk. 17.5,6. (Gen. 3.20; Heb. 11.39.)

^t Mt. 26.37; Mk. 13.3; Lk. 9.28.

^u John 11.11-14.

^v Mt. 1.31; cf. Heb. 2.14-16.

^w Or. Child.

^x Lk. 7.14; John 11.43; cf. John 5.25,28.

^y 1 Pet. 2.2.

^z Mt. 8.4; 9.30; Mk. 5.43.

^{aa} Mt. 10.1; Mk. 6.7.

^{ab} Cf. Mt. 10.9, note.

^{ac} Lk. 10.4; 22.35; 3 John 5.8; 1 Cor. 9.7,14.

^{ad} John 13.20; Acts 13.51.

^{ae} Gospel. Lk. 20.1. (Gen. 12.1-3; Rev. 14.6.)

^{af} Also v. 9. See Mt. 14.1. ref.

^{ag} f Lk. 23.8.

^{ah} Mk. 6.30.

house, he ^asuffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but ^bsleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the ^chand, and called, saying, ^dMaid, ^earise.

55 And her spirit came again, and she arose straightway: and he commanded to ^fgive her meat.

56 And her parents were astonished: but ^ghe charged them that they should tell no man what was done.

CHAPTER 9.

The twelve sent forth to preach (Mt. 10. 1-42. Cf. Mk. 6. 7-13).

THEN he called his ^atwelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, ^bTake ^cnothing for ^dyour journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not ^ereceive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the ^fgospel, and healing every where.

7 Now ^gHerod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? ^hAnd he desired to see him.

The apostles return: the five thousand fed (Mt. 14. 13-21; Mk. 6. 30-44; John 6. 1-14).

10 And the apostles, when they were ⁱreturned, told him all that they had done. And he took them,

and ^awent aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and ^bspoke unto them of the kingdom of God, and healed them that had ^cneed of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, ^dSend the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but ^efive loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them ^fsit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he ^gblessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and ^hwere all filled: and there was taken up of ⁱfragments that remained to them twelve baskets.

Peter's confession of Christ (Mt. 16. 13-20; Mk. 8. 27-30).

18 And it came to pass, as he was alone ^jpraying, his disciples were with him: and he asked them, saying, ^kWhom say the people that I am?

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them. But whom say ye that I am? ^lPeter answering said, The Christ of God.

21 And he straitly charged them, and commanded ^mthem to tell no man that thing:

Jesus foretells his death and resurrection (Mt. 16. 21; Mk. 8. 31).

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be ⁿraised the third day.

The test of discipleship (Mt. 16. 22-28; Mk. 8. 32-38).

23 And he said to ^othem all, ^pIf

A.D. 32.

^a Mt. 12.15; 14.13, 14.

^b Lk. 4.43.

^c Lk. 4.40; Rom. 5.

20. Wherever

there is need

acknowledged

the Lord is ready

to meet it. Men

might have put

the bodily need

of healing first,

since that is

keenly felt.

Spiritual need is

often the greatest

where there is

the least con-

sciousness of it;

cf. Rev. 3.17.

^d Mt. 14. 15-21;

Mk. 6.35-44;

John 6.5-13.

^e 1 Cor. 1.27, 28.

^f Rom. 4.5.

^g Prov. 10.22; Lk.

22.19; 24.30.

^h *Miracles*

(N.T.), vs. 12-17,

37-42; Lk. 11.14.

(Mt. 8.2, 3;

Acts 28.8, 9.)

ⁱ Kt. 4.42-44;

Eph. 3.18; 19.

^j vs. 28, 29; Lk. 3.

21; 5.16; 6.12;

11.1; 22.40-46;

23.34.

^k Mt. 16.13-20;

Mk. 8.27-30.

^l John 6.68.

^m Lk. 24.6, 7, 46.

ⁿ Mt. 10.38; 16.

24-28; Mk. 8.

34-38; cf. Phil. 3.

10.

^o John 12.25, 26;

Acts 20.24.

^p Lk. 12.15-21;

16.19-31.

^q i.e. earth.

^r Mt. 10.32, 33;

Rom. 1.16.

^s Heb. 11.16.

^t Mt. 25.31.

^u *Sanctify, holy*

(persons)

(N.T.), John 10.

35. (Mt. 4.5; Rev.

22.11.)

^v Heb. 1.4, note.

^w 2 Pet. 1.16-18.

^x See Mt. 17.2,

note on the

transfiguration.

^y v. 18.

^z 2 Cor. 4.6; Heb. 2.

9.

^a Mt. 18.16.

^b Or, *departurc.*

^c Lk. 22.45, 46.

^d *Contra*, vs. 19, 20.

^e Mt. 20.21, 22;

John 14.8-11.

^f Ex. 13.21;

Acts 1.9.

^g Mt. 3.17; Lk. 3.22;

John 5.36, 37;

12.29, 30.

^h v. 21; Mt. 17.9.

any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will ^asave his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man ^badvanced, if he gain the whole ^cworld, and lose himself, or be cast away?

26 For whosoever shall be ^dashamed of me and of my words, of him shall the Son of man be ^eashamed, when he shall ^fcome in his own glory, and in ^ghis Father's, and of the ^hholy ⁱangels.

The transfiguration (Mt. 17. 1-8; Mk. 9. 2-8).

27 But I tell you of a truth, there be ^asome standing here, which shall not taste of death, till they see the kingdom of God.

28 ^bAnd it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he ^cprayed, the ^dfashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him ^etwo men, which were Moses and Elias:

31 Who appeared in glory, and spake of his ^fdecease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with ^gsleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make ^hthree tabernacles; one for thee, and one for Moses, and one for Elias: ⁱnot knowing what he said.

34 While he thus spake, there came a ^jcloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, ^kThis is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they ^lkept *it* close, and told no man in those days any of those things which they had seen.

The powerless disciples. Demon cast out of a child (Mt. 17. 14-21; Mk. 9. 14-29).

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Jesus again foretells his death (Mt. 17. 22, 23; Mk. 9. 30-32).

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

The sermon on the child (Mt. 18. 1-5; Mk. 9. 33-37).

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

A.D. 32.

a Mt. 17. 14; Mk. 9. 14.

b Gen. 22. 2; Lk. 7. 12; cf. John 3. 16.

c Mt. 15. 22; Lk. 8. 27.

d v. 1.

e John 14. 12.

f Lk. 8. 49.

g Or, the majesty of God.

h v. 31; Mt. 17. 22.

i Mt. 18. 1-6; Mk. 9. 33-37; Lk. 22. 24-27.

j John 2. 24, 25.

k little child. Lk. 18. 17.

l Mt. 10. 40; 18. 5; Mk. 9. 37; John 12. 44; 13. 20.

m 1 Cor. 15. 9; Phil. 2. 3-11; Eph. 3. 8.

n Num. 11. 26-30; Mk. 9. 38-40; 1 Cor. 3. 5.

o Mt. 10. 42; Lk. 11. 23; Phil. 1. 15-18.

p Isa. 50. 7; Mt. 26. 53, 54; Heb. 12. 2.

q John 4. 5. 9.

r v. 30; 2 Ki. 1. 10, 12.

s Lk. 19. 10; John 12. 47.

t v. 23; Mt. 8. 19, 20.

u Or, roosting-places.

v Lk. 2. 7; 8. 23; 1 Cor. 4. 11.

w Mt. 8. 22.

x Mt. 8. 21; Lk. 18. 28-30.

y 1 Ki. 19. 20, 21.

z Acts 15. 37, 38; 2 Tim. 4. 10, 11.

The rebuke of sectarianism (Mk. 9. 38-40).

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

The new spirit of grace: final departure from Galilee. (Cf. John 7. 2-10.)

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Another test of discipleship (Mt. 8. 18-22).

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER 10.

The seventy sent before him.
(Cf. Mt. 10. 1-42.)

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto ^athem, The harvest truly is great, but ^bthe labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 ^cGo your ways: behold, I send you forth as lambs among wolves.

4 ^dCarry neither purse, nor scrip, nor shoes: and ^esalute no man by the way.

5 And into whatsoever house ye enter, first say, Peace ^fbe to this house.

6 And if the ^gson of peace be there, your peace shall rest upon it: if not, it shall ^hturn to you again.

7 And in the same house remain, eating and drinking such things as they give: ⁱfor the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, ^jThe kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that ^kit shall be more tolerable in that day for Sodom, than for that city.

Jesus denounces judgment on the cities (Mt. 11. 20-24).

13 ^lWoe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago ^mrepented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon ⁿat the judgment, than for you.

A.D. 32.

^q John 4.35.
^b 1 Cor. 3.9.
^c See Mt. 10, 16, note. The same remark is applicable here.
^d Lk. 9.3; 22.35; 1 Cor. 9.7.
^e Gen. 24.33, 56; 2 Ki. 4.29.
^f Isa. 57.21.
^g Psa. 35.13.
^h 1 Cor. 9.4, 14.
ⁱ Mt. 3.2.
^j Lk. 12.47; Heb. 2.3; 10. 26, 31.
^k See Mt. 11, 20, note; Mk. 8.23, note.
^l Repentance. Lk. 11.32. (Mt. 3.2; Acts 17.30.)
^m Day of Judgment. Lk. 11.31, 32. (Mt. 10.15; Rev. 20.11.)
ⁿ Isa. 14.13, 15.
^o John 13.20.
^p Inspiration. Lk. 11.49-51. (Ex. 4.15; Rev. 22.19.)
^q Satan. Lk. 11.18, 19. (Gen. 3.1; Rev. 20.10.)
^r Isa. 14.12-19; Rev. 12.8, 9.
^s Gen. 3.15; Mt. 13.39; Mk. 16.18; Acts 28.5; Rom. 16.20.
^t the spirit. Many have, Spirit.
^u Mt. 28.18; John 3.35; Eph. 1.20, 23; Heb. 2.8.
^v Mt. 13.16.
^w John 8.56.
^x Temptation. Lk. 11.16. (Gen. 3.1; Jsa. 1.14.)
^y Life (eternal). Lk. 12.15. (Mt. 7.14; Rev. 22.19.)
^z Law (of Moses). vs. 25-37; John 1.17. (Ex. 19. 1; Gal. 3.1-29.)
^a Jehovah. Deut. 6.5; Lev. 19.18.

15 And thou, Capernaum, ^awhich art exalted to heaven, shalt be thrust down to hell.

16 He that ^bheareth you ^cheareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld ^dSatan as ^elightning fall from heaven.

19 Behold, I give unto you power to tread on ^fserpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in ^gspirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things ^hare delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and ⁱhe to whom the Son will reveal ^jhim.

23 And he turned him unto ^khis disciples, and said privately, ^lBlessed are the eyes which see the things that ye see:

24 For I tell you, that ^mmany prophets and kings have desired to see those things which ye see, and have not seen ⁿthem; and to hear those things which ye hear, and have not heard ^othem.

A lawyer questions Jesus. (Cf. Mt. 22. 34-40; Mk. 12. 28-34.)

25 And, behold, a certain lawyer stood up, and ^ptempted him, saying, Master, what shall I do to inherit ^qeternal life?

26 He said unto him, What is written in the ^rlaw? how readest thou?

27 And he answering said, Thou shalt love the ^sLord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my ^bneighbour?

Parable of the good Samaritan.

30 And Jesus answering said, ^cA certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain ^dSamaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two ^epence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed ^fmercy on him. Then said Jesus unto him, Go, and do thou likewise.

A.D. 32.

^a Rom. 4.2; Gal. 3.11.

^b Mt. 5.43.

^c *Parables* (N.T.) vs. 30-37; Lk. 11. 5-10 (Mt. 5. 13-16; Lk. 21. 29-31.)

^d John 4.9.

^e The Roman penny is the eighth part of an ounce, which at five shillings the ounce is seven pence half penny, or 15 cents.

^f Prov. 14.21; Mic. 6.8.

^g John 11.1; 12.2,3.

^h Lk. 8.35; Acts 22.3.

ⁱ Lk. 21.34; Mk. 4.19; 1 Cor. 7.32,35.

^j Lk. 18.22; Psa. 27.4; 73.25; Mk. 8.36.

^k *Bible prayers* (N.T.). Lk. 15.18,19. (Mt. 6.9; Rev. 22.20.)

^l Mt. 6.9.

^m Mt. 3.2, note.

ⁿ Or, for the day.

Martha and Mary in contrast.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha ^areceived him into her house.

39 And she had a sister called Mary, which also ^bsat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou ^cart careful and troubled about many things:

42 But one ^dthing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER 11.

Jesus' doctrine of prayer.

AND it came to pass, that, as he was ^kpraying in a certain place, when he ceased, one of his disciples said unto him, Lord, ^lteach us to pray, as John also taught his disciples.

2 And he said unto them, When ye ^kpray, say, ^lOur Father which art in heaven, Hallowed be thy name. ^mThy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ⁿday by day our daily bread.

¹ This is the central N.T. passage on prayer. In the Sermon on the Mount Christ had announced the new basis of prayer, viz.: relationship (Mt. 6. 9, 28-32). The believer is a child of God through the new birth (John 3. 3, note). The clear revelation of this fact at once establishes the reasonableness of prayer; a reasonableness against which the argument from the apparent uniformity of natural law shatters itself. God is more than a Creator, bringing a universe into being, and establishing laws for it; more than a decree-maker determining future events by an eternal fiat. Above all this is the divine family for whom the universe with its laws exists (Col. 1. 16-20; Heb. 1. 2; 2. 10, 11; Rom. 8. 17): "When ye pray, say, Our Father." What God habitually does in the material universe concerns the reverent investigator of that universe. What He may do in His own family concerns Him, and them, and is matter for divine promise and revelation. Science, which deals only with natural phenomena, cannot intrude there (1 Cor. 2. 9).

Christ's law of prayer may be thus summarized: (1) He grounds prayer upon relationship, and reveals God as freely charging Himself with all the responsibilities, as His heart glows with all the affections of a Father toward all who believe on Jesus Christ (Mt. 6. 25-32; 7. 9-11). Prayer, therefore, is a child's petition to an all-wise, all-loving, and all-powerful, Father-God. (2) In the so-called Lord's prayer Christ gives an incomparable model for all prayer. It teaches that right prayer begins with worship; puts the interest of the kingdom before merely personal interest; accepts beforehand the Father's will, whether to grant or withhold; and petitions for present need, leaving the future to the Father's care and love. Used as a *form*, the Lord's prayer is, dispensationally, upon legal, not church

4 And ^oforgive us our ^bsins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Parable of the importunate friend.

5 And he said unto them, ^cWhich of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his ^dimportunity he will rise and give him as many as he needeth.

9 And I say unto you, ^eAsk, and it shall be given you; ^fseek, and ye shall find; ^gknock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Parable of the fatherhood.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father ^hgive the ⁱHoly Spirit to them that ask him?

A.D. 33.

^a Mt. 6.12, note.

^b Sin. Rom. 3. 23, note.

^c Parables (N.T.), vs. 5-10. 11. 13. 33-36; Lk. 12. 16-21. (Mt. 5. 13-16; Lk. 21. 29-31.)

^d Lk. 18. 1-8.

^e Mt. 7. 7; 21. 22; John 15. 7; Jas. 1. 5; 1 John 3. 22.

^f Isa. 55. 6.

^g Lk. 13. 25.

^h Holy Spirit. Lk. 12. 10, 12. (Mt. 1. 18; Acts 2. 4.)

ⁱ demon.

^j Miracles (N.T.), Lk. 13. 11-13. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^k Beelzebub: so vs. 18, 19.

^l Temptation. Lk. 22. 28. (Gen. 3. 1; Jas. 1. 14.)

^m Satan. Lk. 13. 16. (Gen. 3. 1; Rev. 20. 10.)

ⁿ Mt. 3. 2.

^o Isa. 53. 12; Col. 2. 15; Heb. 2. 14, 15; Rev. 20. 2, 3.

^p Mt. 6. 24.

^q See Mt. 12. 43.

Jesus charged with casting out demons by Beelzebub (Mt. 12. 22-37).

14 And he was casting out a ^rdevil, and it was dumb. And it came to pass, when the devil was gone out, the dumb ^sspake; and the people wondered.

15 But some of them said, He casteth out devils through ^tBeelzebub the chief of the devils.

16 And others, ^utempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house ^vdivided against a house falleth.

18 If ^wSatan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast ^xthem out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt ^ythe kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a ^zstronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is ^{aa}against me: and he that gathereth not with me scattereth.

Worthlessness of self-reformation (Mt. 12. 43-45).

24 ^{ab}When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will

ground; it is not a prayer in the name of Christ (cf. John 14. 13, 14; 16. 24); and it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses (cf. Eph. 4. 32). (3) Prayer is to be definite (vs. 5, 6); and, (4) importunate, that is, undiscouraged by delayed answers.

¹ It is evident that none of the disciples, with the possible exception of Mary of Bethany, asked for the Spirit in the faith of this promise. It was a new and staggering thing to a Jew that, in advance of the fulfilment of Joel 2. 28, 29, all might receive the Spirit. Mary alone of the disciples understood Christ's repeated declaration concerning His own death and resurrection (John 12. 3-7). Save Mary, not one of the disciples but Peter, and he only in the great confession (Mt. 16. 17), manifested a spark of spiritual intelligence till after the resurrection of Christ and the impartation of the Spirit (John 20. 22; Acts 2. 1-4). To go back to the promise of Lk. 11. 13, is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit (Rom. 8. 9, 15; 1 Cor. 6. 19; Gal. 4. 6; 1 John 2. 20, 27). See Acts 2. 4, note.

return unto my house whence I came out.

25 And when he cometh, he findeth it ^sswept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is ^bworse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, ^cBlessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, ^dblessed are they that hear the word of God, and keep it.

The sign of Jonas (Mt. 12. 39-42).

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and ^ethere shall no sign be given it, but the sign of Jonas the prophet.

30 For as ^fJonas was a sign unto the Ninevites, so shall also ^gthe Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up ^hin the judgment with this generation, and shall condemn it: for they ⁱrepented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Parable of the lighted candle
(Mt. 5. 15, 16; Mk. 4. 21, 22. Cf. Lk. 8. 16).

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The ^jlight of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when ^kthine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as

A.D. 33.

a 1 Cor.3.16;
Eph.3.16,17;
5.18.

b Heb.6.4,8;
10.26,29;
2 Pet.2.20.

c Lk.1.28,48.

d Lk.8.21;
Psa.119.1,2;
Mt.7.21.

e Mt.12.40;
Mk.8.11.

f Jon.1.17.

g Mt.8.20,
note.

h Day of Judgment. vs.31.
32; John 5.
22,27,30.
(Mt.10.15;
Rev.20.11.)

i Repentance.
Lk.13.3;
(Mt.3.2;
Acts 17.30.)

j Cf.Lk.8.16;
Mt.5.15;
Mk.4.21.

k Mt.6.22,23.

l Prov.4.18;
20.27.

m Mk.7.3.

n Mt.23.23.

o Mic.6.7,8.

p Mt.23.6;
Mk.12.38.

q Psa.5.9.

r Mt.22.35,
note.

s Mk.7.7,8.

t Heb.11.35.

u i.e. earth.

v Ex.20.5;
Jer.51.56.

when the bright ^lshining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And ^mwhen the Pharisee saw it, he marvelled that he had not first washed before dinner.

Jesus denounces woes upon the Pharisees. (Cf. Mt. 23. 13-35.)

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But ⁿwoe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and ^opass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! ^pfor ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as ^qgraves which appear not, and the men that walk over them are not aware of them.

Jesus denounces woes upon the lawyers.

45 Then answered one of the ^rlawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye ^slade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and ^tsome of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the ^uworld, may be ^vrequired of this generation;

51 From the blood of ^aAbel unto the blood of ^bZacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ^dye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to ^eprove him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER 12.

Jesus warns of the leaven of the Pharisees. (Cf. Mk. 8. 14-21.)

IN ^fthe mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the ^gleaven of the Pharisees, which is ^hhypocrisy.

2 For ⁱthere is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto ^jyou my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into ^khell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two ^lfarthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the ^mSon of man also confess before the ⁿangels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the ^oSon of man, it

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^a Gen. 4. 8.^b 2 Chr. 24. 20, 21.^c *Inspiration*, vs. 49-51; Lk. 16. 29-31. (Ex. 4. 15; Rev. 22. 19.)^d Mal. 2. 7; Mk. 7. 13.^e 1 Cor. 13. 5.^f Mt. 16. 6.^g *Leaven*. Lk. 13. 21. (Gen. 19. 3; Mt. 13. 33.)^h Lk. 11. 39.ⁱ Mt. 10. 26; 1 Cor. 4. 5.^j Psa. 49. 16.^k Mt. 5. 22, note.^l Two farthings here = 1 cent.^m Mt. 8. 20, note.ⁿ Heb. 1. 4, note.^o *Holy Spirit*. vs. 10, 12; John 1. 32, 33. (Mt. 1. 18; Acts 2. 4.)^p Lk. 21. 14, 15; Mt. 10. 19.^q John 18. 36.^r *Life (eternal)*. John 1. 4. (Mt. 7. 14; Rev. 22. 19.)^s *Parables* (N. T.). vs. 16-21, 35-40, 42-48; Lk. 13. 6-9; Mt. 5. 13-16; Lk. 21. 29-31.)^t Jas. 4. 15.^u Psa. 49. 15, 16.^v Eccl. 11. 9; Jas. 5. 1, 5.^w Psa. 52. 5, 7; Jas. 4. 14.^x Hab. 2. 9.^y Cf. Mt. 6. 25-33.^z Mt. 6. 25; Phil. 4. 6.^a Psa. 139. 14.^b One cubit = about 18 in.

shall be forgiven him: but unto him that blasphemeth against the ^oHoly Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, ^ptake ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the ^oHoly Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, ^qMan, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's ^rlife consisteth not in the abundance of the things which he possesseth.

Parable of the rich fool.

16 And he spake a ^sparable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will ^tI do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, ^uSoul, thou hast much goods laid up for many years; take thine ease, ^veat, drink, and be merry.

20 But God said unto him, ^wThou fool, this night ^wthy soul shall be required of thee: then whose shall those things be, which ^thou hast provided?

21 So is he that layeth up treasure for himself, and is not ^xrich toward God.

22 ^yAnd he said unto his disciples, Therefore, I say unto you, ^zTake no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the ^abody is *more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one ^bcubit?

26 If ye then be not able to do

that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the ^aworld seek after: and your Father knoweth that ye have need of these ^bthings.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the ^dkingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

Parable and warnings connected with the second coming (Mt. 24. 37-25. 30).

35 Let your loins be girded about, and *your lights burning*;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and ^hmake them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And ⁱthis know, that if the goodman of the house had known what hour the ^jthief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the ^kSon of man ^lcometh at an hour when ye think not.

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a i.e. earth.

b Psa.23.1.

c Mt.6.33.

d Mt.3.2. note.

e Mt.19.21; Acts 2.45; 4.34,35.

f Col.3.1,3.

g Eph.6.14.

h v.33; 1 Tim. 6.18; Jas.2.5.

i Mt.24.43.

j 1 Thes.5.2.

k Mt.8.20, note.

l Christ (Second Advent) vs.35-40; Lk.17.24-36. (Deut.30.3; Acts 1.9-11.)

m 1 Cor.4.2.

n Rev.3.21.

o Eccl.8.11; 2 Pet.3.3,4.

p 1 Thes.5.3.

q Or, cut him off.

r Jas.4.17.

s Acts 17.30.

t Lev.5.17; John 15.22; 1 Tim.1.13.

u v.51.

v Mt.20.18,22; Mk.10.38,39.

w Mt.10.34.

x Mic.7.6.

y Mt.16.2.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

Parable of the steward and his servants.

42 And the Lord said, Who then is that faithful and wise ^msteward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ⁿruler over all that he hath.

45 But and if that servant say in his heart, My lord ^odelayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a ^pday when he looketh not for *him*, and at an hour when he is not aware, and will ^qcut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, ^rwhich knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But ^she that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. ^tFor unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Christ a divider of men.

49 I am come to send ^ufire on the earth; and what will I, if it be already kindled?

50 But I have a ^vbaptism to be baptized with; and how am I straitened till it be accomplished!

51 ^wSuppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The ^xfather shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, ^yWhen ye see a cloud rise out of

the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; ^abut how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ^bWhen thou goest with thine adversary to the magistrate, ^cas thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last ^dmite.

CHAPTER 13.

Men are not to judge, but repent.

THERE were present at that season some that told him of the ^aGalilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were ^bsinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye ^crepent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ^bsinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye ^crepent, ye shall all likewise perish.

Parable of the barren fig tree.
(Cf. Isa. 5. 1-7; Mt. 21. 18-20.)

6 He spake also this ^bparable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it ^ddown; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and ^ding it:

9 And if it bear fruit, ^{well}: and if not, ^{then} after that ^{thou} shalt cut it down.

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^a Mt. 16.3.

^b Mt. 5.25.

^c Isa. 55.6.

^d One mite = 1-4 farthing or 1-8 cent.

^e Acts 5.37.

^f Sin. Rom. 3.23, note.

^g Repentance. Lk. 15.7. (Mt. 3.2; Acts 17.30.)

^h Parables (N.T.), vs. 6-9, 18, 19, 20, 21; Lk. 14. 16-24. (Mt. 5. 13-16; Lk. 21. 29-31.)

ⁱ Ex. 32. 10, 14.

^j John 15.2.

^k Miracles (N.T.), vs. 11-13; Lk. 14. 1-4. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^l Lk. 6. 7, 9; 14. 3, 6; Mt. 12. 10; Mk. 3. 2, 4; John 5. 16.

^m Ex. 20. 9.

ⁿ Prov. 11. 9; Mt. 7. 5; 23. 13, 28.

^o Lk. 19. 9; Rom. 4. 11, 12.

^p Satan. Lk. 22. 3, 31. (Gen. 3. 1; Rev. 20. 10.)

^q Isa. 45. 24; 1 Pet. 3. 16.

^r Mt. 13. 31; Mk. 4. 30.

^s Isa. 2. 2, 4.

^t Leaven. 1 Cor. 5. 6-8. (Gen. 19. 3; Mt. 13. 33.)

The woman loosed from her infirmity.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up ^{herself}.

12 And when Jesus saw her, he called ^{her} to ^{him}, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid ^{his} hands on her: and ^{immediately} she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had ^{healed} on the sabbath day, and said unto the people, ^mThere are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, ^{Thou} hypocrite, ^{doth} not each one of you on the sabbath loose his ox or ^{his} ass from the stall, and lead ^{him} away to watering?

16 And ought not this woman, being a ^{daughter} of Abraham, whom ^{Satan} hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ^{ashamed}: and all the people rejoiced for all the glorious things that were done by him.

Parable of the mustard seed
(Mt. 13. 31, 32, note; Mk. 4. 30-32).

18 Then said he, ^{Unto} what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and ^{waxed} a great tree; and the fowls of the air lodged in the branches of it.

Parable of the leaven
(Mt. 13. 33, note).

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like ^{leaven}, which a woman took and hid in three measures of meal, till the whole was leavened.

Teachings on the way to Jerusalem.

22 And he went through the cities

and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there ^afew that be ^bsaved? And he said unto them,

24 ^cStrive to enter in at the ^dstrait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When ^eonce the master of the house is risen up, and hath ^fshut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But ^ghe shall say, I tell you, I know you not whence ye are; depart from me, all ye ^hworkers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselfes* thrust out.

29 And ⁱthey shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, ^jthere are last, which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for ^kHerod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be ^lperfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

Jesus' lament over Jerusalem (Mt. 23. 37-39. Cf. Lk. 19. 41-44.)

34 O ^mJerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would ⁿI have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, ^ountil the

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^a Mt. 7. 14; 20. 16; Rev. 7. 9.

^b Rom. 1. 16, note.

^c Mt. 7. 13, 14.

^d Mt. 16. 24; Lk. 9. 23; 14. 33; 1 Pet. 3. 20.

^e Psa. 32. 6; Isa. 55. 6.

^f Mt. 25. 10; Rev. 22. 11.

^g Psa. 5. 4, 5; Mt. 7. 21, 23; 25. 12, 41.

^h Psa. 101. 4, 8.

ⁱ Rev. 7. 9, 10.

^j Mt. 18. 30; 21. 31, 32; Rom. 9. 30, 33.

^k See Mt. 14. 1, ref.

^l John 17. 4, 5; 19. 30; Heb. 2. 10; 5. 8, 9.

^m Mt. 23. 37.

ⁿ John 10. 30.

^o Deut. 32. 11, 12; Psa. 91. 4.

^p See Mt. 23. 39, note.

^q *Jehovah*. Psa. 118. 26.

^r *Miracles* (N. T.), vs. 1-4; Lk. 17. 11-19. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^s Prov. 15. 33; Jas. 4. 6.

^t Isa. 57. 15; Mt. 5. 3.

^u Neh. 8. 10, 12.

^v Mt. 25. 34, 40.

time come when ye shall say, Blessed is he that cometh in the name of the ^wLord.

CHAPTER 14.

Jesus heals on the sabbath.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and ^xhealed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

Parable of the ambitious guest.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever ^yexalteth himself shall be abased; and he that ^zhumbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor ^{aa}thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the ^{ab}poor, the maimed, the lame, the blind:

14 And ^{ac}thou shalt be blessed; for

they cannot recompense thee: for thou shalt be ^arecompensed at the ^bresurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the ^ckingdom of God.

Parable of the great supper.
(Cf. Mt. 22. 1-14.)

16 Then said he unto him, ^dA certain man made a great supper, and bade many:

17 And ^esent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one ^fconsent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the ^gstreets and lanes of the city, and bring in hither the ^hpoor, and the maimed, and the ⁱhalt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and ^jcompel them to come in, that my house may be filled.

24 For I say unto you, That ^knone of those men which were bidden shall taste of my supper.

Discipleship again tested.
(Cf. Mt. 10. 37-39.)

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any ^lman come to me, and ^mhate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

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^a *Judgments (the seven).* John 5.22, 24, R.V. (2 Sam. 7.14; Rev. 20.12.)

^b *Resurrection.* John 2. 19-23. (Job 19.25; 1 Cor. 15.52.)

^c Mt. 6.33, note.

^d *Parables (N.T.).* vs. 16-24, 28-30, 31-33; Lk. 15.3-7. (Mt. 5.13-16; Lk. 21.29-31.)

^e Lk. 10.1,6; Mt. 3.1,3; 10.1-15.

^f Isa. 30.15; Mt. 23.37; 13.14,15; John 5.40.

^g Rev. 22.17.

^h 1 Sam. 2.8; Mt. 5.3; Mk. 12.37; Jas. 2.5.

ⁱ Isa. 35.6. Psa. 130.7.

^j Psa. 110.3.

^k Prov. 1.24, 28; Mt. 21. 43; Heb. 12.25.

^l Mt. 10.37; Acts. 14.22.

^m Lk. 9.23; Mt. 16.24; Mk. 8.34,35; 2 Tim. 3.12.

ⁿ Heb. 6.11.

^o Prov. 20.18.

^p Phil. 3.7,8.

^q Mt. 5.13; Mk. 9.50.

^r John 15.6.

^t Mt. 9.10,11.

^u Sin. Rom. 3. 23, note.

^v *Parables (N.T.).* vs. 3-7, 8-10, 11-32. Lk. 16.1-13. (Mt. 5.13-16; Lk. 21.29-31.)

^w Mt. 18.12.

27 And ^xwhosoever doth not bear his cross, and come after me, cannot be my disciple.

Parable of the tower.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have ^ysufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 ^zSaying, This man began to build, and was not able to finish.

Parable of the king going to war.

31 Or what king, going to make war against another king, sitteth not down first, and ^{aa}consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not ^{ab}all that he hath, he cannot be my disciple.

Parable of the savourless salt.
(Cf. Mt. 5. 13; Mk. 9. 50.)

34 ^{ac}Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; ^{ad}but ^{ae}men cast it out. He that hath ears to hear, let him hear.

CHAPTER 15.

The murmuring Pharisees.

THEN drew ^{af}near unto him all the publicans and ^{ag}sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth ^{ah}sinners, and eateth with them.

Parable of the lost sheep.
(Cf. Mt. 18. 12-14.)

3 And he spake this ^{ai}parable unto them, saying,

4 What ^{aj}man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go

¹ All terms which define the emotions or affections are *comparative*. Natural affection is to be, as compared with the believer's devotedness to Christ, as if it were hate. See Mt. 12. 47-50, where Christ illustrates this principle in His own person. But in the Lord the natural affections are sanctified and lifted to the level of the divine love (cf. John 19. 26, 27; Eph. 5. 25-28).

after that which is ⁴lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my ⁵sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that ⁶repenteth, more than over ninety and nine just persons, which need no ⁷repentance.

Parable of the lost coin.

8 Either what woman having ten ⁸pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, ⁹there is joy in the presence of the ¹⁰angels of God over one ¹¹sinner that repenteth.

Parable of the lost son.

11 And he said, A certain man had two sons:

(The departure.)

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

(The misery of the far country.)

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

(The repentance.)

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I ¹⁸will arise and go to my

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^a Gr. *apoi-lumi*. John 3.16, note.

^b Psa. 119. 176; 1 Pet. 2. 25.

^c *Repentance*. Lk. 16.30. (Mt. 3.2; Acts 17.30.)

^d *drachma*, here translated a piece of silver, is the eighth part of an ounce, and is equal to the Roman penny. See Mt. 18.28.

^e Ezk. 18.23; Acts 11.18.

^f Heb. 1.4, note.

^g *Sin*. Rom. 3.23, note.

^h Lk. 18.11.

ⁱ *Bible prayers* (N.T.). Lk. 17.5. (Mt. 6.9; Rev. 22.20.)

^j Psa. 51.4.

^k Zech. 3.3-5.

^l *Death* (spiritual). John 5.24. (Gen. 2.17; Eph. 2.5.)

^m Lk. 18.11.

father, and will ¹⁸say unto him, Father, I have ¹⁹sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

(The return and the father.)

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have ²²sinned against ²³heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, ²⁴Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

(The rejoicing.)

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was ²⁵dead, and is alive again: he was lost, and is found. And they began to be merry.

(The Pharisee.)

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do ³⁰I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER 16.

Parable of the unjust steward.

AND he said also unto his disciples, "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred *b*measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred *c*measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the *d*children of light.

9 And I say unto you, *e*Make to yourselves friends of the *f*mammon of *g*unrighteousness; that, when ye *h*fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust *i*the true *j*riches?

12 And if ye have not been faithful in that which is *k*another man's, who shall give you that which is *l*your own?

A.D. 33.

a *Parables* (N.T.), vs. 1-13, 19-31; Lk. 17: 7-10; (Mt. 5: 13-16; Lk. 21: 29-31.)

b One measure = about 6 1-2 gals. See Ezk. 45: 10, 14.

c One measure = about 10bu. d John 12:36; Eph. 5:8.

e 1 Tim. 6: 18, 19. *f* Or, *riches*.

g Lk. 12: 15; Prov. 22: 16; Jer. 17: 11; Mk. 10: 24;

h Jas. 5: 4; h Jas. 7: 26. *i* 2 Cor. 6: 10; Eph. 1: 18;

j 1 Tim. 6: 17. *k* Lk. 19: 13.

l 1 Pet. 1: 4. *m* Josh. 24: 15. *n* Gal. 1: 10;

2 Tim. 4: 10; Jan. 4: 4. *o* Rom. 4: 2; Gal. 3: 11.

p 1 Sam. 16: 7; Jer. 5: 11. *q* Psa. 10: 3; Prov. 16: 5; Mal. 3: 15;

r Tit. 1: 16. *s* See Mt. 11. 12, note.

t Mt. 5: 32. *u* vs. 19-31 are not said to be a parable.

Rich men and beggars are common; there is no reason why Jesus may not have had in mind a particular case. *In no parable is an individual named.*

v Heb. 1: 4, note.

w Mt. 8: 11. *x* Prov. 14: 32.

y *Death* (physical). vs. 22, 23;

John 11: 11-14. (Gen. 3: 19; Heb. 9: 27.) *x* Rev. 14: 10, 11.

13 *l*No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. *m*Ye cannot serve God and mammon.

Jesus answers the Pharisees.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify *n*yourselves before men; but *o*God knoweth your hearts: for that which is highly esteemed *p*among men is abomination in the sight of God.

16 The law and the prophets were until John: since that time *q*the kingdom of God is preached, and every man presseseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Jesus and divorce. (Cf. Mt. 5: 31, 32; 19: 3-11; Mk. 10: 2-12; 1 Cor. 7: 10-15.)

18 Whosoever *r*putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from *s*her husband committeth adultery.

The rich man and Lazarus.

19 *s*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores;

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the *t*angels into *u*Abraham's bosom: the *v*rich man also *w*died, and was buried;

23 *x*And in *y*hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and

¹ Gr. *hades*, "the unseen world," is revealed as the place of departed human spirits between death and resurrection. The word occurs, Mt. 11: 23; 16: 18; Lk. 10: 15; Acts 2: 27, 31; Rev. 1: 18; 6: 8; 20: 13, 14, and is the equivalent of the O.T. *sheol* (Hab. 2: 5, note). The Septuagint invariably renders *sheol* by *hades*.

Summary: (1) *Hades before the ascension of Christ*. The passages in which the word occurs make it clear that *hades* was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called "paradise"

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER 17.

An instruction in forgiveness. (Cf. Mt. 18, 7, 15.)

THEN said he unto the disciples, 'It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his

A.D. 33.

^a Mk. 9.43.

^b Lk. 6.24;
Job 21.13;
Psa. 73.12.

^c *Inspiration.*
vs. 29-31; Lk.
17.27, 29, 32.
(Ex. 4.15;
Rev. 22.19.)

^d *Repentance.*
Lk. 17.3, 4.
(Mt. 3.2;
Acts 17.30.)

^e Mt. 12.35;
^f 1 Cor. 11.19;
Gal. 5.19, 21.

^f *Sin.* Rom. 3.
23, note.

^g *Repentance.*
Lk. 24.47.
(Mt. 3.2;
Acts 17.30.)

^h Rom. 12.21;
1 Cor. 6.6, 8.

ⁱ *Forgiveness.* vs. 3, 4;
Lk. 23.34.
(Lev. 4.20;
Mt. 26.28.)

^j *Bible prayers*
(N.T.). Lk.
17.13. (Mt.
6.9; Rev. 22.
20.)

^k *Faith.* John
1.12. (Gen. 5.
20; Heb. 11.
39.)

^l *Parables*
(N.T.). vs. 7-
10; Lk. 18.1-8.
(Mt. 5.13-16;
Lk. 21.29-31.)

^m 1 Chr. 29.14;
Psa. 16.2, 3;
Isa. 64.6;
1 Cor. 9.16, 17.

neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

A parable of service.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

Ten lepers healed.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

and "Abraham's bosom." Both designations were Talmudic, but adopted by Christ in Lk. 16. 22; 23. 43. The blessed dead were with Abraham, they were conscious and were "comforted" (Lk. 16. 25). The believing malefactor was to be, that day, with Christ in "paradise." The lost were separated from the saved by a "great gulf fixed" (Lk. 16. 26). The representative man of the lost who are now in hades is the rich man of Lk. 16. 19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

(2) *Hades since the ascension of Christ.* So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, hades will give them up, they will be judged, and will pass into the lake of fire (Rev. 20. 13, 14). But a change has taken place which affects paradise. Paul was "caught up to the third heaven . . . into paradise" (2 Cor. 12. 1-4). Paradise, therefore, is now in the immediate presence of God. It is believed that Eph. 4. 8-10 indicates the time of the change. "When he ascended up on high he led a multitude of captives." It is immediately added that He had previously "descended first into the lower parts of the earth," i.e. the paradise division of hades. During the present church-age the saved who died are "absent from the body, at home with the Lord." The wicked dead in hades, and the righteous dead "at home with the Lord," alike await the resurrection (Job 19. 25; 1 Cor. 15. 52). See Mt. 5. 22, note.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and ^asaid, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith ^bhath made thee whole.

The kingdom in its spiritual aspect. (Cf. Lk. 19. 11, 12.)

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with ^cobservation:

21 Neither shall they say, Lo here! or, lo there! for, behold, ^dthe kingdom of God is ^ewithin you.

Jesus foretells his second coming. (Deut. 30. 3; Acts .9-11, *note*.)

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the ^fSon of man, and ye shall not see it.

23 ^gAnd they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many

A.D. 33.

^a *Bible prayers* (N.T.). Lk. 18.11. (Mt. 6.9; Rev. 22.20.)

^b *Miracles* (N.T.). vs. 11-19; Lk. 18. 35-43. (Mt. 8.2,3; Acts 28. 8,9.)

^c *Or, without outward show.*

^d Rom. 14.17.

^e *in the midst of.*

^f Mt. 8.20, *note.*

^g Lk. 21.8; Mt. 24.23; Mk. 13.21.

^h vs. 26,27; Gen. 7.11; Mt. 24.37; 1 Thes. 5.3; 2 Pet. 2.5; 3.6.

ⁱ *Christ* (Second Advent). vs. 24-36; Lk. 18.8. (Deut. 30.3; Acts 1.9-11.)

^j *Inspiration.* vs. 27,29,32; Lk. 20.37. (Ex. 4.15; Rev. 22.19.)

^k Mt. 24.40.

^l 2 Ki. 21.14; Job 39.30; Isa. 10.6; Jer. 4.6,7; Mt. 24.28.

^m *Parables* (N.T.). vs. 1-8,9-14; Lk. 19.11-27. (Mt. 5.13-16; Lk. 21.29-31.)

things, and be rejected of this generation.

26 And as it was in the days of Noe, ⁿso shall it be also in the days of the ^oSon of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that ^pNoe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even ^qthus shall it be in the day when the ^rSon of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

32 ^sRemember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, ^tin that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, ^uWheresoever the body is, ^vthither will the eagles be gathered together.

CHAPTER 18.

Parable of the unjust judge.

AND he spake a ^wparable unto them to *this end*, that men ought always to pray, and not to faint;

¹ Gr. *entos* = "in the midst." It could not be said of a self-righteous, Christ-rejecting Pharisee, that the kingdom of God, as to its spiritual content, was within him. Our Lord's whole answer, designedly enigmatic to the Pharisees (cf. Mt. 13. 10-13), has a dispensational meaning. The kingdom in its outward form, as covenanted to David (2 Sam. 7. 8-17) and described by the prophets (Zech. 12. 8, *note*), had been rejected by the Jews; so that, during this present age, it could not "come with observation" (lit. "outward show") but in the hearts of men (cf. Lk. 19. 11, 12; Acts 1. 6-8, *note*; Rom. 14. 17). Meantime, the kingdom was actually "in the midst" of the Pharisees in the persons of the King and His disciples. Ultimately the kingdom of heaven *will* come, with outward show. (See v. 24.)

² See "Armageddon" (Rev. 16. 14; 19. 17, *note*).

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God ^aavenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the ^bSon of man ^ccometh, shall he find ^dfaith on the earth?

Parable of the Pharisee and the publican.

9 And he spake this parable unto certain which trusted in themselves that they were ^erighteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and ^fprayed thus with himself, God, I thank thee, that I am not as other men ^gare, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as ^hhis eyes unto heaven, but smote upon his breast, ⁱsaying, God be ^jmerciful to me a sinner.

14 I tell you, this man went down to his house ^kjustified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Jesus blesses little children (Mt. 19. 13-15; Mk. 10. 13-16).

15 ^lAnd they brought unto him

A.D. 33.

^a Rev. 6.10.

^b Mt. 8.20.

^c *note.*

^d *Christ*

(*Second*

Advent.

Lk. 21.25-28.

(Deut. 30.3;

Acts 1.9-11.)

^e *Apostasy.*

^f 2 Thes. 2.1-12.

(Lk. 18.8;

2 Tim. 3.1.)

^g Rom. 10.3,

note.

^h *Bible*

prayers

(N.T.).

Lk. 18.13.

(Mt. 6.9;

Rev. 22.20.)

ⁱ *Bible*

prayers

(N.T.).

Lk. 23.34.

(Mt. 6.9;

Rev. 22.20.)

^j *i. e. propitiated.*

^k *Sin.* Rom. 3.

23. *note.*

^l *Justification.* vs. 10-14; Acts 13.

39. (Lk. 18.

14; Rom. 3.

28.)

^m Mt. 19.13;

Mt. 10.13.

ⁿ Mt. 18.3;

1 Pet. 2.2.

^o Psa. 131.2.

^p Lk. 10.25,37;

Mt. 19.16;

Mk. 10.17;

Rom. 6.22,23;

1 John 5.

11.13.

^q *Osa.* 86.5;

119.68.

^r *Ex.* 20.12,16.

^s Gal. 3.24;

Phil. 3.6.

^t *Rev.* 6.10.

^u *Ezk.* 33.31;

Mt. 6.24; 13.

22; Eph. 5.5.

^v *Psa.* 62.10;

Mk. 10.24;

1 Tim. 6.9,10.

^w *Rom.* 1.16,

note.

^x *Gen.* 18.14;

Job 42.2.

^y *Phil.* 3.8.

^z 1 *Cor.* 2.9,10.

also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of ^asuch is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child ^bshall in no wise enter therein.

The rich young ruler (Mt. 19. 16-30; Mk. 10. 17-31).

18 ^aAnd a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save ^bone, *that is*, God.

20 Thou knowest the ^ccommandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All ^dthese have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, ^eYet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, ^fhe was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, ^gHow hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be ^hsaved?

27 And he said, The ⁱthings which are impossible with men are possible with God.

28 Then Peter said, Lo, we have ^jleft all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath ^kleft house, or parents, or

¹ The reference is not to personal faith, but to belief in the whole body of revealed truth. (Cf. Rom. 1.5; 1 Cor. 16. 13; 2 Cor. 13. 5; Col. 1. 23; 2. 7; Tit. 1. 13; Jude 3. See "Apostasy," above, in *marg.* of Lk. 18. 8; 2 Tim. 3. 1, *note.*)

² *Gr. hilaskomai*, used in the Septuagint and N.T. in connection with the mercy-seat (Ex. 25. 17, 18, 21; Heb. 9. 5). As an instructed Jew the publican is thinking, not of mere mercy, but of the blood-sprinkled mercy-seat (Lev. 16. 5, *note*; "Propitiation," Rom. 3. 25, *note*). His prayer might be paraphrased, "Be toward me as thou art when thou lookest upon the atoning blood." The Bible knows nothing of divine forgiveness apart from sacrifice (see Mt. 26. 28, *note*).

brethren, or wife, or children, for the kingdom of God's sake.

30 Who shall not receive ^a manifold more in this present time, and in the ^b world to come life everlasting.

Jesus again foretells his death and resurrection (Mt. 20. 17-19; Mk. 10. 32-34).

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and ^c all things that are written by the prophets concerning the ^d Son of man shall be accomplished.

32 For he shall be ^e delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit-
ted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

A blind man healed near Jericho. (Cf. Mt. 20. 29-34; Mk. 10. 46-52.)

35 And it ^f came to pass, that as he was come nigh unto Jericho, a certain ^g blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried ^h so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath ⁱ saved thee.

43 And immediately he ^j received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

A.D. 33.

^a John 16.33; Phil.4.7.

^b i.e. age.

^c Psa.22.; Isa.53.

^d Mt.8.20, note.

^e Lk.23.1; Mt.17.22.

^f Mt.20.29; Mk.10.46.

^g Mt.20.30, note.

^h Jer.29.13; Lk.18.1; Col.4.2.

ⁱ Rom.1.16, note.

^j *Miracles* (N.T.) vs. 35-43; Lk.22. 50,51. (Mt.8. 2,3; Acts 28. 8,9.)

^k John 14.23.

^l Mt.9.11,13.

^m Psa.41.1.

ⁿ Ex.22.1.

^o Rom.1.16, note.

^p Mt.8.20, note.

^q *Parables* (N.T.) vs. 11-27; Lk.20. 9-18. (Mt.5. 13-16; Lk.21. 29-31.)

^r Acts 1.6.

^s Mt.25.14; Mk.13.34.

^t *mina*, here translated a pound, is 12 ounces and a half.

^u 1 Pet.4.9,11.

CHAPTER 19.

Conversion of Zacchæus.

AND Jesus entered and passed through Jericho.

2 And, behold, *there* was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must ^a abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, ^b That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the ^c poor; and if I have taken any thing from any man by false accusation, I ^d restore *him* fourfold.

9 And Jesus said unto him, This day is ^e salvation come to this house, forso much as he also is a son of Abraham.

10 For the ^f Son of man is come to seek and to save that which was lost.

Parable of the ten pounds: the postponed kingdom. (See Lk. 17. 21, note; Acts 1. 6-8, note.)

11 And as they heard these things, he added and spake a ^g parable, because he was nigh to Jerusalem, and ^h because they thought that the kingdom of God should immediately appear.

12 He said therefore, ⁱ A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ^j pounds, and said unto them, ^k Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received

the kingdom, then he commanded these servants to be called unto him, to whom he had given the "money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is thy pound, which I have kept laid up in a napkin:*

21 For I ^bfear'd thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, "Out of thine own mouth will I judge thee, *thou wicked servant.* Thou knowest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, ^dThat unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine ^eenemies, which would not that I should reign over them, bring hither, and slay *them before me.*

*f*The triumphal entry (Mt. 21. 1-9; Mk. 11. 1-10).

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And ^git came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the *mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt

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a silver; also v.23.

b Rom.8.15; 2 Tim.1.6,7.

c 2 Sam.1.16; Job 15.6; Mt.12.37; Rom.3.19.

d Lk.8.18; Mt.13.12; Mk.4.25.

e 1 Cor.15.25; Heb.10.13; Rev.19.11,21.

f See Mt.21.4, note.

g Mt.21.1; Mk.11.1; John 12.14.

h Zech.9.9.

i Psa.118.26.

j Lk.2.14; Rom.5.1; Eph.2.14.

k Lk.2.14.

l John 11.35.

m Lk.13.34.

n Deut.5.29; Psa.95.7,8; Heb.3.13.

o Lk.1.77,79; Isa.48.18; Acts 10.36; Rom.5.1.

p Mic.3.12; Mt.23.37.

q Lk.1.68; Isa.55.6; John 12.35; 2 Cor.6.1.2.

r Mt.21.12; Mk.11.15.

ted, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they ^hset Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, 'Blessed be the King that cometh in the name ^jof the Lord: peace in heaven, and ^kglory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Jesus weeps over Jerusalem.
(Cf. Lk. 13. 34, 35.)

41 And when he was come near, he beheld the city, and wept ^lover it,

42 Saying, ^mIf thou hadst known, even thou, at least in this ⁿthy day, the things which ^obelong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 ^pAnd shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not ^qthe time of thy visitation.

Second purification of the temple (Mt. 21. 12-16; Mk. 11. 15-18. Cf. John 2. 13-17).

45 And ^rhe went into the temple, and began to cast out them that sold therein, and them that bought:

46 Saying unto them, It is written, My house is the "house of prayer: but ye have made it a ^bden of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people ^cwere very attentive to hear him.

CHAPTER 20.

Jesus' authority questioned (Mt. 21. 23-27; Mk. 11. 27-33).

AND ^dit came to pass, that on one of those days, as he taught the people in the temple, and preached the ^egospel, the chief priests and the scribes came upon ^fhim with the elders,

2 And spake unto him, saying, Tell us, ^gby what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they ^hbe persuaded that John was a prophet.

7 And they answered, that they could not tell whence ⁱit was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

Parable of the vineyard (Mt. 21. 33-46; Mk. 12. 1-12. Cf. Isa. 5. 1-7).

9 Then began he to speak to the people this ^jparable; A ^kcertain man planted a ^lvineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he ^msent a servant to the husbandmen, that they should give him of the ⁿfruit of the vineyard; but the husbandmen beat him, and sent ^ohim away empty.

11 And again he sent another servant: and they beat him also, and entreated ^phim shamefully, and sent ^qhim away empty.

12 And again he sent a third: and they wounded him also, and cast ^rhim out.

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^a Isa. 56. 7.^b Jer. 7. 11.^c Or, *hanged on him.*^d Mt. 21. 23; Mk. 11. 27.^e *Gospel.* Lk. 24. 47. (Gen. 12. 1-3; Rev. 14. 6.)^f Acts 4. 7, 10.^g Mt. 3. 5, 6; Mk. 6. 20.^h *Parables* (N. T.), vs. 9-18; Lk. 21. 29-31. (Mt. 5. 13; Lk. 21. 29-31.)ⁱ Mt. 21. 33; Mk. 12. 1.^j Isa. 5. 1, 7.^k 2 Ki. 17. 13.^l John 15. 1, 8.^m Heb. 1. 1, 2.ⁿ Heb. 1. 2.^o Mt. 27. 21, 25.^p Acts 2. 23; 4. 25, 27.^q Prov. 1. 24, 31; Dan. 9. 26.^r Rom. 11. 11.^s Psa. 118. 22, 23. See Mt. 21. 44, note.^t Dan. 2. 34, 35.^u John 7. 30.^v Mt. 18. 28.^w Mt. 17. 25, 27; Rom. 13. 7.^x 1 Pet. 2. 13, 17.^y Col. 4. 6.

13 Then said the lord of the vineyard, What shall I do? I will ^zsend my beloved son; it may be they will reverence ^{aa}him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, ^{ab}This is the heir: come, ^{ac}let us kill him, that the inheritance may be our's.

15 So they ^{ad}cast him out of the vineyard, and killed ^{ae}him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and ^{af}destroy these husbandmen, and shall give the vineyard to ^{ag}others. And when they heard ^{ah}it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The ^{ai}stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; ^{aj}but on whomsoever it shall fall, it will grind him to powder.

Question of the tribute-money
(Mt. 22. 15-22; Mk. 12. 13-17).

19 And the chief priests and the scribes the same hour ^{ak}sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched ^{al}him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of ^{am}any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, ^{an}Why tempt ye me?

24 Shew me a ^{ao}penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, ^{ap}Render therefore unto Cæsar the things which be Cæsar's, and unto ^{aq}God the things which be God's.

26 And they could not take hold of his words before the people: and they ^{ar} marvelled at his answer, and held their peace.

Jesus answers the Sadducees about the resurrection (Mt. 22. 23-33; Mk. 12. 18-27).

27 ^aThen came to *him* certain of the ^bSadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, ^cMoses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also; and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this ^dworld marry, and are given in marriage:

35 But they which shall be accounted ^eworthy to obtain that ^dworld, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the ^fangels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, ^geven Moses shewed at the bush, when he calleth the Lord the ^hGod of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

Jesus questions the scribes (Mt. 22. 41-46; Mk. 12. 35-37).

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 ⁱAnd he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, ^jThe LORD said unto my ^kLord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, ^lhow is he then his son?

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^a Mt. 22. 23;
^b Mk. 12. 18.

^c Acts 23. 6, 8.
^d Deut. 25. 5, 8.
^e i. e. age.

^f Lk. 21. 36;
^g Rev. 3. 4.

^h Heb. 1. 4, note.

ⁱ Inspiration. Lk. 24. 25-27, 44, 45. (Ex. 4. 15; Rev. 22. 19.)

^j Elohim. Ex. 3. 6.

^k Mt. 22. 42, 45; Mk. 12. 35.

^l vs. 42, 43; Psa. 110. 1.

^m Adonai. Psa. 110. 1.

ⁿ Acts 2. 34; 13. 22, 23; Rom. 1. 3; 9. 5.

^o Mt. 23. 1, Lf. 12. 1.

^p Lk. 11. 43.

^q Lk. 14. 7.

^r Mt. 23. 14.

^s Lk. 10. 12-14.

^t i. e. condemnation.

^u Mt. 12. 41-44; Lk. 6. 24; 12. 16-21; 16. 19-31; 18. 23-27; 19. 2-10.

^v Lk. 18. 3; 2 Cor. 6. 10.

^w One mite = 1-4 farthing, or 1-8 cent.

^x 2 Cor. 8. 12.

^y Cf. Lk. 18. 12; 2 Cor. 5. 14, 15.

^z Mt. 24. 1; Mk. 13. 1; John 2. 19-21.

^{aa} Lk. 19. 44.

^{ab} See Mt. 24. 3, note on the Olivet discourse.

^{ac} 2 Cor. 11. 13-15; 2 Thes. 2. 3; 2 Tim. 3. 13.

^{ad} 2 Chr. 15. 5, 6; Mt. 24. 6, 7; Mk. 13. 7.

^{ae} i. e. come yet.

^{af} Hag. 2. 21, 22; Zech. 14. 2, 3; Rev. 6. 4.

45 Then in the audience of all the people he said unto his disciples,

46 ^{ag}Beware of the scribes, which desire to walk in long robes, and ^{ah}love greetings in the markets, and the ^{ai}highest seats in the synagogues, and the chief rooms at feasts;

47 Which ^{aj}devour widows' houses, and for a shew make long prayers: the same shall receive ^{ak}greater ^{al}damnation.

CHAPTER 21.

The widow's mite: Jesus' estimate of giving (Mk. 12. 41-44).

AND he looked up, and saw the ^{am}rich men casting their gifts into the treasury.

2 And he saw also a certain poor ^{an}widow casting in thither two ^{ao}mites.

3 And he said, Of a truth I say unto you, that ^{ap}this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in ^{aq}all the living that she had.

The Olivet discourse. (Cf. Mt. 24., 25.; Mk. 13.)

5 And as some spake of the ^{ar}temple, how it was adorned with goodly stones and gifts, he said,

6 *As for these things which ye behold, the days will come, in the which there shall not be left one ^{as}stone upon another, that shall not be thrown down.*

The disciples' question.
(Cf. Mt. 24. 3.)

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

The course of this age.
(Cf. Mt. 24. 4-14.)

8 ^{at}And he said, Take heed that ye be not ^{au}deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of ^{av}Wars and commotions, be not terrified: for these things must first come to pass; but the end is not ^{aw}by and by.

10 Then said he unto them, ^{ax}Na-

tion shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

The destruction of Jerusalem foretold.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are

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^a Rev. 6.5, 6, 12.
^b Mt. 10. 16-22; John 16.2; 1 Pet. 4. 12-14.

^c Acts 4.3, 5. 18; 12. 4; 16. 24.

^d 1 Pet. 2. 13.

^e Phil. 1. 12, 13, 28; 2 Thes. 1. 4, 5.

^f Mt. 10. 19; Mk. 13. 11; Lk. 12. 11.

^g Acts 6. 10.

^h Mic. 7. 6; Mk. 13. 12.

ⁱ Acts 7. 59; 12. 2.

^j Mt. 10. 22;

^k John 7. 7.

^l Mt. 10. 30.

^m Heb. 10. 36.

ⁿ Israel (Prophecies). Acts 2. 29-32. (Gen. 12. 2, 3; Rom. 11. 26.)

^o Hos. 9. 7;

^p Isa. 65. 12-15.

^q Times of the Gentiles. vs. 20-24; Deut. 28. 28-68. (Lk. 21. 24; Rev. 16. 19.)

^r Isa. 13. 9, 10, 13;

^s Mt. 24. 29; Mk. 13. 24; 2 Pet. 3. 10, 12.

^t Lk. 23. 30;

^u Rev. 6. 12-17.

^v *oikoumene* = inhabited earth.

^w Mt. 24. 29.

^x Mt. 8. 20, note.

^y Christ (Second Advent). vs. 25-28; Lk. 24. 25, 26. (Deut. 30. 3; Acts 1. 9-11.)

^z Mt. 24. 29-31;

^{aa} Mk. 13. 24-27;

^{ab} 2 Thes. 1. 7-10;

^{ac} Rev. 1. 7.

^{ad} Rom. 3. 24, note;

^{ae} 8. 19, 23.

^{af} Parables (N. T.).

^{ag} vs. 29-31.

^{ah} Mt. 5. 13-16;

^{ai} Lk. 21. 29-31.)

^{aj} Heb. 10. 37;

^{ak} Jas. 5. 8, 9.

^{al} isa. 40. 8; 51. 6;

^{am} Mt. 24. 35; Heb. 1. 11; 1 Pet. 1. 23, 25.

with child, and to them that give suck, in those days; for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

The return of the Lord in glory. (Cf. Mt. 24. 29-31.)

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Parable of the fig tree (Mt. 24. 32, 33; Mk. 13. 28, 29).

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

¹ Verses 20, 24 are not included in the report of the Olivet discourse as given by Matthew and Mark. Two sieges of Jerusalem are in view in that discourse. Luke 21. 20-24 refers to the siege by Titus, A.D. 70, when the city was taken, and verse 24 literally fulfilled. But that siege and its horrors but adumbrate the final siege at the end of this age, in which the "great tribulation" culminates. At that time the city will be taken, but delivered by the glorious appearing of the Lord (Rev. 19. 11-21). The references in Mt. 24. 15-28, Mk. 13. 14-26 are to the final tribulation siege; Lk. 21. 20-24 to the destruction of Jerusalem by Titus. In Luke the sign is the compassing of Jerusalem by armies (Lk. 21. 20); in Matthew (24. 15) and Mark (13. 14) the sign is the abomination in the holy place (2 Thes. 2. 4).

² The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36. 1-21), since which time Jerusalem has been under Gentile overlordship.

Warnings in view of the Lord's return. (Cf. Mt. 24. 34-51; Mk. 13. 30-37.)

34 And ^atake heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and ^bcares of this life, and so that day come upon you unawares.

35 For ^aas a snare shall it come on all them that dwell on the face of the whole earth.

36 ^aWatch ye therefore, and ^apray always, that ye may be accounted worthy to ^aescape all these things that shall come to pass, and to ^astand before the Son of man.

37 And in ^bthe day time he was teaching in the temple; and ^aat night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER 22.

Judas covenants to betray Jesus (Mt. 26. 2, 14, 15; Mk. 14. 1, 2, 10, 11).

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the ^achief priests and scribes sought how they might kill him; for they ^bfeared the people.

3 Then entered ^aSatan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and ^acovenanted to give him money.

6 And he promised, and sought opportunity to ^abetray him unto them in the absence of the multitude.

Preparation of the passover (Mt. 26. 17-19; Mk. 14. 12-16).

7 Then came the day of unleavened bread, when the ^apassover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city,

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^a Rom. 13.13;
1 Thes. 5.6;
1 Pet. 4.7.

^b Lk. 14.18-20; 17.28.

^c 1 Thes. 5.2;
2 Pet. 3.10;
Rev. 3.3; 16.5.

^d Mt. 24.42;
25.13; Mk. 13.33.

^e Lk. 18.1.

^f Lk. 17.33-37;
Rev. 7.3.

^g Psa. 1.5;
Eph. 6.13.

^h John 8.1.2.

ⁱ Lk. 22.39.

^j Psa. 2.2;
John 11.47;
Acts 4.27.

^k Lk. 19.48;
20.19.

^l Mt. 26.14;
Mk. 14.10;
John 13.2.27.

^m Zech. 11.12;
John 12.6.

ⁿ vs. 3-6, 21-23, 47, 48;
Psa. 41.9.

^o Ex. 12.6.

^p 1 Sam. 10.3;
John 2.6-10.

^q Heb. 9.11,
12, 26 with
Heb. 10.1-9;
1 Cor. 5.7.

^r v. 30; Mt. 8.11.

^s v. 20.

^t Mt. 26.29;
Mk. 14.25.

^u 1 Cor. 11.24.

^v 1 Cor. 10.16.

^w *Covenant (new)*. Heb. 8.8-12. (Isa. 61.8; Heb. 8.8-12.)

^x i.e. *covenant*.

^y Psa. 41.9;
John 13.21.

^z Mt. 8.20,
note.

^a Acts 2.23;
4.28.

^b Mt. 26.22;
John 13.22,
25.

^c Mk. 9.34;
Lk. 9.46.

there shall a man meet you, bearing a ^apitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

The last passover. (Cf. Mt. 26. 20; Mk. 14. 17; John 13.)

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ^aWith desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I ^awill not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the ^acup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

The Lord's supper instituted (Mt. 26. 26-29; Mk. 14. 22-25).

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: ^athis do in remembrance of me.

20 Likewise also the cup after supper, saying, ^aThis cup is the ^anew ^atestament in my blood, which is shed for you.

Jesus announces his betrayal (Mt. 26. 21-25; Mk. 14. 18-21; John 13. 18-30).

21 ^aBut, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the ^aSon of man goeth, ^aas it was determined: but woe unto that man by whom he is betrayed!

23 And they ^bbegan to enquire among themselves, which of them it was that should do this thing.

The strife which should be greatest. (Cf. Mt. 20. 25-28; Mk. 10. 42-45.)

24 And there was also a ^astrife

¹ For order of events on the night of the last passover, see Mt. 26. 20, *note*.

among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 ^aBut ye shall not be so: ^bbut he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For ^cwhether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that ^dserveth.

The apostles' place in the future kingdom (Mt. 19. 28. Cf. Rev. 3. 21.).

28 Ye are they which have continued with me in my ^etemptations.

29 ^fAnd I appoint unto you a ^gkingdom, as my Father hath appointed unto me;

30 That ye ^hmay eat and drink at my table in my ⁱkingdom, and ^jsit on thrones judging the twelve tribes of Israel.

Jesus predicts Peter's denial (Mt. 26. 33-35; Mk. 14. 29-31).

31 And the Lord said, Simon, Simon, behold, ^kSatan ^lhath desired to have you, that he may sift you as ^mwheat:

32 ⁿBut I have prayed for thee, that thy faith fail not: and when thou ^oart converted, ^pstrengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

The disciples warned of coming conflicts.

35 And he said unto them, ^qWhen I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise ^rhis scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was ^sreckoned ^tamong the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold,

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^a Mt. 20. 26;
1 Pet. 5. 3.
^b Lk. 9. 48.
^c Lk. 12. 37.
^d John 13. 13-17;
1 Cor. 9. 19;
Phil. 2. 7.
^e Temptation. Acts 5. 9. (Gen. 3. 1; Jas. 1. 14.)
^f Mt. 24. 47; Lk. 12. 35; 2 Cor. 1. 7;
2 Tim. 2. 12.
^g Mt. 3. 2, note.
^h Mt. 8. 11; Lk. 14. 15; Rev. 19. 9.
ⁱ Mt. 19. 28;
cf. 1 Cor. 6. 2;
Rev. 3. 21.
^j Satan. vs. 3. 31;
John 8. 44. (Gen. 3. 1; Rev. 20. 10.)
^k 1 Pet. 5. 8.

^l Peter was the wheat, his self-confidence the chaff. Cf. Mt. 13. 30; John 5. 24; 10. 25; Rom. 5. 1, 2; 1 John 1. 8; 2. 1.
^m John 17. 9, 11, 15; Rom. 8. 27; Heb. 7. 25; 1 John 2. 1.
ⁿ *hath turned back again.*
^o John 21. 15-17;
1 Pet. 5. 12;
2 Pet. 1. 10-15.
^p Mt. 10. 9; Lk. 9. 3; 10. 4.

^q Imputation. vs. 24, 37; Rom. 4. 24. (Lev. 25. 50; Jas. 2. 23.)
^r Isa. 53. 12; Mk. 15. 28.
^s Lk. 21. 37.
^t See Mt. 26. 39, note.

^u Heb. 1. 4, note.
^v Peter was sleeping while his Master was praying (v. 45); resisting while his Master was submitting (vs. 49-51); he followed afar off; sat down amongst his Lord's enemies; and denied his Lord, the faith and the brotherhood.

^w Mt. 8. 20, note.
^x Mt. 26. 51; Mk. 14. 47; John 18. 10.
^y Miracles (N. T.). vs. 50, 51; John 2. 1-8. (Mt. 8. 2, 3; Acts 28. 4, 5.)

^z v. 37; Lk. 23. 32.
^{aa} John 12. 27; 14. 30.

here are two swords. And he said unto them, It is enough.

Jesus in the garden (Mt. 26. 36-46; Mk. 14. 32-42; John 18. 1).

39 And he came out, and ^{ab}went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this ^{ac}cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an ^{ad}angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them ^{ae}sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Jesus betrayed by Judas; restores a severed ear (Mt. 26. 47-56; Mk. 14. 43-50; John 18. 3-11).

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the ^{af}Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And ^{ag}one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and ^{ah}healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a ^{ai}thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but ^{aj}this is your hour, and the power of darkness.

Jesus arrested: Peter's denial (Mt. 26. 57, 69-75; Mk. 14. 53, 54, 66-72; John 18. 12, 15-18, 25-27).

54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed *a* afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down *b* among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said. This man was also with him.

57 And he *c* denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *d* fellow also was with him: for he is a *e* Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and *f* looked upon Peter. And Peter remembered the word of the Lord, *g* how he had said unto him, Before the cock crew, thou shalt deny me thrice.

62 And Peter went out, and *h* wept bitterly.

Jesus buffeted (Mt. 26. 67, 68; Mk. 14. 65; John 18. 22, 23).

63 And the men that held Jesus *i* mocked him, and *j* smote *him*.

64 And when they had blindfolded him, they *k* struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

Jesus before the Sanhedrin (Mt. 26. 59-68; Mk. 14. 55-65; John 18. 19-24).

66 *l* And as soon as it was day, the *m* elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *n* you, ye will not answer me, nor let *me* go.

69 *o* Hereafter shall the *p* Son of

A.D. 33.

a Cf. John 13.

23; 21.19.

b Gen. 12.11;

Jas. 4.4.

c v. 34.

d Acts 1.11; 2.7.

e Cf. Psa. 32.8.

f v. 34.

g 2 Cor. 7.10, 11.

h Psa. 69.12.

i Isa. 50.6.

j Zech. 13.7.

k For order of

events on the

day of the

crucifixion,

see Mt. 26.

57, note.

l Acts 4.26;

22.5.

m Acts 7.55, 56

with Rev. 1.7;

Heb. 1.3.

n Mt. 8.20,

note.

o John 10.30.

p Mk. 14.55-59.

q Mt. 17.27;

22.21;

Mk. 12.17.

r vs. 1-5;

Psa. 27.12.

s John 18.33-

36; 19.12.

t vs. 14, 22;

1 Fet. 2.22.

u Cf. John 6.15;

Lk. 14.25-27.

v Lk. 4.14.

w Also vs. 8,

11, 12, 15. See

Mt. 14.1, ref.;

Lk. 3.1.

x Lk. 9.9.

y Mt. 14.1;

Mk. 6.14.

z John 19.9.

a Isa. 53.3.

b Acts 4.27;

cf. Prov. 1.

10-16.

man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that *q* I am.

71 And they said, What *r* need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER 23.

Jesus before Pilate (Mt. 27. 2, 11-14; Mk. 15. 1-5; John 18. 28-38).

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *s* fellow perverting the nation, and forbidding to give *t* tribute to Cæsar, saying that he himself is *u* Christ a *v* King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *w* it.

4 Then said Pilate to the chief priests and *x* to the people, *y* I find no fault in this man.

5 And they were the more fierce, saying, *z* He stirreth up the people, teaching throughout all Jewry, beginning from *a* Galilee to this place.

Jesus sent before Herod.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto *b* Herod's jurisdiction, he sent him to Herod, who himself also was *c* at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was *d* desirous to see him of a long season, because he had *e* heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him *f* nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 *g* And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day *h* Pilate and Herod were made friends together: for before they were at enmity between themselves.

Jesus again before Pilate: Barabbas released, Jesus condemned (Mt. 27. 15-26; Mk. 15. 6-15; John 18. 39, 40).

13 And Pilate, when he had called

together the chief priests and the rulers and the people,

14 Said unto them, "Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no ^bfault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (^dFor of necessity he must release one unto them at the feast.)

18 And ^ethey cried out all at once, saying, Away with this *man*, and release unto us *Barabbas*:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, ^fwilling to release Jesus, spake again to them.

21 But they cried, saying, ^gCrucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the ^hvoices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 ⁱAnd he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he ^jdelivered Jesus to their will.

26 And as they led him away, they laid hold upon one ^kSimon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

The crucifixion (Mt. 27. 33-38; Mk. 15. 22-28; John 19. 17-19).

27 And there ^lfollowed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them

A.D. 33.

^a vs. 1, 2.

^b v. 4.

^c Mt. 27. 26;

John 19. 1.

^d Mt. 27. 15;

Mk. 15. 6;

John 18. 39.

^e Acts 3. 14.

^f John 19. 8, 12.

^g Psa. 69. 20;

John 19. 15.

^h Ex. 23. 2.

ⁱ vs. 1-25; Isa. 53. 8.

^j Acts 4. 27, 28.

^k Cf. Mt. 27.

31, 32; Mk.

15. 20-23.

^l Lk. 8. 1-3.

^m Lk. 19. 41.

ⁿ Mt. 24. 19;

Lk. 21. 23.

^o Hos. 10. 8;

Rev. 6. 16, 17.

^p Psa. 1. 3;

1 Pet. 4. 17.

^q Mt. 21. 19;

Jude 12.

^r Isa. 53. 12.

^s Or, *The Skull*.

^t *Bible prayers*

(N. T.), Lk.

23. 42; (Mt. 6.

9; Rev. 22. 20.)

^u Isa. 53. 12.

^v *Forgiveness*, Acts

13. 38, 39.

(Lev. 4. 20;

Mt. 26. 28.)

^w Psa. 22. 18.

^x Psa. 22. 17;

Zech. 12. 10.

^y Psa. 22. 6-8;

69. 12, 21; Mt.

27. 39-43;

Mk. 15. 29-32.

^z Mt. 27. 37;

Mk. 15. 26;

John 19. 19.

^a Lk. 18. 13.

^b 2 Cor. 5. 21;

Heb. 7. 26;

1 Pet. 2. 22.

said, Daughters of Jerusalem, ^mweep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, ⁿ"Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, ^o"Fall on us; and to the hills, Cover us.

31 For if they do these things in a ^pgreen tree, what shall be done in the ^qdry?

32 And there were also two other, ^rmalefactors, led with him to be put to death.

33 ¹And when they were come to the place, which is called ^sCalvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then ^tsaid Jesus, ^u"Father, forgive them; for they know not what they do. And ^vthey parted his raiment, and cast lots.

35 And the ^{2x}people stood beholding. And the rulers also with them ^wderided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a ^{2y}superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

The repentant thief. (Cf. Mt. 27. 44; Mk. 15. 32.)

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?

41 And we indeed ^ajustly; for we receive the due reward of our deeds: but this man ^bhath done nothing amiss.

¹ For order of events at the crucifixion, see Mt. 27. 33, *note*.

² Jesus crucified is the true touchstone revealing what the world is: "The people stood beholding" in stolid indifference; the rulers, who wanted religion, but without a divine Christ crucified for their sins, "reviled"; the brutal amongst them mocked or railed; the conscious sinner prayed; the covetous sat down before the cross and played their sordid game. The cross is the judgment of this world (John 12. 31).

42 And he "said unto Jesus, Lord, remember me when thou comest into thy "kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the "veil of the temple was rent in the midst.

Jesus dismisses his spirit (Mt. 27. 50; Mk. 15. 37; John 19. 30).

46 And when Jesus had cried with a loud voice, "he said, Father, finto thy hands I commend my spirit: and having said thus, he "gave up the ghost.

47 Now when the "centurion saw what was done, he glorified God, saying, Certainly this was a "righteous man.

48 And all the people that came together to that sight, beholding the things which were done, "smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The entombment (Mt. 27. 57-61; Mk. 15. 42-47; John 19. 38-42).

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them; *he was* of Arimathæa, a city of the Jews: "who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and "laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the "preparation, and the sabbath drew on.

55 And the "women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and "prepared spices and ointments; and rested the sabbath day "according to the commandment.

A.D. 33.

^a Bible prayers (N. T.). Lk. 23. 46. (Mt. 6. 9; Rev. 22. 20.) †

^b Mt. 3. 2, note. ^c As to "paradise," cf. Lk. 16. 23, note. One thief was

saved, that none need despair; but only one, that none should presume.

^d Mt. 27. 51; Mk. 15. 38; Heb. 9. 3-8, 11, 12; 10. 19-22. ^e Bible

prayers (N. T.). John 4. 15. (Mt. 6. 9; Rev. 22. 20.) †

^f Psa. 31. 5; cf. Acts 7. 59; 1 Pet. 2. 23. ^g Mt. 27. 54; John 7. 45, 46.

^h Rom. 10. 10, note. ⁱ Zech. 12. 10; Rev. 1. 7.

^j Mk. 15. 43; Lk. 2. 25, 38. ^k Isa. 53. 9. ^l Acts 2. 24-31. ^m Mt. 27. 62.

ⁿ Lk. 8. 2. ^o Mk. 16. 1. ^p Ex. 20. 10. ^q Lk. 23. 56; cf. Mt. 26. 12; Mk. 14. 8; John 12. 7.

^r John 10. 18; 11. 38, 39. ^s v. 23, Mk. 16. 5.

^t John 20. 12; Acts 1. 10. ^u Or, him that liveth. Rev. 1. 18.

^v Mt. 16. 21; 17. 23; Mk. 8. 31; 9. 31; Lk. 9. 22.

^w Mt. 8. 20, note. ^x Sir. Rom. 3. 23, note. ^y Resurrection. vs. 1-7; Acts 2. 25-32; (Job 19. 25; 1 Cor. 15. 52.)

^z John 2. 22. ^a Lk. 8. 3. ^b v. 25; Mk. 16. 11.

^c v. 34; Lk. 9. 20; John 20. 3. 6. ^d Mk. 16. 12, 13. ^e One furlong = 582 ft.

CHAPTER 24.

The resurrection of Jesus Christ (Mt. 28. 1-6; Mk. 16. 1-8; John 20. 1-17).

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, "bringing the spices which they had prepared, and certain others with them.

2 And they found the "stone rolled away from the sepulchre.

3 And they entered in, and "found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, "two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the "living among the dead?

6 He is not here, but is risen: remember "how he spake unto you when he was yet in Galilee.

7 Saying, The "Son of man must be delivered into the hands of "sinful men, and be crucified, and the third day "rise again.

8 And they "remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and "Joanna, and Mary *the mother* of James, and other women that were with them, which told these things unto the apostles.

11 And ^btheir words seemed to them as idle tales, and they believed them not.

12 Then arose "Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Ministry of the risen Christ:
(1) *to the Emmaus disciples.*

13 ³And, behold, ^dtwo of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore "furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and rea-

¹ See Mt. 27. 50, note.

² For order of events at the resurrection, see Mt. 28. 1, note.

³ For order of our Lord's appearances after His resurrection, see Mt. 28. 9, note.

soned, Jesus himself drew near, and went with them.

16 But their ^aeyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was ^bCleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a ^cprophet mighty in deed and word before God and all the people:

20 ^dAnd how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we ^etrusted that it had been he which should have ^fredeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and ^gcertain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of ^hangels, which said he was alive.

24 And ⁱcertain of them which were with us went to the sepulchre, and found ^jit even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe ^kall that the ^lprophets have spoken:

26 ^mOught not Christ to have suffered these things, and to ⁿenter into his glory?

27 And ^obeginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning ^phimself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they ^qconstrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he ^rtook bread, and blessed ^sit, and brake, and gave to them.

31 And their ^teyes were opened,

A.D. 33.

^a John 20.14;

21.4; cf.

2 Cor.3.18.

^b John 19.25.^c Mt.21.11;

Lk.9.19;

Acts 2.22;

7.22.

^d Lk.23.1;

Acts 13.27,28.

^e Mt.3.2, note.^f Rom.3.24,

note.

^g vs.9,10;

Mt.28.8;

Mk.16.10;

John 20.18.

^h Heb.1.4,

note.

ⁱ v.12.^j Inspiration.

vs.25,27,44.

45; John 3.14.

(Ex.4.15;

Rev.22.19.)

^k Acts 3.24.^l Heb.2.9,10.

1 Pet.1.10-12.

^m Christ (Sec-

ond Advent).

vs.25,26;

John 14.2,3.

(Deut.30.3;

Acts 1.9-11.)

ⁿ v.45.^o Rom.1.3;

Rev.19.10.

^p Gen.18.1-8;

John 14.23.

^q Lk.9.16;

22.19.

^r Psa.119.18;

Gal.1.16;

1 John 3.2.

^s 1 Pet.1.8;

John 20.

29-31.

^t See Mk.16.

14, note.

^u 1 Cor.15.5.^v Mk.16.14;

John 20.19,

21,26.

^w Mk.6.49.^x Cf. Zech.13.6;

1 John 1.1.

^y John 20.20,

27.

^z 1 Cor.15.20.^a Gen.45.26;

Acts 12.14.

^b Acts 10.40,41.^c See Psa.

118,29, Summary.

^d John 16.13;

Acts 16.14.

^e Repentance.

Acts 2.38.

(Mt.3.2;

Acts 17.30.)

^f Gospel.

Acts 8.25.

(Gen.12.1-3;

Rev.14.6.)

^g Sin. Rom.

3.23, note.

and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our ^aheart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the ^beleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and ^chath appeared to Simon.

35 And they told what things were ^ddone in the way, and how he was known of them in breaking of bread.

(2) *To the ten.* (Cf. Mt. 28. 16, 17; Mk. 16. 14; John 20. 19-23.)

36 And as they thus spake, Jesus himself ^estood in the midst of them, and saith unto them, Peace ^fbe unto you.

37 But they were terrified and affrighted, and supposed that they had seen ^ga spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my ^hhands and my feet, that it is I myself: ⁱhandle me, and see; for a ^jspirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them ^khis hands and ^lhis feet.

41 And while they yet ^mbelieved not for joy, and wondered, he said unto them, Have ye here ⁿany meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took ^oit, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the ^ppsalms, concerning me.

45 Then opened he their understanding, that they might understand the ^qscriptures,

The commission to evangelize (Mt. 28. 18-20; Mk. 16. 15-18; Acts 1. 8).

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that ^rrepentance and ^sfre-

mission of ^tsins should be preached

in his name among all nations, beginning at Jerusalem.

48 And ^aye are witnesses of these things.

The ascension of Jesus Christ
(Mk. 16. 19, 20; Acts 1. 9-11).

49 And, behold, I send the ^bpromise of my Father ^cupon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

A.D. 33.

^a Acts 1. 21, 22; 2. 32;
1 Cor. 15. 4-9.

^b John 14. 16, 17;
Acts 1. 8.

^c Acts 2. 4, note.

^d until they
were opposite
Bethany.

^e 2 Kl. 2. 11;
Acts 1. 9; 7. 55, 56;
Rev. 3. 21;

cf. Acts 1. 10, 11.
^f Acts 2. 46; 5. 42.

50 And he led them out ^das far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, ¹while he blessed them, he was ^eparted from them, and carried up into ²heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the ^ftemple praising and blessing God. Amen.

¹ The attitude of our Lord here characterizes this age. It is one of grace; an ascended Lord is blessing a believing people with spiritual blessings. The Jewish age was marked by temporal blessings as the reward of an obedient people (Deut. 28. 1-15). In the kingdom-age spiritual and temporal blessings unite.

² The Scriptures distinguish three heavens: *first*, the lower heavens, or the region of the clouds; *secondly*, the second or planetary heavens; and, *thirdly*, the heaven of heavens, the abode of God.

WRITER. The fourth Gospel was written by the Apostle John (John 21. 24). This has been questioned on critical grounds, but on the same grounds and with equal scholarship, the early date and Johanean authorship have been maintained.

Date. The date of John's Gospel falls between A.D. 85 and 90. Probably the latter.

Theme. This is indicated both in the Prologue (1. 1-14), and in the last verse of the Gospel proper (20. 31), and is: The incarnation of the eternal Word, and Son of God, Himself God, in Jesus the Christ, (1) to reveal God in the terms of a human life; (2) that as many as believe on Him as "the Christ, the Son of God" (20. 31) may have eternal life. The prominent words are, "believed" and "life."

The book is in seven natural divisions: I. Prologue: The eternal Word incarnate in Jesus the Christ, 1. 1-14. II. The witness of John the Baptist, 1. 15-34. III. The public ministry of Christ, 1. 35-12. 50. IV. The private ministry of Christ to His own, 13. 1-17. 26. V. The sacrifice of Christ, 18. 1-19. 42. VI. The manifestation of Christ in resurrection, 20. 1-31. VII. Epilogue: Christ the Master of life and service, 21. 1-25.

The events recorded in this book cover a period of 7 years.

CHAPTER 1.	A.D. 26.	was sent to bear witness of that Light.
<p><i>The deity of Jesus Christ.</i> (Cf. Heb. 1. 5-13.)</p>	<p>^a Rev. 19. 13. ^b John 17. 5; ^c Heb. 1. 8, 13; ^d Eph. 3. 9. ^e Life (eternal). John 3. 15, 16, 36. (Mt. 7. 14; Rev. 22. 19.) ^f Or, apprehended; lit. laid not hold of it. ^g Mal. 3. 1; Lk. 3. 2, 3. ^h John 3. 26-36. ⁱ Acts 19. 4. ^j Isa. 49. 6. ^k kosmos (Mt. 4. 8, = mankind. i.e. He came unto his own things, and his own people received him not. ^m Or, author-ity. ⁿ Faith. John 3. 15, 16, 18, 36. (Gen. 3. 20; Heb. 11. 39.) ^o Flesh. John 3. 6. (John 1. 13; Jude 23) ^p 1 Tim. 3. 16.</p>	<p><i>Jesus Christ the true Light.</i> (Cf. John 8. 12; 9. 5; 12. 46.)</p>
<p>IN the beginning was the ^{1a}Word, and the Word was with ^bGod, and the Word was ^cGod. 2 The same was in the beginning with God.</p>		<p>9 <i>That</i> was the true ^dLight, which lighteth every man that cometh into the ^eworld. 10 He was in the ^eworld, and the world was made by him, and the world knew him not.</p>
<p><i>His pre-incarnation work.</i> (Cf. Heb. 1. 2.)</p>		<p><i>The two classes: sons and unbelievers.</i> (Cf. 1 John 3. 1, 2; 5. 11, 12.)</p>
<p>3 ^dAll things were made by him; and without him was not any thing made that was made. 4 In him was ^elife; and the life was the light of men.</p>		<p>11 ^hHe came unto his own, and his own received him not. 12 But as many as received him, to them gave he ^mpower to become the sons of God, <i>even</i> to them that ⁿbelieve on his name:</p>
<p>5 And the light shineth in darkness; and the darkness ^jcomprehended it not.</p>		<p>13 Which were born, not of blood, nor of the will of the ^oflesh, nor of the will of man, but of God.</p>
<p><i>Ministry of John Baptist.</i> (See vs. 29-34. Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-23.)</p>		<p><i>The incarnation.</i> (Cf. Mt. 1. 18-23; Lk. 1. 30-35; Rom. 1. 3, 4.)</p>
<p>6 There was a ^gman sent from God, whose name was John.</p>		<p>14 And the ^pWord was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.</p>
<p>7 The same came for a ^hwitness, to bear witness of the Light, that all ^mmen through him might believe.</p>		
<p>8 ⁱHe was not that Light, but</p>		

¹ Gr. *Logos* (Aram. *Memra*, used in the Targums, or Heb. paraphrases, for God). The Greek term means, (1) a thought or concept; (2) the expression or utterance of that thought. As a designation of Christ, therefore, *Logos* is peculiarly felicitous because, (1) in Him are embodied all the treasures of the divine wisdom, the collective "thought" of God (1 Cor. 1. 24; Eph. 3. 11; Col. 2. 2, 3); and, (2) He is, from eternity, but especially in His incarnation, the utterance or expression of the Person, and "thought" of Deity (John 1. 3-5, 9, 14-18; 14. 9-11; Col. 2. 9). In the Being, Person, and work of Christ, Deity is told out.

The witness of John Baptist.
(Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-18.)

15 John bare ^awitness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the ^blaw was given by Moses, but ^cgrace and truth came by Jesus Christ.

18 No man hath ^dseen God at any time; the only begotten Son, which is in the bosom of the Father, he hath ^ddeclared him.

19 And ^ethis is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that ^fprophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 ^gHe said, I am the voice of one crying in the wilderness, Make straight the way of the ^hLord, as said the ^hprophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said

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a vs. 6-8, 15; Mal. 3. 1.

b Law (of Moses). John 7. 19. (Ex. 19. 1; Gal. 3. 1-29.)

c Grace (in salvation). (Rom. 3. 24.)

d Lit. led him forth, i.e. into full revelation. John 14. 9.

e Lk. 3. 15.

f Deut. 18. 15.

g Mt. 3. 3.

h Jehovah. Isa. 40. 3.

i Isa. 40. 3.

j Bethany.

k Sacrifice (of Christ). John 6. 53-55. (Gen. 4. 4; Heb. 10. 18.)

l Sin. Rom. 3. 23, note.

m Holy Spirit. vs. 32, 33; John 3. 5, 6, 8, 34. (Mt. 1. 18; Acts 2. 4.)

unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in ⁿBethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the ^kLamb of God, which taketh away the ^lsin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the ^mSpirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

¹ Grace. Summary: (1) Grace is "the kindness and love of God our Saviour toward man . . . not by works of righteousness which we have done" (Tit. 3. 4, 5). It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3. 21, 22; 8. 4; Phil. 3. 9). Law is connected with Moses and works; grace with Christ and faith (John 1. 17; Rom. 10. 4-10). Law blesses the good; grace saves the bad (Ex. 19. 5; Eph. 2. 1-9). Law demands that blessings be earned; grace is a free gift (Deut. 28. 1-6; Eph. 2. 8; Rom. 4. 4, 5).

(2) As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3. 24-26; 4. 24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation (John 1. 12, 13; 3. 36; Mt. 21. 37; 22. 42; John 15. 22, 25; Heb. 1. 2; 1 John 5. 10-12). The immediate result of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile (Acts 4. 27). The predicted end of the testing of man under grace is the apostasy of the professing church (see "Apostasy," 2 Tim. 3. 1-8, note), and the resultant apocalyptic judgments.

(3) Grace has a twofold manifestation: in *salvation* (Rom. 3. 24, refs.), and in the *walk and service of the saved* (Rom. 6. 15, refs.). See, for the other six dispensations: *Innocence*, Gen. 1. 28; *Conscience*, Gen. 3. 23; *Human Government*, Gen. 8. 21; *Promise*, Gen. 12. 1; *Law*, Ex. 19. 8; *Kingdom*, Eph. 1. 10.

² Cf. Gen. 32. 30; Ex. 24. 10; 33. 18; Jud. 6. 22; 13. 22; Rev. 22. 4. The divine essence, God, in His own true Person, no human being in the flesh has seen. But God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men (Gen. 18. 2, 22; John 14. 8, 9).

The public ministry of Jesus Christ (John 1. 35-12. 50).

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believ-

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est thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER 2.

The marriage at Cana: the first miracle.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there;

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew); the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

The first passover (vs. 13, 23; cf. John 6. 4; 11. 55): *first purification of the temple.* (Cf. Mt. 21. 12, 13; Mk. 11. 15-17; Lk. 19. 45, 46.)

13 And the Jews' passover was

a Cf. Mk. 1. 16-20; Lk. 5. 1-11.

b The call to discipleship. Cf. Mt. 4. 18-22, the call to service.

c That was two hours before night.

d Or, the anointed.

e Lk. 24. 27.

f Deut. 18. 15.

g Rom. 2. 28, 29.

h Psa. 139. 1.

i John 5. 17.

j Mt. 21. 4, 5; 27. 11.

k Heb. 1. 4, note.

l Heb. 13. 4.

m John 19. 26; 20. 13.

n Lk. 2. 49.

o Isa. 30. 18.

p Mt. 15. 2; Lk. 11. 39.

q One firkin = about 9 gals.

r *Miracles* (N.T.), vs. 1-10; John 4. 46-54. (Mt. 8. 2, 3; Acts 28. 8, 9.)

s Ex. 12. 14.

at hand, and ^aJesus went up to Jerusalem,

14 And ^bfound in the temple those that sold ^coxen and sheep and doves, and the changers of ^emoney sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What ^fsign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, ^hDestroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was ⁱrisen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he ^kknew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER 3.

Jesus and Nicodemus: the new birth. (Cf. v. 3, note.)

THERE was a man of the Pharisees, named ^lNicodemus, a ruler of the Jews:

2 The same came to Jesus by

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^a John 5.1;
6.4; 11.55.
^b Mt. 21.12;
Mk. 11.15;
Lk. 19.45.
^c Rev. 11.2.
^d Lev. 22.19.
^e Ex. 30.12.
^f Psa. 69.9.
^g John 6.30;
Mt. 12.38;
21.23.
^h Mt. 26.61;
27.40.
ⁱ Eph. 2.21, 22;
Gal. 2.9.
^j Resurrection, vs. 19-23; John 5. 25-29. (Job 19.25; 1 Cor. 15.52.)
^k 1 Sam. 16.7;
Rev. 2.23.
^l John 7. 50, 51; 19.39.
^m Acts 10.38.
ⁿ John 1.13;
Gal. 6.15;
Eph. 2.10;
Tit. 3.5;
Jas. 1.18;
1 Pet. 1.23.
^o Or, from above.
^p Ezk. 36.25;
Mk. 16.16;
Acts 2.38;
Tit. 3.5, 6;
1 Pet. 3.21.
^q Flesh. John 6.63; (John 1.13; Jude 23.)
^r Rom. 9.15, 18.
^s Lit. Art thou the teacher of Israel, etc.
^t vs. 3, 5, 8;
Heb. 5.11, 12.
^u 1 Tim. 3.16;
1 John 5.7.
^v See Mt. 8. 20, note.
^w Inspiration. John 5.46, 47. (Ex. 4.15; Rev. 22.19.)
^x kosmos (Mt. 4.8) = mankind.
^y Isa. 9.6.

night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except ^mGod be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, ⁿExcept a man be ^bborn ^aagain, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of ^pwater and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is ^qflesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou ^aa master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you ^rearthly things, and ye believe not, how shall ye believe, if I tell you of ^sheavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, ^teven the ^uSon of man which is in heaven.

14 And ^vas Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the ^wworld, that he gave his only begotten ^xSon, that whosoever believeth in

¹ *Regeneration*: (1) The necessity of the new birth grows out of the incapacity of the natural man to "see" or "enter into" the kingdom of God. However gifted, moral, or refined, the natural man is absolutely blind to spiritual truth, and impotent to enter the kingdom; for he can neither obey, understand, nor please God (John 3. 3, 5, 6; Psa. 51. 5; Jer. 17. 9; Mk. 7. 21-23; 1 Cor. 2. 14; Rom. 8. 7, 8; Eph. 2. 3. See Mt. 6. 33, note). (2) The new birth is not a reformation of

him should not ¹perish, but have everlasting life.

17 For God sent not his Son into the ^aworld to ^bcondemn the world; but that the world through him might be ^csaved.

18 ^dHe that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the ^eworld, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ^freproved.

21 But he that ^gdoeth truth cometh to the light, that his deeds may be made manifest, that they are ^hwrought in God.

Last testimony of John Baptist.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and ⁱbaptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they ^jcame, and were baptized.

24 For John ^kwas not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about ^lpurifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A ^mman can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that ⁿI am sent before him.

29 He that hath the bride is the ^obridegroom: but the friend of the bridegroom, which standeth and

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^a *kosmos* (Mt. 4.8) = mankind.

^b Or, *judge*, and so in vs. 18, 19; cf. John 15. 22-24.

^c Rom. 1.16, *note*.

^d John 6.40, 47; Rom. 8.1.

^e Or, *discovered*.

^f Psa. 119. 105; 139. 23.

^g John 15. 4, 5; 1 Cor. 15. 10.

^h John 4. 2.

ⁱ Mt. 3. 5, 6.

^j Mt. 14. 3.

^k Num. 19. 7; Heb. 9. 9, 14; 1 Pet. 3. 21.

^l Rom. 12. 5, 8; 1 Cor. 3. 6; Heb. 5. 4; 1 Pet. 4. 10, 11.

^m Mal. 3. 1.

ⁿ *Bride* (of Christ). Rom. 7. 4. (John 3. 29; Rev. 19. 6-8.)

^o Isa. 9. 7.

^p John 15. 15.

^q Isa. 55. 4, 11; 1 John 5. 10.

^r John 7. 16.

^s *Holy Spirit*. vs. 5, 6, 8, 34; John 4. 23, 24. (Mt. 1. 18; Acts 2. 4.)

^t *Faith*. vs. 15, 16, 18, 36; John 5. 24, 44. (Gen. 3. 20; Heb. 11. 39.)

^u *Life* (Eternal). vs. 15, 16, 36; John 4. 14, 36. (Mt. 7. 14; Rev. 22. 19.)

^v Gal. 3. 10; 1 Thes. 1. 10.

^w Gen. 33. 19.

heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 ^xHe must increase, but I *must* decrease.

Declarative statement concerning Jesus Christ.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what ^yhe hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath ^zset to his seal that God is true.

34 For ^{aa}he whom God hath sent speaketh the words of God: for God giveth not the ^{ab}Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that ^{ac}believeth on the Son ^{ad}hath everlasting life: and he that believeth not the Son shall not see life; but the ^{ae}wrath of God abideth on him.

CHAPTER 4.

Jesus departs into Galilee.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob ^{af}gave to his son Joseph.

Jesus and the Samaritan woman.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: *and* it was about the sixth hour.

the old nature (Rom. 6. 6, *note*), but a creative act of the Holy Spirit (John 3. 5; 1. 12, 13; 2 Cor. 5. 17; Eph. 2. 10; 4. 24). (3) The condition of the new birth is faith in Christ crucified (John 3. 14, 15; 1. 12, 13; Gal. 3. 24). (4) Through the new birth the believer becomes a partaker of the divine nature and of the life of Christ Himself (Gal. 2. 20; Eph. 2. 10; 4. 24; Col. 1. 27; 1 Pet. 1. 23-25; 2 Pet. 1. 4; 1 John 5. 10-12).

¹ Gr. *apollumi*, trans. "marred," Mk. 2. 22; "lost," Mt. 10. 6; 15. 24; 18. 11; Lk. 15. 4, 6, 32. In no N.T. instance does it signify cessation of existence or of consciousness. It is the condition of every non-believer.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

The indwelling Spirit.
(Cf. John 7. 37-39.)

14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

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a Acts 10.28.

b *Christ (as Stone), vs. 13,14; John 7. 37-39. (Ex. 17.6; 1 Pet. 2.8.)*

c Or, become.

d *Life (eternal). vs.14,36; John 5.24-40. (Mt.7.14; Rev.22.19.)*e *Bible prayers. John 4. 49. (Mt.6.9; Rev.22.20.)*f *Gen.12.6,7; 33.18; Jud. 9.7.*g *Deut.12.5; 1 Ki.9.3.*h *Rom.1.16, note.*

i Or, real.

j *That the Holy Spirit is meant is clear from v. 24.*

k Cf. John 1. 18, note.

l *Holy Spirit. John 6.63. (Mt.1.18; Acts 2.4.)*m *Deut.18.15.*n *that he was talking with a woman.*o *Psa.40.8.*p *complete. Cf. John 17.4.*q *Rom.6.22.*r *1 Cor.3.5,9; 1 Thes.2.19.*s *Mic.6.15.*t *Jer.44.4; 1 Pet.1.12.*

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Jesus and the Samaritans.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the ^aSaviour of the ^bworld.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, ^cthat a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having ^dseen all the things that he did at Jerusalem at the feast: ^efor they also went unto the feast.

The nobleman's son healed.

46 So Jesus came again into Cana of Galilee, where he ^fmade the water wine. And there was a certain ^gnobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman ^hsaith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, ⁱGo thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told ^jhim, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the ^kfever left him.

53 So the father knew that ^lit was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle ^mthat Jesus did, when he was come out of Judæa into Galilee.

CHAPTER 5.

The feast (Pentecost?): the pool of Bethesda, and healing.

AFTER this there was a ⁿfeast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by

A.D. 30.

^a Rom. 1.16, note.

^b *kosmos* (Mt. 4.8) = mankind.

^c Mt. 13.57; Mk. 6.4; Lk. 4.24.

^d John 2.13, 23.

^e Deut. 16.16.

^f John 2.1, 11.

^g Or, *courtier*, or, *ruler*.

^h *Bible prayers* (N.T.), John 11.41, 42. (Mt. 6.9; Rev. 22.20.)

ⁱ Mt. 8.13; Mk. 7.29, 30.

^j *Miracles* (N.T.), vs. 46-54; John 5.1-9. (Mt. 8.2, 3; Acts 28.8, 9.)

^k John 2.13; Lev. 23.2; Deut. 16.16.

^l Or, *gate*. Neh. 3.1; 12.39.

^m The Sinai MS. omits "for the moving of the water." and all of v. 4.

ⁿ Heb. 1.4, note.

^o Psa. 142.3.

^p v. 40.

^q *Miracles* (N.T.), vs. 1-9; John 6.5-14. (Mt. 8.2, 3; Acts 28.8, 9.)

^r Jer. 17.21; Mt. 12.2.

^s Lk. 4.30.

^t *Sin. Rom.* 3.23, note.

^u Psa. 2.2.

^v *Gr. patera idion, his own Father*. The Jews understood perfectly that Jesus was claiming to be God. Cf. John 10.33.

^w John 10.30, 33; Phil. 2.6.

the sheep ^xmarket a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, ^ywaiting for the moving of the water.

4 For an ^zangel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, ^{aa}and knew that he had been now a long time ^{ab}in that case, he saith unto him, ^{ac}Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made ^{ad}whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the ^{ae}sabbath day: it is not lawful for thee to carry ^{af}thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had ^{ag}conveyed himself away, a multitude being in ^{ah}that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: ^{ai}sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to ^{aj}slay him, because he had done these things on the sabbath day.

17 But Jesus answered them. My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to ^{ak}kill him, because he not only had broken the sabbath, but said also that God was ^{al}his Father, ^{am}making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father ^{do}: for what things soever he doeth, these also doeth the Son likewise.

20 ^bFor the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For ^{as} the Father raiseth up the dead, and quickeneth *them*; ^{even} so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all ^{judgment} unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, ^hhath everlasting life, and shall not come into ^kcondemnation; but is passed from ^hdeath unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the ^{dead} shall hear the voice of the Son of God: and they that hear shall live.

26 For ^{as} the Father hath life in himself; so hath he given to the Son to have ^hlife in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

The two resurrections.

(See v. 29, *marg.*)

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth: they that have done good, unto the ^hresurrection of life; and they that have done evil, unto the resurrection of ^mdamnation.

30 I can of mine own self do nothing: as I hear, I ^{judge}: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear ^hwitness of myself, my witness is not true.

32 There is ⁿanother that bear-

A.D. 31.

^a Lit. *doing*.
^b Mt. 3.17.
^c 1 Ki. 17.21; Rom. 8.11.
^d John 11.25; Lk. 8.54.
^e *Day of judgment*, vs. 22, 27, 30; Acts 17.31. (Mt. 10.15; Rev. 20.11.)
^f *Life (eternal)*, vs. 24-40; John 6. 27-68. (Mt. 7.14; Rev. 22.10.)
^g *Judgments (the seven)*, John 19.16-18. (2 Sam. 7.14; Rev. 20.12.)
^h *Death (spiritual)*, Eph. 4.18, 19. (Gen. 2.17; Eph. 2.5.)
ⁱ v. 28; Eph. 2.1.
^j Ps. 36.9.
^k John 1.4; 14. 6; 1 Cor. 15.45.
^l *Resurrection*, vs. 25-29; John 6.39, 40. (Job 19.25; 1 Cor. 15.52.)
^m i.e. *condemnation*.
ⁿ v. 37; Acts 10.43.
^o Rom. 1.16, *note*.
^p Mt. 5.16; Phil. 2.15, 16.
^q *complete*.
^r Cf. John 1. 18, *note*.
^s Or, *Ye search*.
^t *The Beast*, 2 Thes. 2.3-8. (Dan. 7.8; Rev. 19.20.)
^u i.e. *hope*.
^v *Inspiration*, vs. 46, 47; John 6.31, 32, 45, 49, 63. (Ex. 4.15; Rev. 22.19.)
^w *Faith*, vs. 28, 44, 46; John 6.29, 35, 47. (Gen. 3. 20; Heb. 11. 39.)

eth witness of me; and I know that the witness which he witnesseth of me is true.

The fourfold witness to Jesus:

(1) *John Baptist.*

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man; but these things I say, that ye might be ^osaved.

35 He was a burning and a shining ^llight: and ye were willing for a season to rejoice in his light.

(2) *The works.*

36 But I have greater witness than *that* of John: for the works which the Father hath given me to ^ofinish, the same works that I do, bear witness of me, that the Father hath sent me.

(3) *The Father* (Mt. 3. 17).

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor ^oseen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

(4) *The Scriptures.* (Cf. Lk. 24. 27, 44-46.)

39 ^oSearch the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have ^hlife.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if ^oanother shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye ^otrust.

46 For had ye believed Moses, ye would have believed me: ^ofor he wrote ^wof me.

¹ Cf. John 8. 14. In John 5, 31 our Lord, defending His Messianic claims before Jews who denied those claims, accepts the biblical rule of evidence, which required "two witnesses" (John 8. 17; Num. 35. 30; Deut. 17. 6). A paraphrase of verse 31 would be: "If I bear witness of myself [ye will say] my witness is not true." Cf. John 8. 14.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER 6.

Feeding the five thousand (Mt. 14. 13-21; Mk. 6. 32-44; Lk. 9. 10-17).

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the *passover*, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, *Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the *miracle* that Jesus did, said, This is of a truth *that* prophet that should come into the *world*.

A.D. 31.

Jesus walks upon the sea (Mt. 14. 22-36; Mk. 6. 45-56).

15 When Jesus therefore perceived that they would come and take him by force, to make him a *king*, he departed again into a mountain himself alone.

16 *And* when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty *furlongs*, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, *It is I*; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The great discourse on the bread of life.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto *the* place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took *shipping*, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 *Labour* not for the meat which perisheth, but for *that* meat which endureth unto everlasting life, which the *Son* of man shall *give* unto you: *for* him hath God the Father sealed.

28 Then said they unto him, What

a Cf. John 2.13; 11.55.

b Num.11. 21,22.

c 1 Sam.9.13; Mt.25.26; 1 Cor.10.31; 1 Tim.4.4,5.

d *Miracles* (N.T.) vs.5-14,16-21; John.9.1-7. (Mt.8.2,3; Acts 28.8,9.)

e Gen.49.10; Deut.18. 15,18.

f *kosmos* (Mt.4.8) = mankind.

g John 18.36.

h Mt.14.23; Mk.6.47.

i One furlong = 582 ft.

j Isa.43.1,2.

k v.11.

l boats.

m Isa.55.2; Mt.6.19,34; Phil.2.13; Col.3.1,2.

n vs.54,58; Jer.15.16.

o Mt.8.20, note.

p Eph.2.8,9.

q Psa.2.7; Isa.42.1; Acts 2.22; 2 Pet.1.17.

shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of

A.D. 31.

a Faith. vs. 29, 35, 47; John 7. 38, 39. (Gen. 3. 20; Heb. 11. 39.)

b Mt. 12. 38. *c* Inspiration. vs. 31, 32, 45, 49, 63; John 7. 21-23; John 7. (Ex. 4. 15; Rev. 22. 19.)

d Neh. 9. 15; cf. Psa. 78. 24; 105. 40.

e John 3. 13, 16. *f* vs. 48, 58.

g Sacrifice (of Christ). John 12. 24. (Gen. 4. 4; Heb. 10. 13.)

h Kosmos (Mt. 4. 8) = mankind.

i John 5. 40; Isa. 55. 1, 2; Rev. 7. 16.

j John 10. 26. *k* v. 45; John 17. 2.

l Isa. 1. 18; 55. 1, 7; Mt. 11. 28; Lk. 23. 42, 43; 1 Tim. 1. 15; Heb. 4. 15, 16; 7. 25; Rev. 22. 17.

m John 4. 34; 5. 30; 6. 38; Psa. 40. 7, 8; Mt. 26. 39.

n vs. 47, 54; John 3. 15, 16.

o Resurrection. vs. 39, 40; John 11. 11-14, 23-25, 42-44. (Job 19. 25; 1 Cor. 15. 52.)

p Mt. 13. 55. *q* v. 37.

r Eph. 2. 8, 9; Phil. 2. 12, 13.

s Jehovah. Isa. 54. 13. *t* Lk. 10. 22.

u v. 40. *v* vs. 33, 35; Gal. 2. 20; Col. 3. 3, 4.

w John 3. 16; Lk. 19. 10.

x kosmos (Mt. 4. 8) = mankind.

y v. 40. *z* Mk. 16. 19.

God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

Discipleship tested by doctrine. (Cf. Mt. 8. 19-22; 10. 36.)

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the ^aspirit that quickeneth; the ^bflesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

Peter's confession of faith. (Cf. Mt. 16. 13-20; Mk. 8. 27-30; Lk. 9. 18-21.)

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve.

CHAPTER 7.

Jesus urged to go to the feast of tabernacles. (Cf. Lk. 9. 51-62.)

AFTER these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come; but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go

A.D. 32.

^a *Holy Spirit.*
John 7. 39.
(Mt. 1. 18;
Acts 2. 4.)

^b *Flesh.*
John 8. 15.
(John 1. 13;
Jude 23.)

^c 1 John 2. 19.

^d *Life (eternal).*
vs. 27-
68; John 8. 12.
(Mt. 7. 14;
Rev. 22. 19.)

^e Or, we have believed and come to understand that thou art the Holy One of God.

^f *Gr. diabolos, adversary, usually trans. Satan.* Cf. Rev. 20. 10, note; see John 13. 27.

^g Lev. 23. 34;
Neh. 8. 14, 18.

^h *kosmos*
(Mt. 4. 8) =
mankind.

ⁱ vs. 3-5;
Psa. 69. 8.

^j John 17. 1;
Lk. 9. 51.

^k *kosmos* =
world-system.
John 8. 23.
(John 7. 7;
Rev. 13. 3.)

^l John 9. 16.

^m John 9. 22.

ⁿ Deut. 18. 15,
18, 19.

^o *willeth to do.*

^p John 8. 50;
Phil. 2. 3, 8.

^q *Law (of Moses).*
Acts 13. 39.
(Ex. 19. 1;
Gal. 3. 1-29.)

^r *demon.* Mt. 7. 22, note.

^s Gen. 17. 10;
Mt. 12. 1, note.

^t *Inspiration.*
vs. 21-23.
John 8. 40, 47,
56. (Ex. 4. 15;
Rev. 22. 19.)

^u 1 John 3. 7,
note.

not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

Final departure from Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

Jesus at the feast of tabernacles.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. ^aDo the rulers know indeed that this is the very Christ?

27 ^bHowbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the ^ddispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

The great prophecy concerning the Holy Spirit for power (Acts 2. 2-4. Cf. John 4. 14).

37 In the ^elast day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

A.D. 32.

^a v. 48; John 12. 42.

^b Mt. 13. 55.

^c John 6. 38; Ex. 23. 21.

^d Jas. 1. 1.

^e Lev. 23. 36.

^f Christ (as Stone), vs. 37-39; Psa. 118. 22. (Ex. 17. 6; 1 Pet. 2. 8.)

^g Faith, vs. 38, 39; John 8. 24. (Gen. 3. 20; Heb. 11. 39.)

^h Holy Spirit. John 14. 17, 26. (Mt. 1. 18; Acts 2. 4.) See Acts 2. 4, Summary.

ⁱ John 13. 31; 17. 5; Acts 3. 13.

^j John 6. 14; Deut. 18. 15, 18.

^k John 4. 42; 6. 69.

^l v. 52; John 1. 46.

^m 2 Sam. 7. 12; Psa. 132. 11; Jer. 23. 5.

ⁿ Mic. 5. 2; Lk. 2. 4.

^o Lk. 4. 22.

^p John 3. 2.

39 (But this spake he of the ^hSpirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

The people divided in opinion.

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the ^jProphet.

41 Others said, This is ^kthe Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, ^mThat Christ cometh of the seed of David, and out of the town of ⁿBethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, ^oNever man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this, people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (The that came to Jesus by night, being one of them,)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER 8.

The woman taken in adultery.

JESUS went unto the mount of Olives.

2 ¹And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees

¹ John 8. 1-11 is not found in some of the most ancient manuscripts. Augustine declares that it was stricken from many copies of the sacred story because of a prudish fear that it might teach immorality! But the immediate context (vs. 12-46), beginning with Christ's declaration, "I am the light of the world," seems clearly to have its occasion in the conviction wrought in the hearts of the Pharisees as recorded in verse 9; as, also, it explains the peculiar virulence of the Pharisees' words (v. 41).

brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now ^aMoses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they ^bmight have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, as *though he heard them not*.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without ^csin among you, ^dlet him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man ^econdemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and ^fsin no more.

Discourse after the feast: Jesus the light of the world. (Cf. John 1. 9.)

12 Then spake Jesus again unto them, saying, ^gI am the light of the ^hworld: he that followeth me shall not walk in darkness, but shall have the light of ⁱlife.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, ^jThough I bear record of myself, ^kyet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the ^lflesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also ^mwritten in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

A.D. 32.

^a Lev.20.10; Deut.22.22.

^b John 18.31.

^c Sin. Rom. 3.23, note.

^d Mt.7.1,5.

^e Lk.12.14.

^f John 5.14.

^g Isa.9.2; Mal.4.2; 2 Tim.1.10.

^h kosmos (Mt.4.8) = mankind.

ⁱ Life (eternal). John 10.10, 28. (Mt.7.14; Rev.22.19.)

^j Cf. John 5.31.

^k Flesh. Rom.7.5-25. (John 1.13; Jude 23.)

^l Deut.19.15.

^m John 17.25.

ⁿ John 14.7,9.

^o kosmos = world-system. John 12.25, 31. (John 7.7; Rev.13.3.)

^p Death (the second). vs. 21,24; Rev. 2.11. (John 6.21,24; Rev.21.8.)

^q Faith. John 10.26. (Gen. 3.20; Heb. 11.39.)

^r kosmos (Mt.4.8) = mankind.

^s Mt.8.20, note.

^t Deut.18.15, 18,19.

^u Rom.8.15,17.

19 Then said they unto him, Where is thy Father? Jesus answered, ^vYe neither know me, nor my Father: ^wif ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your ^xsins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this ^yworld.

24 I said therefore unto you, that ye shall ^zdie in your ^{aa}sins: for if ye ^{ab}believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the ^{ac}world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the ^{ad}Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth ^{ae}sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son ^{af}abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are ¹Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 ¹I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, ^hwhich I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but ^hhe sent me.

43 ⁴Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father ^{the}devil, and the lusts of your father ye will do. He was a murderer from the beginning, and ^{abode}not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a ^{liar}liar, and the father of it.

45 And because ¹I tell you the truth, ye believe me not.

46 Which of you convinceth me of ^{is}sin? And if I say the truth, why do ye not believe me?

47 He that is of God ^{heareth}God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a ^{Samaritan}Samaritan, and ^{hast}ast a ^{devil}devil?

49 Jesus answered, I have not a ^{devil}devil; ^{but}but I honour my Father, and ye do dishonour me.

50 And I ^{seek}seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you,

A.D. 32.

^a John 14.10,24.

^b Inspiration. vs. 40, 47, 56; John 12.48. (Ex. 4.15; Rev. 22.19.)

^c Gal. 4.4.

^d John 7.17; 1 Cor. 2.14.

^e *diabolos*. Rev. 20.10, *note*.

^f *Satan*. John 13. 2, 27. (Gen. 3.1; Rev. 20.10.)

^g *Ezk.* 28.12-17; 1 John 3.8; Jude 5.

^h Gen. 3.4,13; 2 Cor. 11.3; Rev. 12.9.

ⁱ 2 Thes. 2.11,12.

^j *Sin*. Rom. 3.23. *note*.

^k John 6.37,44; 10. 26; 1 John 4.6.

^l John 4.9; Lk. 10.35.

^m v. 52; John 7.20; 10.20.

ⁿ *demon*. Mt. 7. 22, *note*.

^o John 5.41; 12.28.

^p v. 54; John 7.18; Phil. 2.6-8.

^q John 5.24; 11.26; 14.23,24.

^r *Zech.* 1.5; Heb. 11.3.

^s John 4.12; Heb. 3.3.

^t John 5.31.

^u v. 50; John 5.31. 41; 16.11; 17.1; Acts 3.13.

^v v. 19; John 7.28, 29.

^w v. 29; John 15.10.

^x Lk. 10.24.

^y Heb. 11.13.

^z Ex. 3.14; *Isa.* 43. 13; John 17.5,24; Col. 1.17; Rev. 1. 8.

^a John 10.31,39; 11.8.

^b Lk. 4.30.

^c v. 31.

^d John 11.4.

^e John 4.34; 5.19, 36; 11.9; 12.35; 17.4.

^f John 11.9,16.

^g *kosmos* (Mt. 4. 2) = mankind.

^h John 1.5,9; 3.19; 8.12; 12.35,46.

ⁱ Mk. 7.33; 8.23.

¹If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a ^{devil}devil. ¹Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou ^{greater}greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, ⁴If I honour myself, my honour is nothing: ^{it}it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ^{ye}ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and ^{keep}keep his saying.

56 Your father Abraham ^{rejoiced}rejoiced to see my day: and ^{he}he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, ¹I am.

59 Then ^{took}took they up stones to cast at him: but Jesus hid himself, and went out of the temple, ^{going}going through the midst of them, and so passed by.

CHAPTER 9.

The man born blind is healed.

AND as Jesus passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, ^{who}who did ^{is}sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man ^{sinned}sinned, nor his parents: but ^{that}that the works of God should be made manifest in him.

4 ¹I must work the works of him that sent me, while it is ^{day}day: the night cometh, when no man can work.

5 As long as I am in the ^{world}world, I am ^{the}the light of the world.

6 When he had thus spoken, ^{he}he spat on the ground, and made clay of the spittle, and he anointed the

¹ Cf. v. 39. The contrast, "I know that ye are Abraham's seed"—"If ye were Abraham's children," is that between the natural and the spiritual posterity of Abraham. The Israelitish people and Ishmaelites are the former; all who are "of like precious faith with Abraham," whether Jews or Gentiles, are the latter (Rom. 9. 6-8; Gal. 3. 6-14. See "Abrahamic Covenant," Gen. 15. 18. *note*).

eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) ^bHe went his way therefore, and washed, and ^ccame seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: *but* he said, I am he.

10 Therefore said they unto him, ^dHow were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the ^esabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, ^fHow can a man that is a ^gsinner do such miracles? And there was a ^hdivision among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ⁱHe is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These ^jwords spake his parents, because ^kthey feared the Jews: for the Jews had agreed already, that

A.D. 32.

^a Neh. 3. 15.^b 2 Ki. 5. 14.^c *Miracles* (N.T.), vs. 1-7; John 11. 43, 44. (Mt. 8. 2, 3; Acts 28. 8, 9.)^d John 3. 4.^e John 5. 9.^f v. 33; John 3. 2.^g *Sin. Rom.* 3. 23, *note.*^h John 7. 12, 43; 10. 19.ⁱ John 4. 19; 6. 14.^j John 7. 13; 12. 42; 19. 38; Acts 5. 13.^k v. 34; John 16. 2.^l Josh. 7. 19; 1 Sam. 6. 5.^m v. 16.ⁿ John 5. 45-47; Acts 13. 27.^o John 7. 27, 28; 8. 14.^p John 3. 10.^q Job 27. 9; 35. 12; Psa. 18. 41; 34. 15; 66. 18; Prov. 15. 29; 28. 9; Mic. 3. 4; Zech. 7. 13; Acts 19. 13-16.^r i. e. *ages.*^s John 5. 19; 14. 10, 11.^t v. 2; Psa. 51. 5; Lk. 18. 11, 12.^u v. 22.^v Mt. 14. 33; 16. 16; Mk. 1. 1; John 10. 36; 1 John 5. 13.^w John 4. 26.^x John 14. 9; 20. 16, 17, 28.^y *kosmos* (Mt. 4. 8) = mankind.^z Mt. 13. 13; Acts 7. 51-53.^a Rom. 2. 19.

if any man did confess that he was Christ, ^ahe should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, ^bGive God the praise: we ^mknow that this man is a ^gsinner.

25 He answered and said, Whether he be a ^gsinner or no, I know not; one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are ⁿMoses' disciples.

29 We know that God spake unto Moses: as *for this fellow*, we know not from ^owhence he is.

30 The man answered and said unto them, ^pWhy herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that ^qGod heareth not ^gsinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the ^rworld began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do ^snothing.

34 They answered and said unto him, Thou wast altogether ^tborn in ^ssin, and dost thou teach us? And they ^ucast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the ^vSon of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and ^wit is he that talketh with thee.

38 And he said, Lord, I believe. And he ^xworshipped him.

39 And Jesus said, For judgment I am come into this ^yworld, ^zthat they which see not might see; and that they which see might be made blind.

40 And ^asome of the Pharisees which were with him heard these words, and said unto him, ^aAre we blind also?

41 Jesus said unto them, ^aIf ye were blind, ye should have no ^bsin: but now ye say, We see; therefore your sin remaineth.

CHAPTER 10.

Discourse on the Good Shepherd. (Cf. Psa. 23.; Heb. 13. 20; 1 Pet. 5. 4.)

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him ^athe porter openeth; and the sheep ^bhear his voice; and he calleth his own sheep by ^cname, and ^dleadeth them out.

4 And when he putteth forth his own sheep, he goeth ^bbefore them, and the sheep follow him: for they know his voice.

5 And a ^astranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they ^aunderstood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be ^ksaved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have ^llife, and that they might have it more ^mabundantly.

11 I am the ⁿgood shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

A.D. 32.

^a John 15.22,24.
^b *Sin.* Rom.3.23,
note.
^c v.8.

^d Isa.42.1-4;
Mt.3.13-17.
^e v.27; John 6.44.

^f *Ex.*28.9,10,21;
Isa.43.1;
John 20.16.

^g John 9.34,38;
Heb.13.13.

^h John 17.19;
Col.2.11-15.

ⁱ vs.12,13; Gal.1.8;
2 Cor.11.13-15.

^j John 8.43.
^k Rom.1.16, *note.*

^l *Life (eternal).*
vs.10,28; John
11.25. (Mt.7.14;
Rev.22.19.)

^m John 6.33;
7.37-39.

ⁿ Isa.40.11; Ezk.
34.11-13,25;
Heb.13.20;
1 Pet.2.25; 5.4.

^o v.27; Nah.1.7;
John 6.64;
2 Tim.2.19.

^p v.4; 2 Tim.1.12.

^q vs.17,18; John 15.
13; 1 John 3.16.

^r i.e. not of the
Jewish fold, but
Gentiles.
See v.4. *refs.;*
Isa.56.8;

John 17.20;
Acts 15.7-9.

^s *flock.* John 11.
52; Eph.2.13-16;
3.1-6; Col.3.

10,11.

^t Gen.49.24;
Isa.40.11;
Ezk.34.23.

^u John 5.20; Eph.
5.2; Phil.2.9.

^v Mt.26.53;
John 18.6.

^w John 2.19;
Heb.10.5-9.

^x John 14.31; 17.4.
John 9.16.

^y *demon.* Mt.
7.22, *note.*

^z *is demonized.*
Mt.21.23-27.

^a *Faith.* John 11.
25,26. (Gen.3.
20; Heb.11.39.)

^b John 6.44; 8.47;
1 John 4.6.

^c vs.14,15.
^f John 8.12.

^g John 3.16; 17.3;
Rom.6.23.

^h Or. In no wise
ever perish.
Cf. John 6.37.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and ^oknow my *sheep*, and ^pam known of mine.

15 As the Father knoweth me, even so know I the Father: and ^qI lay down my life for the sheep.

16 And ^rother sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one ^sfold, and ^tone shepherd.

17 Therefore doth my ^uFather love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of ^vmyself. I have ^wpower to lay it down, and I have power to take it again. ^xThis commandment have I received of my Father.

19 There was a ^ydivision therefore again among the Jews for these sayings.

20 And many of them said, He hath a ^zdevil, and is mad; why hear ye him?

21 Others said, These are not the words of him that ^ahath a devil. Can a ^bdevil open the eyes of the blind?

Jesus asserts his deity.

(Cf. John 14. 9; 20. 28, 29.)

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us ^cplainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye ^dbelieve not, ^ebecause ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and ^fI know them, and they ^gfollow me:

28 And I ^hgive unto them ⁱeternal life; and they shall ^jnever per-

¹ The shepherd work of our Lord has three aspects: (1) As the "Good" Shepherd He gives His life for the sheep (John 10, 11), and is, therefore, "the door" by which "if any man enter in he shall be saved" (John 10. 9). This answers to Psa. 22. (2) He is the "Great" Shepherd, "brought again from the dead" (Heb. 13. 20), to care for and make perfect the sheep. This answers to Psa. 23. (3) He is the "Chief" Shepherd who is coming in glory to give crowns of reward to the faithful shepherds (1 Pet. 5. 4). This answers to Psa. 24.

ish, neither shall any *man* ^apluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* ^bout of my Father's hand.

30 I and *my* Father ^care one.

31 Then the Jews took up stones again to ^dstone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for ^eblasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, ^fYe are gods?

35 If he called them gods, unto whom the word of God came, and the scripture ^gcannot be broken;

36 Say ye of him, whom the Father hath ^hsanctified, and sent into the ⁱworld, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is ^jin me, and I in him.

39 Therefore they sought again to take him: but he ^kescaped out of their hand,

Jesus goes to the place where he was baptized. (Cf. Mt. 3. 1, 13, 17.)

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER 11.

The raising of Lazarus.

NOW a certain *man* was sick, ^anamed Lazarus, of Bethany, the town of ^bMary and her sister Martha.

2 (^cIt was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters ^dsent unto

A.D. 33.

^a John 6.39; Rom.8.35-39; 1 Pet.1.5.

^b Assurance. vs. 10,14,28, 29; John 11. 26. (Isa.32. 17; Jude 1.)

^c John 14.9; 15. 23,24; 17. 21-24.

^d vs.31,39; Psa.2.2; John 8.59.

^e Mt.9.3; John 19.7.

^f Psa.82.6. ^g Mt.5.17-19; Acts 13.29.

^h Sanctify, holy (persons) (N.T.). John 17.11, 17,19. Mt. 4.5; Rev. 22.11.)

ⁱ kosmos (Mt.4.8) = mankind.

^j John 14.10; 17.22,23.

^k Or, went forth out of their hand. Lk.4.30; John 8.59.

^l Lk.10.38, 39; 24.50.

^m Mt.26.7; Mk.14.3; John 12.3.

ⁿ Lk.7.3; John 4.46,47.

^o v.11; Mt.9. 24; John 9.3.

^p Mt.15.23; Lk.18.7; John 10.40.

^q John 10.31. ^r John 7.30; 9.4.

^s John 12.35. ^t Mt.9.24; 27. 52; Acts 7.60; 1 Cor.15.51.

^u 1 Thes.4.13-17.

^v Death (physical). vs.11-14; Rom.5. 12-14. (Gen.3. 19; Heb.9.27.)

^w John 9.3; 2 Cor.12.9,10.

^x John 14.5; 20.24-29.

^y One furlong = $\frac{1}{4}$ of a mile.

^z vs.31,33,45. ^a John 9.31.

him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is ^anot unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he ^babode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to ^cstone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, ^dbecause he seeth the light of this world.

10 But ^eif a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus ^fsleepeth; but I go, that I may ^gawake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is ^hdead.

15 And I am ⁱwglad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said ^jThomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had ^klain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen ^lfurlongs off:

19 And many of the Jews came to Martha and Mary, to ^mcomfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat ⁿstill in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou ^owilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, ^bI am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believeth thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, ^kLord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus at the grave of Lazarus.

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

A.D. 33.

^a Lk. 14. 14;
^b Acts 23. 8.

^c John 5. 21; 6. 39;
40; Rev. 1. 18.

^d Life (eternal).
John 12. 25, 50.
(Mt. 7. 14; Rev. 22. 19.)

^e Faith, vs. 25, 26;
John 14. 1. (Gen. 3. 20; Heb. 11. 39.)

^f even though he die, shall live again.

^g John 5. 28; 1 Cor. 15. 22, 23.

^h Assurance.
John 17. 11. (Isa. 32. 17; Judg. 1.)

ⁱ i. e. the "second death." Cf. Rev. 2. 11; 20. 6.

^j Mt. 16. 16; John 6. 68, 69.

^k kosmos (Mt. 4. 6) = mankind.

^l k v. 21.

^m Acts 8. 2.

ⁿ Lk. 19. 41; Heb. 4. 15.

^o John 9. 6, 7.

^p Mt. 27. 60, 66.

^q Contra, Acts 13. 36, 37.

^r v. 4; John 17. 4.

^s Bible prayers (N. T.). John 12. 27, 28. (Mt. 6. 9; Rev. 22. 20.)

^t v. 22; John 8. 29.

^u John 12. 29, 30.

^v Mt. 8. 8; John 5. 25.

^w Resurrection. vs. 11-14, 23-25, 43-44; Lk. 24. 1-7. (Job 19. 25; 1 Cor. 15. 52.)

^x Miracles (N. T.). vs. 38-44; John 20. 19. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^y John 20. 5-7; cf. Gal. 4. 10.

^z Rom. 8. 2; Acts 18. 25, 26; Gal. 5. 1.

^{aa} John 8. 30, 31; Acts 9. 42.

^{ab} John 5. 15.

^{ac} vs. 47-53; Psa. 2. 7; Mt. 26. 3.

^{ad} John 3. 19; 12. 19; Acts 4. 16.

^{ae} John 6. 15; 18. 36, 37.

^{af} Acts 21. 28.

^{ag} Mt. 26. 3.

^{ah} Isa. 53. 6; John 18. 14.

^{ai} Num. 27. 21.

^{aj} Isa. 49. 6; 1 John 2. 2.

^{ak} Psa. 22. 27; John 10. 16; Rom. 1. 16; 16. 26; Eph. 2. 14-17.

^{al} John 7. 1.

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

The friends of Mary of Bethany are converted. (Cf. Lk. 10. 38-42; John 12. 1-7.)

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

The Pharisees plot to put Jesus to death.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked more openly among the Jews; but went thence unto a country near to the wilderness, into a city called

Ephraim, and there continued with his disciples.

55 And the Jews' ^apassover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to ^bpurify themselves.

56 Then ^csought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that ^dthey might take him.

CHAPTER 12.

The supper at Bethany Mt. 26. 6-13; Mk. 14. 3-9. Cf. Lk. 7. 37, 38).

THEN Jesus six days before the passover came to ^aBethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and ^bMartha served: but Lazarus was one of them that ^csat at the table with him.

3 ^dThen took ^eMary a pound of ointment of ^fspikenard, very costly, and anointed the ^gfeet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, ^hJudas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a ⁱthief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but ^jme ye have not always.

9 ^kMuch people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

A.D. 33.

^a Cf. John 2.13; 6.4.

^b Num. 9.10-13;

Isa. 29.19;

John 18.28;

^c John 7.11.

^d Mt. 26.14-16;

John 18.2,3.

^e John 11.1.

Lk. 10.40,41;

cf. Mt. 11.29,30.

^f Mk. 5.43;

Lk. 15.23,24.

^g Lk. 7.37,38;

John 11.2.

^h As ⁱMaitha

stands for

service, and

Lazarus for

communlon, so

Mary shows us

the worship of

a grateful heart.

Others before

her had come

to his feet to

have their need

met; she came

to ^jgive Him His

due. Though two

of the evangelists

record her act,

John alone gives

her name.

^k Song 4.16.

^l See ^mnote on

Mt. 26.7.

ⁿ Mt. 26.8.

^o John 6.70,71;

13,29.

^p v.35; Mk.14.7.

^q v.12; Mk.12.37.

^r John 9.34; 15.20.

^s John 11.45.

^t See Mt.21.4,

^unote.

^v Psa.118.25,26.

^w ^xJehovah

Psa.118.26.

^y Mt. 21.7.

^z Zech. 9.9.

^{aa} Mt. 21.1-7.

^{ab} Lk. 18.34;

John 2.22;

13.7; 14.26.

^{ac} v.11; Lk. 19.37.

^{ad} ^{ae}kosmos

(Mt. 4.8) =

mankind.

^{af} John 11.47,48.

^{ag} Psa. 72.9-11;

Mk. 7.26;

John 10.16;

Acts 10.34,35.

^{ah} John 1.43,44,

14.8-11.

^{ai} John 13.32; 17.1.

^{aj} Mt. 8.20, ^{ak}note.

10 But the chief priests consulted that they might put ^{al}Lazarus also to death;

11 Because that by reason of him ^{am}many of the Jews went away, and believed on Jesus.

The triumphal entry (Mt. 21. 4-9; Mk. 11. 7-10; Lk. 19. 35-38).

12 On the next day much people that were come to the feast, ^{an}when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, ^{ao}Hosanna: Blessed is the King of Israel that cometh in the name of the ^{ap}Lord.

14 ^{aq}And Jesus, when he had found a young ass, sat thereon; as ^{ar}it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things ^{as}understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and ^{at}that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, ^{au}bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the ^{av}world is ^{aw}gone after him.

Certain Greeks would see Jesus.

20 And there were certain ^{ax}Greeks among them that came up to worship at the feast:

21 The same came therefore to ^{ay}Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Jesus' answer.

23 And Jesus ^{az}answered them, saying, ^{ba}The hour is come, that the ^{bb}Son of man should be glorified.

24 Verily, verily, I say unto you,

¹ He does not receive these Gentiles. A Christ in the flesh, King of the Jews, could be no proper object of faith to the Gentiles, though the Jews should have believed on Him as such. For Gentiles the corn of wheat must fall into the ground and die; Christ must be lifted up on the cross and believed in as a sacrifice for sin, as Seed of Abraham, not David (vs. 24, 32; Gal. 3. 7-14; Eph. 2. 11-13).

¹Except a corn of wheat fall into the ground and die, it abideth alone; but if it ^die, it bringeth forth ^bmuch fruit.

25 ^cHe that loveth his life shall lose it; and he that hateth his life in this ^dworld shall keep it unto life eternal.

26 If any man serve me, let him ^ffollow me; and ^gwhere I am, there shall also my servant be: if any man serve me, him will ^hmy Father ⁱhonour.

27 Now is my soul troubled; and what shall I say? ^jFather, save me from this hour: ^kbut for this cause came I unto this hour.

28 Father, ^lglorify thy name. ^mThen came there a voice from heaven, ⁿsaying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An ^oangel spake to him.

30 Jesus answered and said, ^pThus voice came not because of me, but for your sakes.

31 Now is the ^qjudgment of this ^rworld: now shall the ^sprince of this world be cast out.

32 And I, if I be ^tlifted up from the earth, will draw all ^umen unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that ^vChrist abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, ^wYet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for ^xhe that walketh in darkness knoweth not whither he goeth.

A.D. 33.

^a *Sacrifice (of Christ)*, John 19.34. (Gen. 4.4; Heb.10.18.)
^b Gen.3.5.
^c Mt.10.39; 16.25; Mk.8.35;
^d Lk.9.24; 17.33.
^e *kosmos* = world-system. John 14.17,19, 22,27,30. (John 7.7; Rev.13.3.)
^f Mt.16.24.
^g John 13.36-38.
^h John 14.3; 17.24.
ⁱ John 14.21,23; 16.21; 2 Tim.4.7,8.
^j *Bible prayers* (N.T.), John 17. (Mt.6.9; Rev.22.20.)
^k Lk.22.53.
^l John 18.37.
^m Lk.22.42; John 5.30.
ⁿ Mt.3.17.
^o Heb.1.4. note.
^p John 11.42.
^q Mt.12.29; Lk.10.18; John 14.30; Heb.2.14.
^r John 3.14; 8.28; Rom.5.8.
^s Pas.72,175; 102.23-27; Isa.9.7.
^t John 7.33.
^u John 11.10; 1.16,8.
^v John 8.59; 11.54.
^w John 11.47-53.
^x *Yehovah*.
^y Isa.53.1.
^z Isa.53.1; Rom.10.16.
^{aa} Isa.6.10.
^{ab} Pas.69,23.
^{ac} *i.e. should turn*.
^{ad} Isa.6.1.
^{ae} Mk.9.37; John 5.24.
^{af} John 14.9.
^{ag} vs.35,36; John 1.4,5; 8.12.
^{ah} *kosmos* (Mt. 4.8) = mankind.
^{ai} John 5.43; 8.15,26.
^{aj} John 3.17.
^{ak} *Inspiration*.
^{al} John 13.18. (Ex. 4.15; Rev.22.19.)

36 While ye have light, believe in the light, that ye may be ^athe children of light. These things spake Jesus, and departed, and ^bdid hide himself from them.

37 But ^cthough he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, ^dLord, ^ewho hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that ^fEsaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with ^gtheir eyes, nor understand with ^htheir heart, and ⁱbe converted, and I should heal them.

41 ^jThese things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess ^khim, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on ^lhim that sent me.

45 And ^mhe that seeth me seeth him that sent me.

46 ⁿI am come a light into ^othe world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, ^pI judge him not: for ^qI came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: ^rthe word that I have spoken, the same shall judge him in the last day.

¹ Chapters 12.-17. are a progression according to the order of approach to God in the tabernacle types: Chapter 12., in which Christ speaks of His death, answers to the brazen altar of burnt-offering, type of the cross. Passing from the altar toward the holy of holies, the laver is next reached (Ex. 30. 17-21), answering to Chapter 13. With His associate priests, now purified, the High Priest approaches and enters the holy place, in the high communion of Chapters 14.-16. Entering alone the holy of holies (17. 1), the High Priest intercedes. (Cf. Heb. 7. 24-28.) That intercession is not for the salvation, but the keeping and blessing of those for whom He prays. His death (assumed as accomplished, 17. 4) has saved them.

² The Seven Judgments. (1) Of Jesus Christ as bearing the believer's sins. The sins of believers have been judged in the person of Jesus Christ "lifted up" on the cross. The result was death for Christ, and justification for the believer, who can never again be put in jeopardy (John 5. 24; Rom. 5. 9; 8. 1; 2 Cor. 5. 21; Gal. 3. 13; Heb. 9. 26-28; 10. 10, 14-17; 1 Pet. 2. 24; 3. 18). See other judgments, 1 Cor. 11. 31, *note*; 2 Cor. 5. 10, *note*; Mt. 25. 32, *note*; Ezk. 20. 37, *note*; Jude 6, *note*; Rev. 20. 12, *note*.

49 For ⁴I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is ⁵life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER 13.

The last passover. (Cf. Mt. 26. 7-30; Mk. 14. 17-26; Lk. 22. 14-39.)

NOW ¹before the feast of the passover, when Jesus knew that his ²hour was come that he should depart out of this ³world unto the Father, having loved his own which were in the world, he ⁴loved them ⁵unto the end.

Jesus washes the disciples' feet.

2 And ³supper being ended, the ⁴devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had ¹given all things into his hands, and that he was ²come from God, ³and went to God;

4 He riseth from supper, and ¹laid aside his garments; and took a towel, and girded himself.

5 After that he poureth ¹water into a bason, and began to wash the disciples' feet, and to wipe ²them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, ¹dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou ¹knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I ¹wash thee not, thou hast ²no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also ¹my hands and ²my head.

A.D. 33.

^a John 8.38; 14.10, 31.

^b *Life (eterna)D.* vs.25,50; John 14.6. (Mt.7.14; Rev.22.19.)

^c John 7.8; 12.23; 17.1.

^d *1.e. earth.*

^e vs.34; John 10.11, 28-30; Rom.8.35-39.

^f *Or, to the uttermost.*

^g *Gr. during supper.*

^h *diabolos.* Rev. 20.10. *note.*

ⁱ John 5.20-23; 17.2.

^j John 8.42; 16.28.

^k John 17.11; 20.17.

^l Lk. 22.27; Phil.2.7,8.

^m Eph.5.26.

ⁿ See Mt.3.14.

^o vs.12,36; John 12.16; Heb.12.11.

^p Ex.30.17-21.

^q Gen.35.2,3; Eph.4.30; 1 John 2.1,2.

^r *Lit. bathed.* The Gr. word signifies a complete ablution. "Wash" is another word.

^s 1 Cor.1.30; 6.11; 1 John 3.9.

^t John 6.64.

^u Mt.23.8,10; Lk.6.46; Eph.6.9.

^v Rom.12.10; Gal.6.1,2; 1 Pet.5.5.

^w Mt.11.29; Phil.2.5; 1 Pet.2.21; 1 John 2.6.

^x John 15.20.

^y Jas.1.25.

^z *Inspiration.* John 14.10. (Ex.4.15; Rev.22.19.)

^a Psa.41.9.

^b Mt.11.3.

^c 2 Cor.5.20.

^d Mt.26.21; Mk.14.18; Lk.22.21.

^e Psa.41.9.

10 Jesus saith to him, He that is ¹washed ²needeth not save to wash ³his feet, but is clean ⁴every whit; and ye are clean, but not all.

11 For ¹he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 "Ye call me Master and Lord; and ye say well; for so I am.

14 If I then, ¹your Lord and Master, have washed your feet; ²ye also ought to wash one another's feet.

15 For I ¹have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, ¹The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 ¹If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the ²scripture may be fulfilled, ³"He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you ¹before it come, that, when it is come to pass, ye may believe that I am ²he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and ¹he that receiveth me receiveth him that sent me.

Jesus foretells his betrayal (Mt. 26. 20-25; Mk. 14. 17-21; Lk. 22. 21, 22).

21 ¹When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that ²one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on

¹ For order of events during the night of the last passover, see Mt. 26. 20, *note.*

² The underlying imagery is of an oriental returning from the public baths to his house. His feet would contract defilement and require cleansing, but not his body. So the believer is cleansed as before the law from all sin "once for all" (Heb. 10. 1-12), but needs ever to bring his daily sins to the Father in confession, that he may abide in unbroken fellowship with the Father and with the Son (1 John 1. 1-10). The blood of Christ answers forever to all the law could say as to the believer's *guilt*, but he needs constant cleansing from the *defilement* of sin. See Eph. 5. 25-27; 1 John 5. 6. Typically, the order of approach to the presence of God was, first, the brazen altar of sacrifice, and then the laver of cleansing (Ex. 40. 6, 7). See, also, the order in Ex. 30. 17-21. Christ cannot have communion with a defiled saint, but He can and will cleanse him.

Jesus' bosom ^aone of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon.*

27 And after the sop ^bSatan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the ^cSon of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and ^das I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A ^enew commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

Jesus foretells Peter's denial (Mt. 26. 33-35; Mk. 14. 29-31; Lk. 22. 33, 34).

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; ^fbut thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will ^glay down my life for thy sake.

38 Jesus answered him, Wilt

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thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER 14.

Spoken in the passover chamber: Jesus foretells his coming for his own. (Cf. 1 Thes. 4. 14-17.)

LET not your heart be troubled; ye ^hbelieve in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, ⁱI will come again, and receive ^jyou unto myself; that where I am, ^kthere ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the ^llife: no man cometh unto the Father, but by me.

Jesus and the Father are one.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? ^mHe that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that ⁿI am in the Father, and the Father in me? the ^owords that I speak unto you ^pI speak not of myself; but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the ^qvery works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

^a John 21. 20, 24.

^b Satan. vs. 2. 27; Acts 5.3. (Gen. 3.1; Rev. 20.10.)

^c Mt. 8.20, note.

^d John 7.34; 8.21.

^e Law (of Christ). John 14.15, 21, 23. (Gal. 6.2; 2 John 5.)

^f John 21.18; 2 Pet. 1.14.

^g Mt. 26.33; Mk. 14.29; Lk. 22.33.

^h v. 27; Isa. 43.1, 2.

ⁱ Faith. John 16.9. (Gen. 3.20; Heb. 11.39.)

^j Christ (Second Advent). vs. 2, 3; Rom. 11.25, 26; (Deut. 30.3; Acts 1.9-11.)

^k Life (eternal). John 17.2, 3. (Mt. 7.14; Rev. 22.19.)

^l Col. 1.15.

^m v. 20; John 10.38; 17. 21, 23.

ⁿ Inspiration. John 15.27. (Ex. 4.15; Rev. 22.19.)

^o John 5.19; 7.16; 8.28; 12.49.

^p John 5.36; 10.38; Acts 2.22.

¹ This promise of a second advent of Christ is to be distinguished from His return in glory to the earth; it is the first intimation in Scripture of "the day of Christ" (1 Cor. 1. 8, note). Here He comes for His saints (1 Thes. 4. 14-17), there (e.g. Mt. 24. 29, 30) He comes to judge the nations, etc.

The new promise and privilege in prayer.

13 And whatsoever ye shall ask in ^amy name, that will I do, that the Father may be ^bglorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

The promise of the Spirit.

16 ^dAnd I will pray the Father, and he shall give you another ¹Comforter, that he may abide with you for ever;

17 Even the ²Spirit of truth; whom the ³world ^hcannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ⁴shall be in you.

18 I will not leave you ^jcomfortless: I will come to you.

19 Yet a little while, and the ⁵world seeth me no more; but ye see me: ^kbecause I live, ye shall live also.

20 At that day ye shall know that ¹I am in my Father, and ye in me, and I in you.

21 ^mHe that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will ⁿmanifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the ⁸world?

23 Jesus answered and said unto him, ^oIf a man ²love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that ⁴loveth me not keepeth not my sayings: and the ⁵word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being ⁶yet present with you.

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^a John 15.16; 16. 23,24.
^b John 13.31; 15.9.
^c vs. 21-23; John 15. 10; 1 John 5.3.
^d See Lk. 11.13, note.

^e *Advocacy.*
John 16.7.
(John 14.16,26;
Rev. 13.8, note.)
^f John 15.26; 16.13;
Rom. 8.15,26;
1 John 4.6.

^g *Kosmos* = world-system.
John 15. 18,19 (John 7.7;
Rev. 13.8, note.)
^h 1 Cor. 2.14.

ⁱ John 7.37; 1 Cor. 6.19; 2 Cor. 6.16; 1 John 3.24.

^j Or, *orphans.*
^k Rom. 5.10; 2 Cor. 4.10,11; Heb. 7. 25.

^l v. 10; John 10.38.
^m vs. 15,23;
1 John 2.5.

ⁿ John 7.4; 2 Cor. 3.18; Heb. 2.9.

^o *Law (of Christ).*
vs. 15,21,23; John 15.12,17. (Gal. 6.2; 2 John 5.)

^p Cf. vs. 15,21.
^q Gal. 5.6;
Jas. 2.14-17.
^r Deut. 18.15.

^s *Holy Spirit.*
vs. 17,26; John 15.26 (Mt. 1.18;
Acts 2.4.)

^t John 2.22.
^u Cf. Mt. 10.34, note.

^v John 16.33;
Col. 3.15.
^w v. 1.

^x *Kosmos* (Mt. 4.8) = mankind.
^y John 10.18;
Phil. 2.8.

^z "True" in contrast with Israel.
Isa. 5.1-7.

^a Mt. 13.12;
John 17.17;
Rom. 5.3,4;
Heb. 12.5-11.

^b Lev. 13.6;
John 13.10;
Eph. 5.26.

^c vs. 5,7; John 17.23; Eph. 3.17;
1 John 2.28.

26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The bequest of peace.

27 "Peace I leave with you, my peace I give unto you: not as the ¹world giveth, give I unto you. Let not your heart be ²troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come ³again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the ⁴world may know that I love the Father; and ⁵as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER 15.

Spoken on the way to the garden: the vine and branches.

I AM the ¹true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that ²beareth fruit, he ³purgeth it, that it may bring forth more fruit.

3 Now ye are ⁴clean through the word which I have spoken unto you.

4 ^{3c}Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth

¹ Gr. *Parakletos*, "one called alongside to help." Translated "advocate," 1 John 2. 1. Christ is the believer's Paraclete with the Father when he sins; the Holy Spirit the believer's indwelling Paraclete to help his ignorance and infirmity, and to make intercession (Rom. 8. 26, 27). (See "Holy Spirit," N.T. doctrine. Mt. 1. 18; Acts 2. 4.)

² Three conditions of the fruitful life: Cleansing, vs. 2, 3; John 13. 10, *note*; abiding, v. 4, *note*; obedience, vs. 10, 12. (See "Law of Christ," Gal. 6. 2; 2 John 5, *note*.)

³ To abide in Christ is, on the one hand, to have no known sin unjudged and unconfessed, no interest into which He is not brought, no life which He cannot share.

forth much ^afruit: for ^bwithout me ye can do nothing.

6 If a man abide not in me, he is cast forth ^cas a branch, and is withered; and men gather them, and cast ^dthem into the fire, and they are burned.

7 If ye abide in me, and ^dmy words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear ^lmuch fruit; so shall ye be my disciples.

9 As the Father hath ^lloved me, so have I loved you: continue ye in my love.

10 If ^lye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and ^dthat your joy might be full.

12 ^eThis is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

The new intimacy.

15 ²Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not ^hchosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and ^dthat your fruit should remain: that whatsoever ye shall ask of the Father in ^lmy name, he may give it you.

17 These things I ^lcommand you, that ye love one another.

The believer and the world.

18 If the ^hworld hate you, ye know

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^a The fruit. Gal. 5. 22, 23.
^b Phil. 1. 11; 4. 13.
^c v. 2; Mt. 25. 30.
^d John 14. 13; Col. 3. 16; 1 John 2. 14.
^e John 5. 20; 10. 14, 15; 17. 26.
^f John 14. 21, 23.
^g John 13. 34.
^h Election (personal). Acts 9. 15. (Deut. 7. 6; 1 Pet. 1. 2.)
ⁱ John 14. 13; 16. 23, 24.
^j Law of Christ). vs. 12, 17; Rom. 5. 5. (Gal. 6. 2; 2 John 5.)
^k kosmos = world-system. John 16. 11, 33. (John 7. 7; Rev. 13. 8, note.)
^l Separation. John 17. 16, 14-16. (Gen. 12. 1; 2 Cor. 6. 14-17.)
^m Election (corporeal). Rom. 8. 33. (Deut. 7. 6; 1 Pet. 1. 2.)
ⁿ kosmos (Mt. 4. 8) = mankind.
^o Sir. Rom. 3. 23, note.
^p Psa. 35. 19; 69. 4.
^q Holy Spirit. John 16. 13. (Mt. 1. 18; Acts 2. 4.)
^r Inspiration. John 16. 12, 13. (Ex. 4. 15; Rev. 22. 19.)

that it hated me before ^lit hated you.

19 If ye ^lwere of the ^hworld, the ^hworld would love his own: but because ye are not of the ^hworld, but I have ^mchosen you out of the ^mworld, therefore the ^hworld hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had ^osin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had ^osin: but now have they both seen and hated both me and my Father.

25 But ^dthis cometh to pass, that the word might be fulfilled that is written in their law, They hated me ^pwithout a cause.

The believer and the Spirit.

26 But when the Comforter is come, whom I will send unto you from the Father, ^eeven the ^oSpirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, ^lbecause ye have been with me from the beginning.

CHAPTER 16.

The disciples warned of persecutions. (Cf. Mt. 24. 9, 10; Lk. 21. 16-19.)

THese things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh,

On the other hand, the abiding one takes all burdens to Him, and draws all wisdom, life and strength from Him. It is not unceasing *consciousness* of these things, and of Him, but that nothing is allowed in the life which separates from Him. See "Fellowship," 1 John 1. 3; "Communion," 1 Cor. 10. 16.

¹Three degrees in fruit-bearing: "Fruit," v. 2; "more fruit," v. 2; "much fruit," vs. 5, 8. As we bear "much fruit" the Father is glorified in us. The minor moralities and graces of Christianity are often imitated, but never the ninefold "fruit" of Gal. 5. 22, 23. Where such fruit is the Father is glorified. The Pharisees were moral and intensely "religious," but not one of them could say with Christ, "I have glorified thee on the earth" (John 17. 4).

²Progressive intimacy in John: Servants, John 13. 13; Friends, John 15. 15; Brethren, John 20. 17.

that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

Threefold work of the Spirit toward the world:

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, ^athe Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the ^bworld of ^csin, and of righteousness, and of judgment:

9 Of sin, because they ^dbelieve not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this ^eworld is judged.

New truth to be revealed by the Spirit.

12 ^fI have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the ^gSpirit of truth, is come, he will guide you into all truth: for he shall not speak ^hof himself; ⁱbut whatsoever he shall hear, ^jthat shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew ^kit unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew ^lit unto you.

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Jesus speaks of his death, resurrection, and second advent.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves. What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ^mye shall weep and lament, but the ⁿworld shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the ^oworld.

22 And ye now therefore have sorrow: but I will see you again, and ^pyour heart shall rejoice, and your ^qjoy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give ^rit you.

24 Hitherto have ye asked nothing in my name: ^sask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the ^tFather himself loveth

a Advocacy.
1 John 2.1, 2.
(John 14.16
26; 1 John 2.
1, 2.)

b kosmos (Mt. 4.8) = mankind.

c Sin. Rom. 3.23, note.

d Faith. John 20.31. (Gen. 3.20; Heb. 11.39.)

e kosmos = world-system. John 17.14. (John 7.7; Rev. 13.8, note.)

f Holy Spirit. John 20.22. (Mt. 1.18; Acts 2.4.)

g from himself. Cf. next clause.

h Inspiration. John 17.8, 17, 20. (Ex. 4.15; Rev. 22.19.)

i John 14.19.

j Lk. 24.17.

k kosmos (Mt. 4.8) = mankind.

l John 20.20; Lk. 24.41.

m 1 Pet. 1.8.

n Mt. 7.7, 8; Jas. 4.2, 3; 1 John 3.22; 5.14.

o John 14. 21, 23.

¹ Christ's pre-authentication of the New Testament: (1) He expressly declared that He would leave "many things" unrevealed (v. 12). (2) He promised that this revelation should be completed ("all things") after the Spirit should come, and that such additional revelation should include new prophecies (v. 13). (3) He chose certain persons to receive such additional revelations, and to be His witnesses to them (Mt. 28. 19; John 15. 27; 16. 13; Acts 1. 8; 9. 15-17). (4) He gave to their words when speaking for Him in the Spirit precisely the same authority as His own (Mt. 10. 14, 15; Lk. 10. 16; John 13. 20; 17. 20; see e.g., 1 Cor. 14. 37, and "Inspiration," Ex. 4. 15; Rev. 22. 19).

you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the ^aworld: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 ^bBehold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the ^cworld ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER 17.

The prayer of intercession.

THESE words spake Jesus, and ^dlifted up his eyes to heaven, and ^esaid, Father, the hour is come: ^fglorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should ^ggive eternal ^hlife to as many as thou hast ⁱgiven him.

3 And this is ^jlife eternal, that they might know ^kthee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: ^lI have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the

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^a *kosmos* (Mt. 4.8 = mankind.

^b Zech. 13.7; Mt. 26.31.

^c *kosmos* = world-system. John 17.14, 16; (John 7.7; Rev. 13.8, note.)

^d *Bible prayers* (N.T.). Acts 1.24, 25. (Mt. 6.9; Rev. 22.20.)

^e *Life (eternal)*. vs. 2, 3; John 20.31.

(Mt. 7.14; Rev. 22.19.)

^f Jer. 9.23, 24.

^g John 19.30; Dan. 9.24.

^h John 1.1, 2; Phil. 2.6;

Heb. 1.3, 10.

ⁱ i.e. earth.

^j *Inspiration*. vs. 8, 17, 20; Acts 1.8, 16.

(Ex. 4.15; Rev. 22.19.)

^k Deut. 18.15, 18, 19.

^l *Assurance*. Acts 13.38, 39. (Isa. 32.17; Jude 1.)

^m Psa. 119.42, 50, 161; Mk. 16.15; Acts 4.29.

ⁿ *kosmos* = world-system. John 18.36. (John 7.7; Rev. 13.8, note.)

^o *Separation* vs. 6, 14-16; Rom. 12.2. (Gen. 12.1; 2 Cor. 6.14-17.)

glory which ^hI had with thee before the ⁱworld was.

6 I have manifested thy name unto the men which thou gavest me out of the ^jworld: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the ^kwords which thou gavest me; and they have received ^lthem, and have known surely that I came out from thee, and they have believed that ^mthou didst send me.

9 I pray for them: I pray not for the ⁿworld, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the ^oworld, but these are in the world, and I come to thee. Holy Father, ^pkeep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the ^qworld, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the ^rworld, that they might have my joy fulfilled in themselves.

14 I have given them ^sthy word; and the ^tworld hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the ^uworld, but that thou shouldest keep them from the evil.

16 They are ^vnot of the ^wworld, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

¹ Seven petitions: (1) That Jesus may be glorified as the Son who has glorified the Father (v. 1; Phil. 2. 9-11); (2) for restoration to the eternal glory (v. 5); (3) for the safety of believers from (a) the world (v. 11), (b) the evil one (v. 15); (4) for the sanctification of believers (v. 17); (5) for the spiritual unity of believers (v. 21); (6) that the world may believe (v. 21); (7) that believers may be with Him in heaven to behold and share His glory (v. 24).

² Christ's gifts to those whom the Father gave Him: Eternal life (v. 2); the Father's name (vs. 6, 26; John 20. 17); the Father's words (vs. 8, 14); His own joy (v. 13); His own glory (v. 22).

³ Seven times Jesus speaks of believers as given to Him by the Father (vs. 2, 6 [twice], 9, 11, 12, 24). Jesus Christ is God's love-gift to the world (John 3. 16), and believers are the Father's love-gift to Jesus Christ. It is Christ who commits the believer to the Father for safe-keeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ.

18 As thou hast sent me into the ^aworld, even so have I also sent them into the world.

19 And for their sakes I ^bsanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one; ^cas thou, Father, art in me, and I in thee, that they also may be one in us: that the ^aworld may believe that thou hast sent me.

22 And the ^aglory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made ^aperfect in one; and that the ^aworld may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, ^bbe with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the ^aworld.

25 O righteous Father, the ^aworld hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy ^aname, and will declare it: ^athat the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER 18.

Jesus arrives at Gethsemane.
(Cf. Mt. 26. 36-46; Mk. 14. 32-42; Lk. 22. 39-46.)

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

The betrayal and arrest (Mt. 26. 47-56; Mk. 14. 43-50; Lk. 22. 47-53).

2 And ^jJudas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, ^kknowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

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5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which ^bbetrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye ^mseek me, let these go their way:

9 That the saying might be fulfilled, which he ⁿspake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus brought before the high priest (Mt. 26. 57-68; Mk. 14. 53-65; Lk. 22. 66-71).

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to ^aAnnas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave ^pcounsel to the Jews, that it was expedient that one man should die for the people.

Peter's denial (also vs. 25-27)
(Mt. 26. 69-75; Mk. 14. 66-72; Lk. 22. 54-62).

15 And ^qSimon Peter followed Jesus, and so *did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am ^rnot.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

^a kosmos (Mt.4.8) = mankind.

^b Sanctify, holy (persons). vs.11, 17,19; Acts 3. 21. (Mt.4.5; Rev.22.11.)

^c Rom.12.5; Eph.4.1.6.

^d 2 Cor.3.18.

^e Mt.5.48, note.

^f 1 Thes.4.17.

^g i.e. earth.

^h Ex.34.5.7.

ⁱ Eph.3.16.19.

^j Mt.26.47; Mk.14.43; Lk.22.47.

^k John 13.1.3; Lk.9.51; Acts 20.22; Heb.12.2.

^l Psa.41.9.

^m Isa.53.6; Eph.5.25.

ⁿ John 17.12; 1 Cor.10.13.

^o Lk.3.2.

^p John 11.49, 50; Lk.24. 46,47.

^q Mt.26.58; Mk.14.54; Lk.22.54.

^r Prov.29.25; Mt.10.28; 2 Tim.2.12.

(*Jesus before the high priest, continued.*)

19 ^aThe high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the ^bworld; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and ^dimmediately the cock crew.

Jesus brought before Pilate (Mt. 27. 1-14; Mk. 15. 1-5; Lk. 23. 1-7, 13, 16).

28 ^eThen led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he ^gspake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

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^a For order of events on the day of the crucifixion, see Mt. 26:57, note.

^b kosmos (Mt. 4.8.) = mankind.

^c 1 Pet. 2.19, 23.

^d John 13.38; Mt. 26.34, 74; Mk. 14.68; Lk. 22.60, 61.

^e Mt. 27.2; Mk. 15.1; Lk. 23.1.

^f Mt. 23.23; Acts 10.28.

^g John 19.7; Lev. 24.16; Mt. 20.19; Rev. 13.10.

^h 1 Tim. 6.13.

ⁱ Psa. 45.3, 6; Isa. 9.6, 7; Dan. 2.44; Zech. 9.9; Rom. 14.17; Col. 1.13.

^j Gk. ek, out of, or according to.

^k kosmos = world-system. 1 Cor. 1.20. (John 7.7; Rev. 13.8, note.)

^l Isa. 55.4.

^m Isa. 53.9; 1 Pet. 2.22.

ⁿ Mt. 27.26; Mk. 15.15.

^o Mt. 27.28.

^p John 18.38.

^q John 1.29.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 ^hJesus answered, My kingdom is not ^jof this ^kworld: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I ^linto the world, that I should bear ^mwitness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him ⁿno fault at all.

Jesus condemned: Barabbas released (Mt. 27. 15-26; Mk. 15. 6-15; Lk. 23. 18-25).

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER 19.

Jesus crowned with thorns (Mt. 27. 27-30; Mk. 15. 16-20).

THEN ^uPilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a ^vpurple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

Pilate brings Jesus before the multitude.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know ^wthat I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, ^xBehold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.

Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, ^aWe have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? ^bBut Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, ^cThou couldest have no power *at all* against me, except it were given thee from above: ^dtherefore he that delivered me unto thee hath the greater ^esin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: ^fwhosoever maketh himself a king speaketh against Cæsar.

13 ^gWhen Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

The final rejection of the King by the Jewish authorities and people.

14 And it was the preparation of the passover, and about the ^hsixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, ⁱWe have no king but Cæsar.

The crucifixion of Jesus Christ
(Mt. 27. 33-54; Mk. 15. 22-39; Lk. 23. 33-47).

16 ^jThen delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross ^kwent forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they ^lcrucified him, and two other with him, ^mon either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writ-

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a Lev. 24. 16.

b Isa. 53. 7.

c John 7. 30; Lk. 22. 53; Acts 4. 27, 28.

d John 18. 3, 28; Mk. 14. 44.

e Sin. Rom. 3. 23, note.

f Lk. 23. 2.

g Prov. 29. 25; Acts 4. 19.

h Cf. Mk. 15. 25, note.

i Hos. 3. 4.

j For order of events, see Mt. 27. 33, note.

k Num. 15. 36; Heb. 13. 12.

l *Judgments (the seven)* vs. 16-18; Acts 17. 31. (2 Sam. 7. 14; Rev. 20. 12.)

m Isa. 53. 12.

n Psa. 22. 18.

o Lk. 5. 36; 2 Cor. 5. 17.

p Psa. 22. 18.

q Mt. 27. 55; Mk. 15. 40; Lk. 23. 49.

r John 18. 15.

s John 2. 4; 21. 15-17.

t vs. 24, 36, 37.

u Psa. 69. 21.

v It is the Victor's cry. John 4. 34; 17. 4; Rom. 10. 4; Gal. 3. 13; Heb. 10. 5-10.

w See Mt. 27. 50, note.

x *delivered up his spirit.*

y v. 42.

z Ex. 12. 16; John 16. 20.

a Deut. 21. 23.

ing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, ⁿtook his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, ^oLet us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, ^pThey parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ^qNow there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the ^rdisciple standing by, whom he loved, he saith unto his mother, Woman, ^sbehold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, ^tthat the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of ^uvinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, ^vIt is finished: and he bowed his head, ^wand ^xgave up the ghost.

"Not a bone of him broken."

31 The Jews therefore, because it was the ^ypreparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an ^zhigh day,) besought Pilate that ^atheir legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of

the other which was crucified with him.

33 But when they came to Jesus, and saw that he was ^adead already, they brake not his legs:

34 But one of the soldiers with a spear ^bpierced his side, and forthwith ^ccame there out ^dblood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, ^e'A bone of him shall not be broken.'

37 And again another scripture saith, ^f'They shall look on him whom they pierced.'

The entombment (Mt. 27. 57-60; Mk. 15. 43-47; Lk. 23. 50-56).

38 And after this Joseph of Arimathea, being a disciple of Jesus, but ^gsecretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also ^hNicodemus, which at the first came to Jesus by night, and brought a mixture of ⁱ'myrrh and aloes, about an hundred ^jpound *weight*.

40 Then took they the body of Jesus, and wound it in ^klinen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, where-in was ^l'never man yet laid.'

42 There laid they Jesus therefore because of the ^m'Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER 20.

The resurrection of Jesus Christ (Mt. 28. 1-10; Mk. 16. 1-14; Lk. 24. 1-43).

THE first *day* of the week cometh ⁿ'Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the ^oother disciple, whom Jesus loved, and saith unto them, They have ^ptaken

A.D. 33.

^a John 10.18.

^b John 20.25-27.

^c *Sacrifice (of Christ)*, Acts 20.28. ^d (Gen. 4.4; Heb.10.18.)

^d 1 John 1.7; 5.6,8; Tit.3.5; Eph.5.26.

^e Ex.12.46; Num.9.12; Psa.34.20.

^f Zech.12.10; Rev.1.7.

^g John 7.13; 12.42.

^h John 3.2; 7.50.

ⁱ Psa.45.8; Song 4.14.

^j Ex.16.16.

^k John 11.44; 20.7; Acts 5.6.

^l Isa.53.9; Mk.11.2.

^m v.31.

ⁿ For order of events on the resurrection day, see Mt. 28. 1, *note*.

^o John 13.23; 19.26; 21.7, 20,24.

^p vs.11-13; Lk.24.21.

^q John 21.20.

^r John 21.7.

^s John 11.44.

^t Psa.16.10; Lk.24.24-26; Acts 2.25,31; 13.34,35.

^u Cf. John 21.3.

^v v.13.

^w Lk.24.4.

^x Lk.24.16; John 21.4.

^y John 1.38; 18.4.

^z John 10.3.

^a Or, *do not detain me*.

away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the ^oother disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and *looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and ^q'went into the sepulchre, and seeth the linen clothes lie,

7 And the ^r'napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 ^s'For as yet they knew not the scripture, that he must rise again from the dead.'

10 Then the disciples ^t'went away again unto their own home.

Jesus appears to Mary Magdalene.

11 But Mary stood without at the sepulchre ^u'weeping: and as she wept, she stooped down, and *looked into* the sepulchre,

12 And seeth ^v'two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, ^w'Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and ^x'knew not that it was Jesus.

15 Jesus saith unto her, ^y'Woman, why weepest thou? ^z'whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, ^a'Mary. She turned herself, and saith unto him, ^bRabboni; which is to say, ^cMaster.

17 Jesus saith unto her, ^d'Touch

¹ Cf. Mt. 28. 9, "and they came and held him by the feet." A contradiction has been supposed. Three views are held: (1) That Jesus speaks to Mary as the High Priest fulfilling the day of atonement (Lev. 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven, and that, between the meeting with Mary in the garden and the meeting of Mt. 28. 9, He had

me not; for I am not yet ^aascended to my Father: but go to my ^bbrethren, and say unto them, I ascend unto ^cmy Father, and ^dyour Father; and to my God, and your God.

18 ^eMary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Jesus appears to the disciples: Thomas not present (Lk. 24. 36-49).

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for ^ffear of the Jews, came Jesus and ^gstood in the midst, and saith unto them, ^hPeace be unto you.

20 And when he had so said, he ⁱshewed unto them *his* hands and his side. ^jThen were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, *Peace be unto you: ^kas my Father hath sent me, even so send I you.*

22 And when he had said this, he ^lbreathed on *them*, and saith unto them, Receive ye the ^mHoly Ghost:

23 Whose soever ⁿsins ye remit, they are remitted unto them; and whose soever ^osins ye retain, they are retained.

Jesus appears to the disciples: Thomas present.

24 But Thomas, one of the twelve, called ^pDidymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, ^qExcept I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas

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^a Lk. 24. 51; Heb. 4. 14, 15.
^b Heb. 2. 11.
^c John 17. 11; Eph. 1. 3.
^d Gal. 4. 6.
^e Mt. 28. 10; Lk. 24. 10.
^f John 19. 38; Acts 12. 12-17.
^g *Miracles* (N.T.). John 21. 6. (Mt. 8. 2, 3; Acts 28. 8, 9.)
^h John 14. 27; Eph. 2. 17; i Lk. 24. 40; Col. 1. 20.
^j John 16. 22.
^k Mt. 28. 18-20; John 17. 18.
^l Gen. 2. 7; 1 Cor. 15. 45.
^m *Holy Spirit.* Acts 1. 2, 5, 8. 16. (Mt. 1. 18; Acts 2. 4.)
ⁿ Mt. 16. 19; 18. 18.
^o John 11. 16.
^p Zech. 12. 10; John 4. 48.
^q v. 19.
^r John 1. 1, 49; 9. 35-38; Phil. 2. 10, 11.
^s Rom. 4. 18-20; 2 Cor. 5. 7.
^t *Faith.* Acts 3. 16. (Gen. 3. 20; Heb. 11. 39.)
^u *Life (eternal).* Acts 2. 28. (Mt. 7. 14; Rev. 22. 19.)
^v John 6. 1.
^w John 1. 45; 2. 1.
^x *Contra.* Num. 9. 17-23.
^y Lk. 5. 3-7.

with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, ^zPeace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, ^{aa}My ^{ab}Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: ^{ac}blessed are they that have not seen, and yet have believed.

Conclusion: why John's Gospel was written.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might ^{ad}believe that Jesus is the Christ, the Son of God; and that believing ye might have ^{ae}life through his name.

CHAPTER 21.

Epilogue: "If I will." The risen Christ is Master of our service.

A*FTER* these things Jesus ^{af}shewed himself again to the disciples at the ^{ag}sea of Tiberias; and on this wise ^{ah}shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and ^{ai}Nathanael of Cana in Galilee, and the ^{aj}sons of Zebedee, and two other of his disciples.

(1) *Service in self-will, under human leadership.*

3 Simon Peter saith unto them, ^{ak}I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught ^{al}nothing.

so ascended and returned: a view in harmony with types. (2) That Mary Magdalene, knowing as yet only Christ after the flesh (2 Cor. 5. 15-17), and having found her Beloved, sought only to hold Him so; while He, about to assume a new relation to His disciples in ascension, gently teaches Mary that now she must not seek to hold Him to the earth, but rather become His messenger of the new joy. (3) That He merely meant: "Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren," etc.

¹ The deity of Jesus Christ is declared in Scripture: (1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16. 7-13; 18. 2-23, especially v. 17; 32. 28 with Hos. 12. 3-5; Ex. 3. 2-14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2. 2-9), and God (Psa. 45. 6, 7 with Heb. 1. 8, 9; Psa. 110. 1 with Mt. 22. 44; Acts 2. 34 and Heb. 1. 13; Psa. 110. 4 with Heb. 5. 6; 6. 20; 7. 17-21;

4 But when the morning was now come, Jesus stood on the shore: but the disciples ^aknew not that it was Jesus.

(2) *Service in self-will tested: the barren result.*

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

(3) *Christ-directed service, and the result.*

6 And he said unto them, ^bCast the net on the right side of the ship, and ye shall find. They cast therefore, and now ^cthey were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the ^dLord. Now when Simon Peter heard that it was the Lord, he girt ^ehis fisher's coat *unto him*, (for he was naked,) and did ^fcast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred ^gcubits,) ^hdragging the net with fishes.

9 As soon then as they were come

A.D. 33.

^a John 20. 14.
^b Lk. 5. 4, 6, 7;
 John 9. 7.
^c *Miracles*
 (N.T.). Acts
 3. 1-10. (Mt. 8.
 2, 3; Acts 28.
 8, 9.)
^d Lk. 24. 30, 31.
^e John 13. 37;
 20. 6.
^f One cubit =
 about 18 in.
^g John 18. 18.
^h *Contra*, Lk.
 5. 6.
ⁱ John 6. 10.
^j Lit. *break*
your fast.
^k Lk. 24. 30, 31.
^l John 20.
 19, 26.
^m Lit. *break-*
fasted.
ⁿ *Gr. agapas,*
deeply love;
used of divine
love (John 14.
 21) and of
 that love
 which the
 law demands
 (Lk. 10. 27).

to land, they saw a ^afire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet ^bwas not the net broken.

(4) *The Master enough for the need of his servants.* (Cf. Lk. 22. 35; Phil. 4. 19.)

12 Jesus saith unto them, ^c'Come and ^ddine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and ^etaketh bread, and giveth them, and fish likewise.

14 This is now the ^fthird time that Jesus shewed himself to his disciples, after that he was risen from the dead.

(5) *The only acceptable motive in service.* (Cf. 2 Cor. 5. 14; Rev. 2. 4, 5.)

15 So when they had ^gdined, Jesus saith to Simon Peter, Simon, son of Jonas, ^hlovest thou me more than

and Zech. 6. 13). (c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us (Isa. 7. 13, 14 with Mt. 1. 22, 23). (d) The Messiah is expressly invested with the divine names (Isa. 9. 6, 7). (e) In a prophecy of His death He is called Jehovah's "fellow" (Zech. 13. 7 with Mt. 26. 31). (f) His eternal being is declared (Mic. 5. 2 with Mt. 2. 6; John 7. 42).

(2) Christ Himself affirmed His deity. (a) He applied to Himself the Jehovistic I AM. (The pronoun "he" is not in the Greek; cf. John 8. 24; John 8. 56-58. The Jews correctly understood this to be our Lord's claim to full deity [v. 59]. See, also, John 10. 33; 18. 4-6, where, also, "he" is not in the original.) (b) He claimed to be the Adonai of the O.T. (Mt. 22. 42-45. See Gen. 15. 2, note). (c) He asserted His identity with the Father (Mt. 28. 19; Mk. 14. 62; John 10. 30; that the Jews so understood Him is shown by vs. 31, 32; John 14. 8, 9; 17. 5). (d) He exercised the chief prerogative of God (Mk. 2. 5-7; Lk. 7. 48-50). (e) He asserted omnipresence (Mt. 18. 20; John 3. 13); omniscience (John 11. 11-14, when Jesus was fifty miles away; Mk. 11. 6-8); omnipotence (Mt. 28. 18; Lk. 7. 14; John 5. 21-23; 6. 19); mastery over nature, and creative power (Lk. 9. 16, 17; John 2. 9; 10. 28). (f) He received and approved human worship (Mt. 14. 33; 28. 9; John 20. 28, 29).

(3) The N.T. writers ascribe divine titles to Christ (John 1. 1; 20. 28; Acts 20. 28; Rom. 1. 4; 9. 5; 2 Thes. 1. 12; 1 Tim. 3. 16; Tit. 2. 13; Heb. 1. 8; 1 John 5. 20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11. 28; 18. 20; 28. 20; John 1. 2; 2. 23-25; 3. 13; 5. 17; 21. 17; Heb. 1. 3, 11, 12 with Heb. 13. 8; Rev. 1. 8, 17, 18; 2. 23; 11. 17; 22. 13).

(5) The N.T. writers ascribe divine works to Christ (John 1. 3, 10; Col. 1. 16, 17; Heb. 1. 3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7. 59, 60; 1 Cor. 1. 2; 2 Cor. 13. 14; Phil. 2. 9, 10; Heb. 1. 6; Rev. 1. 5, 6; 5. 12, 13).

(7) The holiness and resurrection of Christ prove His deity (John 8. 46; Rom. 1. 4).

these? He saith unto him, Yea, Lord; thou knowest that I ^alove thee. He saith unto him, ^bFeed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, ^clovest thou me? He saith unto him, Yea, Lord; thou knowest that I ^clove thee. He saith unto him, ^cFeed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, ^clovest thou me? Peter was ^jgrieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I ^clove thee. Jesus saith unto him, ^eFeed my sheep.

(6) *The Master appoints the time and manner of the servant's death.*

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither ^hthou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying ⁱby what death he should glorify God.

A.D. 33.

^a Gr. *phileo*, am fond of. It is a lesser degree of love than *agapas*.

^b 1 Pet. 5.2.

^c Gr. *agapas*, deeply love; used of divine love (John 14.21) and of that love which the law demands (Lk. 10.27).

^d *tend*; 1 Pet. 5.1-3.

^e Our Lord here takes Peter's word, *phileis*.

^f John 13.38.

^g v. 15; John 10.9.

^h vs. 3, 7.

ⁱ 2 Pet. 1.14.

^j Mt. 4.19; 16.24.

^k John 13.23.

^l Gal. 2.7-9.

^m John 14.3.

ⁿ 1 Thes. 1.10; 5.23.

^o 1 Cor. 15.51;

^p 1 Thes. 4.15, 17.

^q John 15.27; 19.35.

^r John 20.30.

^s i.e. earth.

^t Eph. 3.19; cf.

^u 2 Cor. 3.3 with Eph. 1.22, 23.

And when he had spoken this, he saith unto him, ^jFollow me.

(7) *If the Lord returns the servants will not die.* (Cf. 1 Cor. 15. 51, 52; 1 Thes. 4. 14-18.)

20 Then Peter, turning about, seeth the ^kdisciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and ^lwhat shall this man do?

22 Jesus saith unto him, If I will that he tarry ^mtill I come, what is ⁿthat to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple ^oshould not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is ⁿthat to thee?

24 This is the disciple which ^otestifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also ^pmany other things which Jesus did, the which, if they should be written every one, I suppose that even the ^qworld itself ^rcould not contain the books that should be written. Amen.

THE ACTS OF THE APOSTLES.

WRITER. In the Acts of the Apostles Luke continues the account of Christianity begun in the Gospel which bears his name. In the "former treatise" he tells what Jesus "began both to do and teach"; in the Acts, what Jesus continued to do and teach through His Holy Spirit sent down.

Date. The Acts concludes with the account of Paul's earliest ministry in Rome, A.D. 65, and appears to have been written at or near that time.

Theme. This book records the ascension and promised return of the Lord Jesus, the descent of the Holy Spirit at Pentecost, Peter's use of the keys, opening the kingdom (considered as the sphere of profession, as in Mt. 13.) to the Jews at Pentecost, and to the Gentiles in the house of Cornelius; the beginning of the Christian church and the conversion and ministry of Paul.

The Holy Spirit fills the scene. As the presence of the Son, exalting and revealing the Father, is the great fact of the Gospels, so the presence of the Spirit, exalting and revealing the Son, is the great fact of the Acts.

Acts is in two chief parts: In the first section, i. 1-9. 43, Peter is the prominent personage, Jerusalem is the centre, and the ministry is to Jews. Already in covenant relations with Jehovah, they had sinned in rejecting Jesus as *the Christ*. The preaching, therefore, was directed to that point, and repentance (i.e. "a changed mind") was demanded. The apparent failure of the Old Testament promises concerning the Davidic kingdom was explained by the promise that the kingdom would be set up at the return of Christ (Acts 2. 25-31; 15. 14-16). This ministry to Israel fulfilled Lk. 19. 12-14. In the persecutions of the apostles and finally in the martyrdom of Stephen, the Jews sent after the king the message, "We will not have this man to reign over us." In the second division (10. 1-28. 31) Paul is prominent, a new centre is established at Antioch, and the ministry is chiefly to Gentiles who, as "strangers from the covenants of promise" (Eph. 2. 12), had but to "believe on the Lord Jesus Christ" to be saved. Chapters 11., 12., and 15. of this section are transitional, establishing finally the distinction, doctrinally, between law and grace. Galatians should be read in this connection.

The events recorded in The Acts cover a period of 32 years.

CHAPTER 1.

Introduction (vs. 1, 2).

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

The resurrection-ministry of Christ.

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

A.D. 33.
a i.e. the Gospel according to Luke.
b Lk.1.3.
c Lit. received up.
d Lk.24.49; John 14.16, 26,27; Acts 2.33.
e Or, eating with them.
f Or, heard from me.
g Or, in.
h Mt.3.2, note.
i Kingdom (N.T.). vs.6, 7; Acts 2.29-32. (Lk.1.31-33; 1 Cor. 15.24.)
j Mt.24.36; Mk.13.32; 1 Thes.5.1.

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

¹ Forty days the risen Lord had been instructing the apostles "of the things pertaining to the kingdom of God," doubtless, according to His custom (Lk. 24. 27, 32, 44, 45), teaching them out of the Scriptures. One point was left untouched, viz., the time when He would restore the kingdom to Israel; hence the apostles' question. The answer was according to His repeated teaching; the time was God's secret (Mt. 24. 36, 42, 44; 25. 13; cf. 1 Thes. 5. 1).

The apostolic commission. (Cf. Mt. 28. 18-20; Mk. 16. 15-18; Lk. 24. 47, 48; John 20. 21-23.)

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

The promise of the return of Jesus to the earth.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven.

The ten days' waiting for the Spirit.

12 Then returned they unto Jeru-

A.D. 33.

a v.22; Lk.24. 48; John 15. 27; Acts 2.32.

b Christ (First Advent). Gen. 3.15.

c Or, as they were looking.

d 2 Cor.12.2.

e Or, was received up.

f Christ (Second Advent). (Deut.30.3.)

g About 4854 ft.

h the; cf. John 20.19.

i The Zealot.

j Or, brethren.

k Inspiration. vs.8,16; Acts 9.15. (Ex.4.15; Rev.22.19.)

l Holy Spirit. vs.2,5,8,16; Acts 2.17,18, 33,38. (Mt.1. 18; Acts 2.4.)

m Psa.41.9.

n Or, received.

salem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The choice of Matthias.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

¹ The two Advents—Summary: (1) The O.T. foreview of the coming Messiah is in two aspects—that of rejection and suffering (as, e.g. in Isa. 53), and that of earthly glory and power (as, e.g. in Isa. 11; Jer. 23; Ezk. 37). Often these two aspects blend in one passage (e.g. Psa. 2). The prophets themselves were perplexed by this seeming contradiction (1 Pet. 1. 10, 11). It was solved by partial fulfilment. In due time the Messiah, born of a virgin according to Isaiah, appeared among men and began His ministry by announcing the predicted kingdom as “at hand” (Mt. 4. 17, *note*). The rejection of King and kingdom followed. (2) Thereupon the rejected King announced His approaching crucifixion, resurrection, departure, and return (Mt. 12. 38-40; 16. 1-4, 27; Lk. 12. 35-46; 17. 20-36; 18. 31-34; 19. 12-27; Mt. 24., 25.). (3) He uttered predictions concerning the course of events between His departure and return (Mt. 13. 1-50; 16. 18; 24. 4-26). (4) This promised return of Christ becomes a prominent theme in the Acts, Epistles, and Revelation.

Taken together, the N.T. teachings concerning the return of Jesus Christ may be summarized as follows: (1) That return is an event, not a process, and is personal and corporeal (Mt. 23. 39; 24. 30; 25. 31; Mk. 14. 62; Lk. 17. 24; John 14. 3; Acts 1. 11; Phil. 3. 20, 21; 1 Thes. 4. 14-17). (2) His coming has a threefold relation: to the church, to Israel, to the nations.

(a) To the church the descent of the Lord into the air to raise the sleeping and change the living saints is set forth as a constant expectation and hope (Mt. 24. 36, 44, 48-51; 25. 13; 1 Cor. 15. 51, 52; Phil. 3. 20; 1 Thes. 1. 10; 4. 14-17; 1 Tim. 6. 14; Tit. 2. 13; Rev. 22. 20).

(b) To Israel, the return of the Lord is predicted to accomplish the yet unfulfilled prophecies of her national regathering, conversion, and establishment in peace and power under the Davidic Covenant (Acts 15. 14-17 with Zech. 14. 1-9). See “Kingdom (O.T.),” 2 Sam. 7. 8-17; Zech. 13. 8, *note*; Lk. 1. 31-33; 1 Cor. 15. 24, *note*.

(c) To the Gentile nations the return of Christ is predicted to bring the destruction of the present political world-system (Dan. 2. 34, 35; Rev. 19. 11, *note*); the judgment of Mt. 25. 31-46, followed by world-wide Gentile conversion and participation in the blessings of the kingdom (Isa. 2. 2-4; 11. 10; 60. 3; Zech. 8. 3, 20, 23; 14. 16-21).

18 Now this man purchased a field with the ^areward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, ^bLet his habitation be desolate, and let no man dwell therein: and his ^cbishoprick let another ^dtake.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was ^etaken up from us, must one ^fbe ordained to be a witness with us of his resurrection.

23 And they ^gappointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they ^hprayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take ⁱpart of this ministry and apostleship, from which Judas by ^jtransgression fell, that he might go to his own place.

26 And they gave forth their lots;

A.D. 33.

a Zech. 11. 12,

13.

b Psa. 69. 25.

c Gr. *episkopen, overseership.*

See Tit. 1. 5-9, *note.*

d Psa. 109. 8.

e Lit. *received up.*

f Lit. *become a witness.*

g Lit. *made two stand up.*

h *Bible prayers*

(N.T.).

Acts 4. 24-30. (Mt. 6. 9; Rev. 22. 20.)

i *the place in Sin., Rom. 3. 23, note.*

k Lev. 23. 15, 16, *note;* Deut. 16. 9. Acts 20. 16.

l *tongues, as of fire, parting and sitting upon each of them.*

m Psa. 68. 18.

n *Holy Spirit.* (Mt. 1. 18.)

and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER 2.

Pentecost: Peter's first use of the keys (Mt. 16. 18, 19); the Gospel given to the Jews. (Cf. Acts 10. 1-48.)

AND when ^kthe day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them ^lcloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the ^mHoly Ghost, and began to speak with ⁿother tongues, as the ^oSpirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaëans?

¹ The Holy Spirit, N.T. Summary (see Mal. 2. 15, *note*):

(1) The Holy Spirit is revealed as a divine Person. This is expressly declared (e.g. John 14. 16, 17, 26; 15. 26; 16. 7-15; Mt. 28. 19), and everywhere implied.

(2) The revelation concerning Him is progressive: (a) In the O.T. (see Mal. 2. 15, *note*), He comes upon whom He will, apparently without reference to conditions in them. (b) During His earth-life, Christ taught His disciples (Lk. 11. 13) that they might receive the Spirit through prayer to the Father. (c) At the close of His ministry He promised that He would Himself pray the Father, and that in answer to His prayer the Comforter would come to abide (John 14. 16, 17). (d) On the evening of His resurrection He came to the disciples in the upper room, and breathed on them saying, "Receive ye the Holy Ghost" (John 20. 22), but instructed them to wait before beginning their ministry till the Spirit should come *upon* them (Lk. 24. 49; Acts 1. 8). (e) On the day of Pentecost the Spirit came upon the whole body of believers (Acts 2. 1-4). (f) After Pentecost, so long as the Gospel was preached to Jews only, the Spirit was imparted to such as believed by the laying on of hands (Acts 8. 17; 9. 17, etc.). (g) When Peter opened the door of the kingdom to the Gentiles (Acts 10.), the Holy Spirit, without delay, or other condition than faith, was given to those who believed (Acts 10. 44; 11. 15-18). This is the permanent fact for the entire church-age. Every believer is born of the Spirit (John 3. 3, 6; 1 John 5. 1), indwelt by the Spirit, whose presence makes the believer's body a temple (1 Cor. 6. 19; Rom. 8. 9-15; 1 John 2. 27; Gal. 4. 6), and baptized by the Spirit (1 Cor. 12. 12, 13; 1 John 2. 20, 27), thus sealing him for God (Eph. 1. 13; 4. 30).

(3) The N.T. distinguishes between having the Spirit, which is true of all believers, and being filled with the Spirit, which is the believer's privilege and duty (cf. Acts 2. 4 with 4. 29-31; Eph. 1. 13, 14 with 5. 18)—"One baptism, many fillings."

8 And how hear we every man in our own ^ctongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers ^bof Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our ^ctongues the wonderful works of God.

12 And they were all amazed, and were ^din doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

A.D. 33.

Peter's sermon. Theme: Jesus is Lord and Christ (v. 36).

14 But Peter, standing up with the eleven, lifted up his voice, and ¹said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

(1) *Introductory. Joel's prophecy fulfilled.*

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken ^eby the prophet Joel;

17 And it shall come to pass in the

*a language.**b from.**c languages.**d perplexed.**e through.*

(4) The Holy Spirit is related to Christ in His conception (Mt. 1. 18-20; Lk. 1. 35), baptism (Mt. 3. 16; Mk. 1. 10; Lk. 3. 22; John 1. 32, 33), walk and service (Lk. 4. 1, 14), resurrection (Rom. 8. 11), and as His witness throughout this age (John 15. 26; 16. 8-11, 13, 14).

(5) The Spirit forms the church (Mt. 16. 18; Heb. 12. 23, *note*) by baptizing all believers into the body of Christ (1 Cor. 12. 12, 13), imparts gifts for service to every member of that body (1 Cor. 12. 7-11, 27, 30), guides the members in their service (Lk. 2. 27; 4. 1; Acts 16. 6, 7), and is Himself the power of that service (Acts 1. 8; 2. 4; 1 Cor. 2. 4).

(6) The Spirit abides in the company of believers who constitute a local church, making of them, corporately, a temple (1 Cor. 3. 16, 17).

(7) Christ indicates a threefold personal relationship of the Spirit to the believer: "With," "in," "upon" (John 14. 17; Lk. 24. 49; Acts 1. 8). "With" indicates the approach of God to the soul, convicting of sin (John 16. 9), presenting Christ as the object of faith (John 16. 14), imparting faith (Eph. 2. 8), and regenerating (John 3. 3-16). "In" describes the abiding presence of the Spirit in the believer's body (1 Cor. 6. 19) to give victory over the flesh (Rom. 8. 2-4; Gal. 5. 16, 17), to create the Christian character (Gal. 5. 22, 23), to help infirmities (Rom. 8. 26), to inspire prayer (Eph. 6. 18), to give conscious access to God (Eph. 2. 18), to actualize to the believer his sonship (Gal. 4. 6), to apply the Scriptures in cleansing and sanctification (Eph. 5. 26; 2 Thes. 2. 13; 1 Pet. 1. 2), to comfort and intercede (Acts 9. 31; Rom. 8. 26), and to reveal Christ (John 16. 14).

(8) Sins against the Spirit committed by unbelievers are: To blaspheme (Mt. 12. 31), resist (Acts 7. 51), insult (Heb. 10. 29, "despite," lit. *insult*). Believers' sins against the Spirit are: To grieve Him by allowing evil in heart or life (Eph. 4. 30, 31), and to quench Him by disobedience (1 Thes. 5. 19). The right attitude toward the Spirit is yieldedness to His sway in walk and service, and in constant willingness that He shall "put away" whatever grieves Him or hinders His power (Eph. 4. 31).

(9) The *symbols* of the Spirit are: (a) oil (John 3. 34; Heb. 1. 9); (b) water (John 7. 38, 39); (c) wind (Acts 2. 2; John 3. 8); (d) fire (Acts 2. 3); (e) a dove (Mt. 3. 16); (f) a seal (Eph. 1. 13; 4. 30); (g) an earnest or pledge (Eph. 1. 14).

¹The theme of Peter's sermon at Pentecost is stated in verse 36. It is, that Jesus is the Messiah. No message could have been more unwelcome to the Jews who had rejected His Messianic claims, and crucified Him. Peter, therefore, does not announce his theme until he has covered every possible Jewish objection. The point of difficulty with the Jews was the apparent failure of the clear and repeated prophetic promise of a regathered Israel established in their own land under their covenant King (e.g. Isa. 11. 10-12; Jer. 23. 5-8; Ezk. 37. 21-28). Instead of explaining, as Rome first taught, followed by some Protestant commentators, that the covenant and promises were to be fulfilled in the church in a so-called "spiritual" sense, Peter shows (vs. 25-32) from Psa. 16. that David himself understood that the dead and risen Christ would fulfil the covenant and sit on his throne (Lk. 1. 32, 33). In precisely the same way James (Acts 15. 14-17) met the same difficulty. See "Kingdom (O.T.)," Zech. 12. 8; (N.T.), Lk. 1. 33; 1 Cor. 15. 24.

last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

(2) *The works of Jesus prove that he is Lord and Christ.*

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

(3) *David foretold Messiah's kingship after resurrection.*

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou

A.D. 33.

a vs.17-21;
Joel 2.28-32.
b Holy Spirit.
vs.17, 18, 32,
38; Acts 4.8,
31. (Mt.1.18;
Acts 2.4.)
c bondmen.
d Joel 2.29.
e Day (of Jehovah).
vs. 19,20; 1 Thes. 5.1-3; Isa.2. 10-22; Rev. 19.11-21.)
f Jehovah.
Joel 2.31.
g Jehovah.
Joel 2.32.
h Rom.1.16, note.
i Foreknowledge. Acts 26.5. (Acts 2, 23; 1Pet.1.20.)
j Psa.16.8-11.
k Jehovah.
Psa.16.8.
l Hades. Lk. 16.23, note.
m Holy One. Psa.16.10.
n Life (eternal). Acts 3. 15. (Mt.7.14; Rev.22.19.)
o 1 Ki.2.10; Acts 13.36.
p Israel (prophecies). vs. 29-32; Acts 15.14-17. (Gen.12.2,3; Rom.11.26.)
q Kingdom (N.T.). vs. 29-32; Acts 15.14-17. (Lk.1.31-33; 1 Cor.15.24.)
r the Christ.
s Hades. Lk. 16.23, note.
t Resurrection. Acts 4.2, 33. (Job 19.25; 1 Cor.15.52.)
u Adonai. Psa.110.1.
v Repentance. Acts 3.19. (Mt.3.2; Acts 17.30.)
w unto.
x Mt.26.28, note.
y Sin. Rom.3. 23, note.

suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

(4) *His resurrection proves that he is Lord and Christ.*

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(5) *What Israel must do.*

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye

¹ A distinction must be observed between "the last days" when the prediction relates to Israel, and the "last days" when the prediction relates to the church (1 Tim. 4. 1-3; 2 Tim. 3. 1-8; Heb. 1. 1, 2; 1 Pet. 1. 4, 5; 2 Pet. 3. 1-9; 1 John 2. 18, 19; Jude 17-19). Also distinguish the expression the "last days" (plural) from "the last day" (singular); the latter expression referring to the resurrections and last judgment (John 6. 39, 40, 44, 54; 11. 24; 12. 48). The "last days" as related to the church began with the advent of Christ (Heb. 1. 2), but have especial reference to the time of declension and apostasy at the end of this age (2 Tim. 3. 1; 4. 4). The "last days" as related to Israel are the days of Israel's exaltation and blessing, and are synonymous with the kingdom-age (Isa. 2. 2-4; Mic. 4. 1-7). They are "last" not with reference to this dispensation, but with reference to the whole of Israel's history.

shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the ^aLord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they ^bthat gladly received his word were baptized: and the same day there were ^cadded unto *them* about three thousand souls.

The first church. (Cf. Acts 4. 32-37.)

42 And they continued stedfastly in the apostles' ^ddoctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done ^eby the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did ^feat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. ^gAnd the Lord added to the ^hchurch daily such as should be ⁱsaved.

CHAPTER 3.

The first apostolic miracle: the lame man healed.

NOW Peter and John ^jwent up together into the temple at the hour of ^kprayer, *being* the ninth hour.

2 And a ^lcertain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, ^mto ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold

A.D. 33.

a Jehovah.

b Having received.

c Churches

(local).

d Acts 3:1-8.

e (Acts 2:41; Phil. 1:1.)

f teaching.

g through.

h partake of

their food.

i Moreover

the Lord was

adding to

the church

day by day

those being

saved. Cf. I

Cor. 12. 12, 13;

Eph. 1. 22, 23.

h Church

true. I Cor.

12. 12-28.

(Mt. 16. 18;

Heb. 12. 23.)

i Rom. 1. 16,

note.

j were going.

k Ps. 55. 17.

l Acts 14. 8.

m John 9. 8.

n Acts 4. 10.

o Miracles

(N. T.), vs. 1-

10; Acts 5. 12.

(Mt. 8. 23;

Acts 28. 8, 9.)

p Isa. 35. 6.

q began to

walk, and

entered.

r Acts 4. 16, 21.

s John 10. 23;

Acts 5. 12.

t godliness.

u Or, Holy and

Righteous

One.

v Or, Author.

w Life (eter-

nal). Acts 5.

20. (Mt. 7. 14;

Rev. 22. 19.)

x Faith. Acts

13. 39. (Gen. 3.

20; Heb.

11. 39.)

y through.

z his Christ.

a Repentance.

Acts 5. 31.

(Mt. 3. 2;)

b turn again.

Lk. 22. 32.

c Sin. Rom. 3.

23, note.

d that so may

come times

of refreshing

from the

face of the

Lord, and

[that] he may

send . . .

Jesus Christ.

have I none; but such as I have give I thee: ^aIn the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted *him* up: and ^bimmediately his feet and ankle bones received strength.

8 And he ^cleaping up stood, and ^dwalked, and entered with them into the temple, walking, and leaping, and praising God.

9 And ^eall the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the ^fporch that is called Solomon's, greatly wondering.

Peter's second sermon. Theme: the covenants will be fulfilled.

12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the ^gHoly One and the Just, and desired a murderer to be granted unto you:

15 And killed the ^hPrince of ⁱlife, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through ^jfaith in his name hath made this man strong, whom ye see and know: yea, the faith which is ^kby him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that ^lChrist should suffer, he hath so fulfilled.

19 ^mRepent ye therefore, and ⁿbe converted, that your ^osins may be blotted out, ^pwhen the times of ^qrefreshing shall come from the presence of the Lord;

1 "Namely, seasons in which, through the appearance of the Messiah in His

20 ¹And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of ²restitution of all things, which God hath spoken by the mouth of all his ³holy prophets ⁴since the world began.

22 For Moses truly said unto the fathers, ⁵“A prophet shall the Lord your God raise up unto you ⁶of your brethren, like unto me; ⁷him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be ⁸destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the ⁹children of the prophets, and of the covenant which God made with ¹⁰our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from ¹¹his iniquities.

CHAPTER 4.

The first persecution.

AND as they spake unto the people, the priests, and the captain of the temple, and the ¹Sadducees, came upon them,

2 Being ²grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

A.D. 33.

a Sanctify, holy (persons). Acts 4.27-30. (Mt. 4.5; Rev.22.11.)

b from old time.

c Deut.18.15, 18,19.

d from among.

e Acts 7.37.

f utterly destroyed.

g Gr. huioi, sons.

h your.

i Mt.3.7, note.

j sore troubled.

k came to be.

l Lk.3.2; John 11.49; 18.13.

m Ex.2.14; Mt.21.23; Acts 7.27.

n Lk.12.11,12.

o in.

p Acts 3.6,16.

q Acts 2.24.

r Christ (as Stone). Eph.2.20. (Ex.17.6; 1 Pet.2.8.)

s Psa.118.22.

t Rom.1.16, note.

u wherein.

v Mt.11.25; 1 Cor.1.27.

4 Howbeit many of them which heard the word believed; and the number of the men ^kwas about five thousand.

Peter's address to the Sanhedrin.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And ¹Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, ²“By what power, or by what name, have ye done this?”

8 Then ³Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that ⁴by the ⁵name of Jesus Christ of Nazareth, whom ye crucified, ⁶whom God raised from the dead, *even* ⁷by him doth this man stand here before you whole.

11 This is the ⁸stone which was set ⁹at nought of you builders, which is become the head of the corner.

12 Neither is there ¹⁰salvation in any other: for there is none other name under heaven given among men, ¹¹“whereby we must be saved.

Preaching in the name of Jesus forbidden.

13 Now when they saw the boldness of Peter and John, and perceived that they were ¹²unlearned and ignorant men, they marvelled;

kingdom, there shall occur blessed rest and refreshment for the people of God.” —*Heinrich A. W. Meyer.*

¹The appeal here is national to the Jewish people as such, not individual as in Peter's first sermon (Acts 2. 38, 39). There those who were pricked in heart were exhorted to save themselves from (among) the untoward nation; here the whole people is addressed, and the promise to *national* repentance is *national* deliverance: “and he shall send Jesus Christ” to bring in the times which the prophets had foretold (see Acts 2. 14, *note*). The official answer was the imprisonment of the apostles, and the inhibition to preach, so fulfilling Lk. 19. 14.

²Gr. *apokatastaseos* = restoration, occurring here and Acts 1. 6 only. The meaning is limited by the words: “Which God hath spoken by the mouth of all his holy prophets.” The prophets speak of the restoration of Israel to the land (see “Israel,” Gen 12. 2, 3; Rom. 11. 26; also “Palestinian Covenant,” Deut. 30. 1-9, *note*); and of the restoration of the theocracy under David's Son. (See “Davidic Covenant,” 2 Sam. 7. 8-17, *note*; “Kingdom,” Gen. 1. 26-28; Zech. 12. 8, *note*.) No prediction of the conversion and restoration of the wicked dead is found in the prophets, or elsewhere. Cf. Rev. 20. 11-15.

and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

The Christians again filled with the Spirit. (Cf. Acts 2. 1-4.)

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand

A.D. 33.

a John 11.47.

b Gr. *semeion*, sign.

c Acts 5.29; Mt.28.19; 1 Cor.9.16; Gal.1.10.

d Jer.20.9.

e 1 John 1.1.3.

f Acts 2.44.46.

g Bible prayers.

Acts 7.59.60.

(Mt.6.9; Rev.22.20.)

h Isa.51.12.13.

i Psa.2.1-3.

note.

j i.e. Gentiles.

k vs.25.26;

Psa.2.1,2.

l Jehovah.

Psa.2.2.

m Anointed

Psa.2.2.

n Sanctify,

holy (persons) (N.T.).

vs.27.30;

Acts 20.32.

(Mt.4.5;

Rev.22.11.)

o See Mt.14.1.

ref.

p Predestination,

trans. pre-

destinated.

Rom.8.29.

(Acts 4.28;

Eph.1.11.)

q Holy Spirit.

vs.8.31; Acts

5.3.9.32.

(Mt.1.18;

Acts 2.4.)

r Resurrection,

vs.2,33;

Acts 9.36-42.

(Job 19.25;

1 Cor.15.52.)

s Or, exhortation.

t Josh.7.11,12;

Mal.3.8.9;

1 Tim.6.10.

u Acts 4.34-37.

v 1 Chr.21.1;

Mt.13.19;

John 13.2.27;

Eph.6.11,16;

1 Pet.5.8.

w Satan. Acts

10.38. (Rev.

3.1; Gen.

20.10.)

and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

State of the church at Jerusalem. (Cf. Acts 2. 42-47.)

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER 5.

The sin and death of Ananias and Sapphira.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why

hast thou conceived this thing in thine heart? thou hast not lied unto men, ^abut unto God.

5 And Ananias ^bhearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the ^cyoung men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to ^dtempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

The power of a holy church.
(See 1 Thes. 1. 1-10.)

12 And by the hands of the apostles were ^emany signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick ^finto the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, ^gbringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The second persecution.

17 Then the high priest rose up, and all they that were with him, (which is the ^hsect of the Sadducees,) and were filled with ⁱindignation,

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18 And laid their hands on the apostles, and put them in the common prison.

19 But ^kthe ^langel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this ^mlife.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your ⁿdoctrine, and intend to bring this man's blood upon us.

The answer of the apostles.

29 Then Peter and the ^oother apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a ^pSaviour, for to give ^qrepentance to Israel, and ^rforgiveness of ^ssins.

32 And we are his witnesses of these things; and so ^tis also the ^uHoly Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they

^a Num. 16. 11; 1 Sam. 8. 7; 2 Ki. 5. 25, 27; Lk. 10. 16; 1 Thes. 4. 8.

^b Num. 16. 26, 33; 2 Ki. 1. 10, 14; 2. 24; 2 Cor. 13. 2, 10.

^c Gr. *younger*.

^d *Temptation*. Acts 15. 10. (Gen. 3. 1; Jas. 1. 14.)

^e Acts 4. 29, 30.

^f *Miracles* (N. T.). vs. 12, 15, 16, 19, 20; Acts 6. 8. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^g Or, *in every street*.

^h Mk. 16. 17.

ⁱ Gr. *heresy*.

^j Lit. *jealousy*.

^k *an angel*.

^l Heb. 1. 4, note.

^m *Life (eternal)*. Acts 11. 18. (Mt. 7. 14; Rev. 22. 19.)

ⁿ *teaching*.

^o Rom. 1. 16, note.

^p *Repentance*. Acts 8. 22. (Mt. 3. 2; Acts 17. 30.)

^q See Mt. 26. 28, note.

^r *Sin*. Rom. 3. 23, note.

^s *Holy Spirit*. vs. 3, 9, 32; Acts 6. 3, 5, 10. (Mt. 1. 18; Acts 2. 4.)

were ^acut to the heart, and took council to slay them.

The warning of Gamaliel.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ^bobeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee ^cin the days of the taxing, and drew away much people after him: ^dhe also perished; and all, ^eeven as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: ^ffor if this counsel or this work be of men, it will come to nought:

39 But ^gif it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

The apostles beaten.

40 And to him they agreed: and when they had called the apostles, and ^hbeaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer ⁱshame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER 6.

The first deacons.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the ^jGrecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples ^kunto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and

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wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they ^lchose Stephen, a man full of faith and of the Holy Ghost, and ^mPhilip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid ⁿtheir hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The third persecution: Stephen brought before the council.

8 And Stephen, full of faith and power, did great wonders and ^omiracles among the people.

9 Then there arose certain of the synagogue, which is called ^pthe synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the ^qspirit by which he spake.

11 ^rThen they suborned men, which said, We have heard him speak blasphemous words against Moses, and ^sagainst God.

12 And they stirred up the people, and the elders, and the scribes, and came upon ^thim, and caught him, and brought ^uhim to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this ^vholy place, and the law:

14 ^wFor we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, ^xsaw his face as it had been the face of an ^yangel.

CHAPTER 7.

THEN said the high priest, Are these things so?

Address of Stephen before the council. Theme: The unbelief of Israel.

2 And he said, ^zMen, brethren,

^a Cf. Acts 2.37. The Gospel when preached in the power of the Spirit convicts or enrages.

^b Or, *believed.*

^c Lk.2.1.

^d Lk.13.1,2.

^e Isa.8.10; Mt.15.13.

^f Isa.46.9,10; 1 Cor.1.25.

^g Mt.10.17.

^h Or, *dishonour for the Name.*

ⁱ *Hellenists, i.e. Grecian Jews.*

^j It is beautiful to see that these were all Hellenists, as the Grecian names show.

^k Acts 8.5; 21.8.

^l *Miracles (N.T.); Acts 8.6. (Mt.8.2,3; Acts 28.8,9.)*

^m *Holy Spirit. vs.3,5,10; Acts 7.51,55. (Mt.1.18; Acts 2.4.)*

ⁿ 1 Ki.21.10,13; Mt.26.59,60.

^o *Sanctify, holy (things) (N.T.); Acts 21.28. (Mt.4.5; Rev.22.11.)*

^p Acts 25.8.

^q *Ex.34.29,30; Acts 4.13; 2 Cor.3.18; 1 John 3.2.*

^r *Heb.1.4, note.*

^s Acts 22.1.

and fathers, hearken; The ^aGod of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in ^bCharran,

3 And said unto him, ^cGet thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeæns, and dwelt in ^bCharran: and from thence, when ^dhis father was dead, ^ehe removed him unto this land, wherein ye now dwell.

5 And he gave him ^fnone inheritance in it, no, not so *much* as to set his foot on: yet he ^gpromised that he would give it to him for a possession, and to his seed after him, when as *yet* he had no child.

6 And God spake on this wise, That his ^hseed should sojourn in a strange land; and that they should bring them into ⁱbondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they ^jcome forth, and serve me in this place.

8 And he gave him the ^kcovenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with ^lenvy, ^msold Joseph into Egypt: but ⁿGod was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 ^oNow there came a dearth over all the land of Egypt and ^pChanaan, and great affliction: and our fathers found no sustenance.

12 But when ^qJacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the ^rsecond time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to ^shim, and all his ^tkindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

A.D. 33.

^a God (of glory). Psa. 29.3.

^b Or, Haran. Gen.11.31,32.

^c Gen.12.1; Heb.11.8-10.

^d Gen.12.5.

^e Or, God.

^f Heb.11.9,10.

^g Gen.15.7; 17.8; 18.10; Heb. 11.11,12.

^h Gen.15.13, 14; 47.11,12.

ⁱ Ex.1.8-14; 12.40,41.

^j Ex.14.29,30.

^k Gen.17.9-14.

^l Or, jealousy.

^m Gen.37.11.

ⁿ Jehovah. Gen.39.2.

^o Gen.41.54.

^p Chanaan.

^q Gen.42.1.

^r Gen.45.4,16.

^s unto Shechem.

^t See Gen.23.4. note.

^u Or, in Shechem.

^v vs.6,7; Ex.2. 23-25.

^w Ex.1.7-9; Psa.105.24, 25.

^x Or, fair unto God.

^y Ex.2.5-10.

^z Lk.24.19.

^a Ex.2.11,12.

^b Lk.24.49;

contra, John 2.4.

^c Ex.2.13.

^d Ex.2.14;

Lk.12.14.

^e Ex.2.15;

Heb.11.27.

^f Heb.1.4. note.

^g Ex.3.2.

16 And were carried over ^{into} Sychem, and laid in the ^{sepulchre} that Abraham bought for a sum of money of the sons of Emmor ^{the}father of Sychem.

17 But when the ^{time} of the promise drew nigh, which God had sworn to Abraham, the ^{people} grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was ^{exceeding} fair, and nourished up in his father's house three months:

21 And when he was cast out, ^{Pharaoh's} daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was ^{mighty} in words and in deeds.

23 And ^{when} he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one ^{of them} suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have ^{understood} how that God by his hand would deliver them: but they understood not.

26 And the ^{next} day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, ^{Who} made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 ^{Then} fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an ^{angel} of the Lord in a ^{flame} of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

¹ Cf. Gen. 46. 26, note. There is no real contradiction. The "house of Jacob" numbered seventy, but the "kindred" would include the wives of Jacob's sons.

32 *Saying, I am* the "God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, ^bPut off thy shoes from thy feet: for the place where thou standest is holy ground.

34 "I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, ^dI will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the "angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, ^fA prophet shall the "Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the "church in the wilderness with the "angel which spake to him in the mount Sina, and *with* our fathers: who received the "lively oracles to give unto us:

39 To whom our fathers "would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, ^jMake us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and ^krejoiced in the works of their own hands.

42 Then God turned, and ^lgave them up to worship the host of heaven; as it is written in the book of the prophets, "O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god "Remphan, figures which ye made

A.D. 33.

^a God. Ex. 3.6.
^b Ex. 3.4,5; Josh. 5.15.

^c Ex. 2.24,25; 3.7.
^d Psa. 105.26.

^e Heb. 1.4, note.

^f Deut. 18.15,18,19.

^g Jehovah.
Deut. 18.15.

^h Or, living.
Rom. 3.1,2; 9,4,5.

ⁱ Psa. 95.8-11.

^j Ex. 32.1.

^k Ex. 32.6,18;
Psa. 66.6.

^l Jud. 2.11-14;
Rom. 1.24,28.

^m Amos 5.25-27.

ⁿ Or, Rephan.

^o 2 Chr. 36.11-21;
Jer. 25.9-12.

^p Or, tent of testimony.

^q Ex. 25.40; 26.30;
Heb. 8.5.

^r i. e. Joshua.

^s nations, whom God drove out.

^t 1 Ki. 8.17; 1 Chr. 22.7; Psa. 132.4,5.

^u 2 Sam. 7.1-13;
1 Ki. 8.20.

^v Isa. 66.1,2;
cf. 1 Ki. 8.27;
Acts 17.24.

^w Jehovah.
Isa. 66.1,2.

^x Psa. 102.25-27.

^y Jer. 2.30; Mt. 23.34-36; Lk. 20.9-15.

^z Righteous One.

^a They had brought false witnesses against Stephen; he bears true witness against them, quoting the testimony of writers they owned to be inspired. He speaks of the persistent rejection of God and His servants by the nation till at last it is brought home to themselves, and arouses the maddened enmity of their hearts. It was the final trial of the nation.

^b Holy Spirit.
vs. 51,55; Acts 8.15. (Mt. 1.18; Acts 2.4.)

^c Mt. 3.16; Acts 9.3; Heb. 2.9.

to worship them: and "I will carry you away beyond Babylon.

44 Our fathers had the ^ptabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it "according to the fashion that he had seen.

45 Which also our fathers that came after brought in with "Jesus into the possession of the "Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God, and "desired to find a tabernacle for the God of Jacob.

47 "But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the "Lord: or what is the place of my rest?

50 Hath not my hand "made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

52 Which of the "prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the "Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of "angels, and have not kept *it*.

The first martyr: first mention of Paul.

54 "When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the ^bHoly Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the "heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses

¹ Israel in the land is never called a church. In the wilderness Israel was a true church (Gr. *ecclesia* = called-out assembly), but in striking contrast with the N.T. *ecclesia* (Mt. 16. 18, note).

laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon ^bGod, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ^dsin to their charge. And when he had said this, he fell asleep.

CHAPTER 8.

The fourth persecution: Saul chief persecutor.

^fAND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all ^gscattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the ^hchurch, entering into every house, and haling men and women committed them to prison.

The first missionaries.

4 Therefore they that were scattered abroad went every where preaching the word.

The ministry of Philip. (See Acts 6. 5; 21. 8.)

5 Then ⁱPhilip went down to the city of Samaria, and preached Christ unto them.

6 And the ^jpeople with one accord gave heed unto those things which Philip spake, hearing and seeing the ^kmiracles which he did.

7 For ^lunclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

(The case of Simon the sorcerer.)

9 But there was a certain man, called Simon, which beforetime in the same city ^mused sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

A.D. 34.

^a Bible prayers. Acts 9.6, 11. (Mt.6.9; Rev.22.20.)

^b Omit God. Lit. And were stoning Stephen as he was invoking

and saying, Lord Jesus, give we!

^c come unto my spirit. c Lk.23.46; 1 Pet.4.19.

^d Sin. Rom.3.23, note. e Lk.8.52; 2 Tim.1.10; 1 Thes.4.13-18.

^f Acts 7.58. g Acts 1.19. h Churches (local). vs. 1-8; Acts 9.31. (Acts 2.41; Phil.1.1.)

ⁱ Mt.10.23; Acts 11.19. j Acts 6.5.

^k The Jews having rejected Stephen's witness to, and of, them, the Gospel now begins to go out to "all nations." Cf.v.1; Lk.24.47.

^l multitude. m Gr. signs. Miracles (N.T.). Acts 9.18,36-41. (Mt.8.2; Acts 28.8,9.)

ⁿ Mk.16.17. o Acts 13.6. p Acts 13.38,39. q v.1; John 4.22.

^r Holy Spirit. vs.15,17,18, 19,29,39; Acts 9.17,31. (Mt.1.18; Acts 2.4.)

^s Acts 2.38. t Acts 19.6; Deut.34.9.

^u 2 Ki.5.16,26, 27; Heb.13.5,6.

^v Gr. word. w Mt.15.8,19.

^x Repentance. Acts 11.18. (Mt.3.2; Acts 17.30.)

^y the Lord. z with become. a Ex.9.28.

^b Gospel. Acts 14.7,21. (Gen.12.1-3; Rev.14.6.)

^c Acts 1.8. d Heb.1.4, note. e Contra, vs. 6-8.

^f Psa.68.31; Jer.38.7; Acts 28.28.

12 But when they ^hbelieved Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the ^hHoly Ghost:

16 (For as yet ^hhe was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then ⁱlaid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this ^jmatter: for thy ^kheart is not right in the sight of God.

22 ^lRepent therefore of this thy wickedness, and pray ^mGod, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou ⁿart in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, ^othat none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the ^pgospel in many ^qvillages of the Samaritans.

Philip and the Ethiopian.

26 And the ^rangel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is ^sdesert.

27 And he arose and went: and behold, a man of ^tEthiopia, an eunuch of great authority under

Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to "Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the ^bSpirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, "Understandest thou what thou redest?"

31 And he said, How can I, except some man should guide me? And he ^cdesired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, ^fof whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and ^gbegan at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, *Sec, here is water*; what doth hinder me to be baptized?

37 ^hAnd Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he ⁱbaptized him.

39 And when they were come up out of the water, the ^jSpirit of the ^kLord caught away Philip, that the eunuch saw him no more; and he went on his way ^lrejoicing.

40 But Philip was found at Azotus: and passing through he preached ^min all the cities, till he came to Caesarea.

A.D. 34.

^a 1 Ki.8.41,42;
John 12.20.

^b Acts 10.19;
13.2; 20.23.

^c Lk.24.45;
Rom.10.14,
15; 2 Cor.3.15.

^d *besought.*

^e Isa.53.7,8.

^f Acts 2.30,31;
1 Pet.1.10,11;
Rev.19.10.

^g Lk.24.27;
Acts 10.43;
17.2,3.

^h The beat
authorities
omit v. 37.

ⁱ Acts 16.33.

^j 1 Ki.18.12;
Ezk.8.3.

^k *Jehovah.*

^l v.8.

^m Or, the *gospel*
to all the
cities.

ⁿ Acts 8.1,3;
26.10,11.

^o Acts 22.5.

^p *that wore of*
the *Way*, i.e.
Christ. John
14.6.

^q 2 Cor.4.6;
1 John 1.5.

^r Zech.2.8;
John 15.20,21;
Eph.5.29,30.

^s The Lord
identifies
Himself with
His people.

^t Acts 2.33-36;
Heb.2.9.

^u *Bible pray-*
ers (N.T.).
Eph.1.17-20.
(Mt.6.9; Rev.
22.20.)

^v *the voice.*

^w Or, *nothing.*

^x Acts 22.12.

^y Lk.15.7;
18.13.

CHAPTER 9.

The conversion of Saul. (Cf. Acts 22. 1-16; 26. 9-18.)

AND Saul, "yet breathing out against the disciples of the Lord, went unto the high priest,

2 And desired of him ^aletters to Damascus to the synagogues, that if he found any ^bof this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a ^clight from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, ^dwhy persecutest thou ^eme?

5 And he said, Who art thou, Lord? And the Lord said, I am ^fJesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished ^gsaid, Lord, what wilt thou have me to do? And the Lord ^hsaid unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing ⁱa ^jvoice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw ^kno man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named ^lAnanias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord ^msaid unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for ⁿone called Saul, of Tarsus: for, behold, he ^oprayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting ^phis hand on him, that he might receive his sight.

13 Then Ananias answered, Lord,

¹ Cf. Acts 22. 9; 26. 14. A contradiction has been imagined. The three statements should be taken together. The men heard the "voice" as a sound (Gr. *phone*), but did not hear the "voice" as articulating the words, "Saul, Saul," etc.

I have ^aheard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: ^bfor he is a ^cchosen vessel unto me, to bear my name before the ^dGentiles, and ^e kings, and the ^fchildren of Israel:

16 For ^gI will shew him how great things he must suffer for my name's sake.

Paul filled with the Spirit.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the ^hHoly Ghost.

Paul baptized.

18 And immediately there fell from his eyes as it had been scales: and he received ⁱsight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Paul preaches.

20 ^jAnd straightway he preached Christ in the synagogues, ^kthat he is the Son of God.

21 But all that heard ^lhim were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

A.D. 35.

^a vs. 1,2; Gal. 1.23.

^b Inspiration. Acts 28.25. (Ex. 4.15; Rev. 22.19.)

^c Gr. vessel elect. Election (personal). Acts 10.41. (Deut. 7.6; 1 Pet. 1.2.)

^d Rom. 1.5; 11.13; Eph. 3.7, 8.

^e Acts 26.1, 2; 2 Tim. 4.16, 17.

^f Acts 21.40; Rom. 1.16; 9.1-5.

^g Acts 20.23; 2 Cor. 11.23-28; Gal. 6.17; Phil. 1.29.

^h Holy Spirit (N. T.). vs. 17, 31; Acts 10.19, 38, 44, 45, 47. (Mt. 1.18; Acts 2.4.)

ⁱ Miracles (N. T.). vs. 18, 36-41; Acts 13.6-12. (Mt. 8.2, 3; Acts 28.3, 9.)

^j 1. lit. And straightway, in the synagogues, was he proclaiming Jesus, that he is the Son of God.

^k the very Christ.

^l Josh. 2.15; 1 Sam. 19.12; 2 Cor. 11.32, 33.

^m vs. 13, 14.

ⁿ Acts 4.36; 11.22-26.

^o vs. 20, 22.

^p Hellenists, i.e. Grecian Jews.

^q Churches (local). Acts 11.2-5. (Acts 2.41; Phil. 1.1.)

^r Eph. 4.16.

^s Psa. 34.9; Heb. 12.28.

^t John 14.16; Phil. 2.1, 2.

^u v. 42; Acts 16.5.

22 ²But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is ^kvery Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and ^let him down by the wall in a basket.

Paul visits Jerusalem.

26 And when Saul was ³come to Jerusalem, he assayed to join himself to the disciples: but they were all ^mafraid of him, and believed not that he was a disciple.

27 But ⁿBarnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached ^oboldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the ^pGrecians: but they went about to slay him.

Paul returns to Tarsus.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the ^qchurches rest throughout all Judæa and Galilee and Samaria, and were ^redified; and walking in the ^sfear of the Lord, and in the ^tcomfort of the Holy Ghost, were ^umultiplied.

¹ Cf. Acts 2. 36. Peter, while maintaining the deity of Jesus—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ"—gives especial prominence to His Messiahship. Paul, fresh from the vision of the glory, puts the emphasis on His Deity. Peter's charge was that the Jews had crucified the Son of David (Acts 2. 25-30); Paul's that they had crucified the Lord of glory (1 Cor. 2. 8). In the A.V. the sense is largely lost. The point was, not that the Christ was God, a truth plainly taught by Isaiah (7. 14; 9. 6, 7), but that *Jesus*, the crucified Nazarene, was the Christ and therefore God the Son.

² It seems probable that verses 22-25 refer to Paul's labours in Damascus after his return from Arabia (Gal. 1. 17). The "many days" of verse 23 may represent the "three years" of Gal. 1. 18, which intervened between Paul's return to Damascus and his visit to Peter.

³ The Acts records four visits of Paul to Jerusalem after his conversion: (1) Acts 9. 23-30. This seems identical with the visit of Gal. 1. 18, 19. The "apostles" of verse 27 were Peter, and James, the Lord's brother. (2) Acts 11. 30. Paul may have been in Jerusalem during the events of Acts 12. 1-24. (See v. 25.) (3) Acts 15. 1-30; Gal. 2. 2-10. (4) Acts 21. 17-23. 35.

The healing of Æneas.

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was *sick* of the palsy.

34 And Peter said unto him, Æneas, *Jesus Christ* maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and *Saron* saw him, and *turned* to the Lord.

Tabitha raised from the dead.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called *Dorcas*: this woman was *full* of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the *widows* stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and *kneeled* down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his hand*, and lifted her up, and when he had called the saints and widows, presented her *alive*.

42 And it *was* known throughout all Joppa; *and* many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one *Simon* a tanner.

CHAPTER 10.

Peter's second use of the keys: the gospel given to Gentiles. (Cf. Mt. 16. 19; Acts 2. 14-41.)

Cornelius' vision.

THERE was a certain man in Cæsarea called Cornelius, a *centurion* of the *band* called the Italian *band*

A.D. 38.

a Mt. 9. 2.

b Acts 3.6, 16; 4. 10.

c *Sharon.*

d Acts 11. 21.

e i.e. *gazelle.*

f 1 Tim. 2. 10.

g *Contra,* Acts 6. 1.

h Mt. 9. 25.

i *Resurrection.* vs. 36-42; Acts 17. 3; (Job 19. 25; 1 Cor. 15. 52.)j *came to be.*

k John 11. 45; 12. 11.

l Acts 10. 6, 28.

m Lk. 7. 2-10.

n Or, *cohort.*

o v. 35; Acts 16. 14.

p Cf. vs. 10-17; Acts 9. 12.

q Heb. 1. 4, note.

r Mt. 26. 13; Heb. 6. 9, 10.

s Acts 11. 13, 14.

t Acts 8. 26-39.

u Acts 7. 56; Eph. 3. 5, 6.

v Lev. 11. 1; Isa. 66. 17; Ezk. 4. 14.

w v. 28; Mt. 15. 11; Rom. 14. 14, 17, 20; 1 Cor. 10. 25; 1 Tim. 4. 4; Tit. 1. 15.

2 A devout *man*, and one that *feared* God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a *vision* evidently about the ninth hour of the day an *angel* of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a *memorial* before God.

5 And now *send* men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

Cornelius sends for Peter.

7 And when the *angel* which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these things* unto them, he sent them to Joppa.

Peter's vision of the great sheet.

9 On the morrow, as they *went* on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw *heaven* opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is *common* or unclean.

15 And the voice *spake* unto him again the second time, *What* God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

Peter and the messengers of Cornelius.

A.D. 41.

17 Now while Peter ^adoubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, ^bdoubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: ^cwhat is the cause wherefore ye are come?

22 And they said, ^dCornelius the centurion, a just man, and one that feareth God, and of ^egood report among all the nations of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Peter goes to Cæsarea.

23 Then called he them in, and lodged ^fthem. And on the morrow Peter went away with them, and ^gcertain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius ^hwaited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and ⁱfell down at his feet, and worshipped ^jhim.

26 But Peter took him up, saying, ^kStand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an ^lunlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but ^mGod hath shewed me that I should not call any man common or unclean.

29 Therefore came I ⁿunto you without gainsaying, as soon as I was sent for: I ask therefore for ^owhat intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour;

^a was much^b Acts 16.9,10.^c v.29; Lk.18.

41.

^d vs.1,2.^e Acts 22.12.^f v.45; Acts

11.12.

^g was waiting.

Mk.5.19;

Lk.8.40;

John 4.29.

^h Acts 16.29.ⁱ Acts 14.14,15;

Rev.19.10;

22.9.

^j John 4.9; 18.

28; Acts 11.3;

Gal.2.12,14.

^k v.15; Acts

15.8,9; Eph.

3.6.

^l v.21.^m Mt.28.3;

Mk.16.5;

Lk.24.4.

ⁿ v.4; Dan.

10.17.

^o Heb.6.10.^p Lk.8.18;

Gal.4.14;

1 Tim.2.13.

^q in the sight

of.

^r the Lord.^s Deut.10.17;

Rom.2.11;

3.29,30; 10.

12,13.

^t Psa.15.1,2;

Acts 15.7-11;

Rom.2.27-29.

^u Rom.10.10,

note.

^v Lk.2.14;

Eph.2.17;

Col.1.20.

^w *Jehovah.*

Isa.61.11.

^x *Holy Spirit*

(N.T.). vs.

19,38,44,45,

47; Acts 11.

12,15,16,24,

28. (Mt.1.18;

Acts 2.4.)

^y *Satan.* Acts

13.10. (Gen.3.

1; Rev.20.10.)

^z Isa.61.1-3;

John 3.2; 8.

29.

^a Acts 1.22.^b Acts 2.23;

13.27,28.

^c Acts 2.24.^d *Election*

(personal).

Acts 15.7.

(Deut.7.6;

1 Pet.1.2.)

^e Lk.24.30,41-

43; John 21.9-

13; 1 John 1.1.

^f *son him.*^g *Sin.* Rom.3.

23, note.

and at the ninth hour I prayed in my house, and, behold, a man stood before me in ^mbright clothing,

31 And said, Cornelius, thy ⁿprayer is heard, and ^othine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are ^pwe all here ^qpresent before God, to hear all things that are commanded thee of ^rGod.

Peter's sermon to Gentiles in the house of Cornelius.
Theme: Salvation through faith. (Cf. Acts 2. 14-41.)

34 Then Peter opened ^shis mouth, and said, Of a truth I perceive that God is no ^trespecter of persons:

35 But in ^uevery nation he that feareth him, and worketh ^vrighteousness, is accepted with him.

36 The word which ^wGod sent unto the children of Israel, preaching ^xpeace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How ^yGod anointed Jesus of Nazareth with the ^zHoly Ghost and with power: who went about doing good, and healing all that were oppressed of the ^adevil; for ^bGod was with him.

39 And we are ^cwitnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they ^dslew and hanged on a tree:

40 Him God ^eraised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses ^fchosen before of God, even to us, who did ^geat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to ^hbe the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth ⁱin him shall receive remission of ^jsins.

The Holy Spirit given to Gentile believers.

44 ¹While Peter yet spake these words, the ²Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with ^btongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of ^cthe Lord. Then prayed they him to tarry certain days.

CHAPTER 11.

Peter vindicates his ministry to Gentiles.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded it ^dby order unto them, saying,

5 I was in the city of ^eJoppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me;

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the ^fair.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times;

A.D. 41.

^a Acts 15.8; 26.18; Rom.10.11; Gal.3.22.

^b Psa.68.18.

^c Jesus Christ.

^d in.

^e Acts 10.9.

^f heaven.

^g John 16.13.

^h making no distinction.

ⁱ Heb.1.4, note.

^j Rom.1.16, note.

^k even as on us. Cf. Acts 2.1-4; 15.7-9.

^l John 14.26.

^m used to be saying.

ⁿ Or, If therefore the equal free gift God gave to them having believed, even as to us.

^o Repentance. Acts 13.24. (Mt.3.2; Acts 17.30.)

^p Life (eternal). Acts 13.46-48. (Mt.7.14; Rev.22.19.)

^q Lit. tribulation.

^r Phœnicia.

^s Hellenists, i.e. Grecian Jews.

and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the ¹Spirit bade me go with them, ²nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an ¹angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be ¹saved.

15 And as I began to speak, the Holy Ghost fell on them, ²as on us at the beginning.

16 Then ¹remembered I the word of the Lord, how that he ²said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 ¹Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted ¹repentance unto ²life.

The church at Antioch: the new name.

19 Now they which were scattered abroad upon the ¹persecution that arose about Stephen travelled as far as ²Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the ¹Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

¹ Verse 44 is one of the pivotal points of Scripture. Heretofore the Gospel has been offered to Jews only, and the Holy Spirit bestowed upon believing Jews through apostolic mediation. But now the normal order for this age is reached: the Holy Spirit is given without delay, mediation, or other condition than simple faith in Jesus Christ. Cf. Acts 2. 4, note; 1 Cor. 6. 19.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

The church at Antioch sends relief to Jerusalem.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER 12.

The fifth persecution: arrest of Peter.

NOW about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

Prayer for Peter's deliverance: an angel sent.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night

A.D. 42.

a Holy Spirit.
vs.12,15,16,
24,28; Acts
13.2,4,9,52.
(Mt.1.18;
Acts 2.4.)

b Churches
(*local*), vs.12,
15,16,24,26;
Acts 13.1-3;
(Acts 2.41;
Phil.1.1.)

c coikoumene
= *inhabited*
earth (Lk.
2.1).

d Elders.
Acts 14.23;
Acts 11.30;
Tit.1.5-9.)

e Herod
Agrippa I.,
grandson of
Herod the
Great (Mt.2.
1, note), a
strict ob-
server of the
law, and
popular with
the Jews (see
v.21). Herod
Agrippa II.,
Paul's
Agrippa,
was his son.

f John 21.18.

g the passover.

h Or, instant
and earnest
prayer was
made. 2 Cor.
1.11; Eph.6.
18.

i an angel, etc.

j awakened
him.

k Heb.1.4,
note.

l 2 Chr.16.9;
Psa.34.7;
Dan.3.28; 6.
22; Heb.1.14.

m v.5; Isa.65.
24; Dan.9.21.

n answer.

o Mt.18.10.

p Psa.66.16.

Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought

for him, and found him not, he examined the keepers, and commanded that *they* should be ^aput to death. And he went down from Judæa to Cæsarea, and *there* abode.

Death of Herod.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the ^bking's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

23 And ^cimmediately ^dthe angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned ^efrom Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER 13.

Paul and Barnabas called by the Holy Spirit.

NOW there were in the ^fchurch that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ^gwhich had been brought up with ^hHerod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the ⁱHoly Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Paul's first missionary journey.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John ^jto *their* minister.

A.D. 44.

a led away to death.

b that was over the king's bed-chamber.

c Dan.4.37.

d an.

e Cf. Acts 12.1.

f Churches (local), vs. 1-3; Acts 14.19-23, 26-28. (Acts 2.41; Phil.1.1.)

g the foster-brother of.

h See Mt.14.1, ref.

i Holy Spirit. vs.2,4,9,52; Acts 15.8,28. (Mt.1.18; Acts 2.4.)

j as their attendant.

k Gr. magos. See Mt.2.1, "wise men." The same word was used for a vulgar magician, and for a true wise man of the East.

l proconsul (Roman).

m son.

n Satan. Acts 26.18. (Gen.3.1; Rev.20.10.)

o Miracles (N.T.). vs. 6-12; Acts 14.8-10. (Mt.8.2,3; Acts 28.8,9.)

p teaching.

q Election (corporate). Rom.9.11. (Deut.7.6; 1 Pet.1.2.)

Opposition from Satan.

(Cf. vs. 44, 50.)

6 And when they had gone through the isle unto Paphos, they found a certain ^rsorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the ^sdeputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtily and all mischief, *thou* ^tchild of the ^udevil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there ^vfell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the ^wdeputy, when he saw what was done, believed, being astonished at the ^xdoctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem.

Paul's sermon in the synagogue at Antioch in Pisidia. Theme: Justification by faith, vs. 38, 39.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel ^ychose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty

years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of ^aChanaan, ^bhe divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of ^cCis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and ^dsaid, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to ^ehis promise raised unto Israel a ^fSaviour, Jesus:

24 When John had first preached before his coming the baptism of ^grepentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not ^hhe. But, behold, there cometh one after me, whose shoes of ⁱhis feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and ^jwhosoever among you feareth God, ^kto you is the word of this ^lsalvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled ^mthem in condemning him.

28 And though they found no cause of death ⁿin him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took ^ohim down from the tree, and laid ^phim in a sepulchre.

30 But God raised him from the dead:

31 And he was ^qseen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you ^rglad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is

A.D. 45.

^a *Canaan.*^b *He gave them their land.*^c *Kish.*^d *1 Sam. 13. 14; Psa. 89. 20.**See "Kingdom" (Zech. 12. 8; 1 Cor. 15. 28); also 2 Sam. 7. 8-17, note.*^e *Rom. 1. 16, note.*^f *Repentance. Acts 19. 4. (Mt. 3. 2; Acts 17. 30.)*^g *Isa. 55. 1.*^h *Mt. 10. 6.*ⁱ *Rom. 1. 16, note.*^j *Acts 1. 3. 11.*^k *Lk. 2. 10. 11.*^l *Psa. 2. 7.*^m *Isa. 55. 3.*ⁿ *Psa. 16. 10. See Lk. 1. 31. 32; Acts 2. 30. 31.*^o *Psa. 16. 8-11.*^p *Psa. 16. 10.*^q *Forgiveness. vs. 38, 39; Rom. 4. 7. (Lev. 4. 20; Mt. 26. 28.)*^r *Sin. Rom. 3. 23, note.*^s *Faith. Acts 13. 48. (Gen. 3. 20; Heb. 11. 39.)*^t *Assurance. vs. 38, 39; Acts 17. 31. (Isa. 32. 17; Jude 1.)*^u *Rom. 1. 16, note.*^v *Justification. Rom. 4. 2. 5. (Lk. 18. 14; Rom. 3. 28.)*^w *Law (of Moses). Acts 15. 5. 10. 11. 28, 29. (Ex. 19. 1; Gal. 3. 1-29.)*^x *See Hab. 1. 5.*^y *as they went out.*^z *Acts 11. 23; 14. 22; Rom. 5. 2; Heb. 6. 11. 12; 12. 15.*^a *Lit. thrust.*

also written in the second psalm, ¹Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, ²now no more to return to corruption, he said on this wise, ³I will give you the sure mercies of David.

35 Wherefore he saith also in ⁴another psalm, Thou shalt not suffer thine ⁵Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption;

37 But he, whom God ⁶raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the ⁷forgiveness of ⁸sins:

39 And by him all that ⁹believe are ¹⁰justified from ¹¹all things, from which ye could not be ¹²justified by ¹³the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I ¹⁴work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And ¹⁵when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to ¹⁶continue in the grace of God.

Opposition from the Jews. (Cf. vs. 6, 50.)

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Paul and Barnabas turn to the Gentiles. (Cf. Acts 18. 6; 28. 25-29.)

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye ¹⁷put it from you, and judge yourselves unworthy of ever-

lasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, ^aI have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to ^beternal life ^cbelieved.

49 And the word of the Lord was published throughout all the region.

Opposition from devout and honourable women, and chief citizens. (Cf. vs. 6, 45.)

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with ^djoy, and with the Holy Ghost.

CHAPTER 14.

The work in Iconium.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

The work in Derbe and Lystra.

6 They were ware of *it*, and fled unto ^eLystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

A.D. 45.

The impotent man at Lystra healed.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had ^ffaith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he ^gleaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, ^hJupiter; and Paul, ⁱMercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? ^kWe also are men of like passions with you, and preach unto you that ye should turn from these vanities ^lunto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Paul stoned at Lystra.

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, ^mdrew him out of the city, supposing he had been dead.

Further ministry of the first missionary journey.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

^a vs.47,48;
Isa.42.6,7.

^b Life (eternal), vs.46-48; Rom.2.7. (Mt.7.14; Rev.22.19.)

^c Faith. Acts 14.9. (Gen.3.20; Heb.11.39.)

^d Mt.5.12;
1 Thes.1.6.

^e Mt.10.23.

^f Faith. Acts 16.31. (Gen.3.20; Heb.11.39.)

^g Miracles (N.T.), vs. 8-10; Acts 16.16-18,25,26. (Mt.8.2,3; Acts 28.8,9.)

^h Latin for Gr. Zeus, the national god of the Greeks.

ⁱ Gr. Hermes.

^j Lit. sprang forth among.

^k Acts 10.26; Jas.5.17; Rev.22.9.

^l Isa.44.9,10; 1 Cor.8.4.

^m Lit. dragged.

21 And when they had preached the ^agospel to that city, and had ^btaught many, they returned again to Lystra, and to Iconium, and Antioch.

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through ^cmuch tribulation enter into the kingdom of God.

Elders appointed in every church: the return to Antioch.

23 And when they had ^dordained them ^eelders in every ^fchurch, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been ^grecommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the ^hchurch together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER 15.

Council at Jerusalem: the question of circumcision.

The legalizers from Judæa.

AND ⁱcertain men which came down from Judæa taught the brethren, and said, ^jExcept ye be circumcised ^kafter the manner of Moses, ye cannot be saved.

Paul, Barnabas, and others go to Jerusalem.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through ^lPhenice and Samaria, declaring

A.D. 46.

^a Gospel. vs. 7, 21; Acts 15. 7. (Gen. 12. 1-3; Rev. 14. 6.)

^b made many disciples.

^c many tribulations.

^d Gr. *cheirotonesantes*, to designate by stretching out (or pointing with) the hand.

^e Elders. Acts 15. 2, 4, 6, 22, 23. (Acts 11. 30; Tit. 1. 5-9.)

^f Churches (local). vs. 19-23, 26-28; Acts 15. 1, 32, 36-41. (Acts 2. 41; Phil. 1. 1.)

^g committed.

^h Gal. 2. 12.

ⁱ Col. 2. 11, 14.

^j Lev. 12. 3.

^k Phœnicia.

^l Law (of Moses). vs. 5, 10, 11, 28, 29; Rom. 2. 12-27. (Ex. 19. 1; Gal. 3. 1-29.)

^m questioning.

ⁿ Election (personal). Acts 22. 14. (Deut. 7. 6; 1 Pet. 1. 2.)

^o Mt. 16. 19. Peter used the keys first for the Jews on the day of Pentecost; secondly, in the house of Cornelius for the Gentiles. But Paul was distinctively the apostle to the Gentiles. Gal. 2. 7, 8.

^p Gospel. Acts 16. 10. (Gen. 12. 1-3; Rev. 14. 6.)

^q Temptation. Acts 20. 19. (Gen. 3. 1; Jas. 1. 14.)

the conversion of the Gentiles; and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

The questions at issue.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command ^rthem to keep ^sthe law of Moses.

6 And the apostles and elders came together for to consider of this matter.

Peter's argument for Christian liberty: why put under law those to whom God has given the Spirit?

7 And when there had been much ^tdisputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made ^uchoice among us, that the Gentiles by ^vmy mouth should hear the word of the ^wgospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as ^xhe did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why ^ytempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Paul and Barnabas testify.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

James declares the result: (1) the outcalling of the Gentiles agrees with the promises to Israel.

13 And after they had held their peace, James answered, saying, ^zMen and brethren, hearken unto me:

14 Simeon hath declared how God

¹ Dispensationally, this is the most important passage in the N.T. It gives the divine purpose for this age, and for the beginning of the next. (1) The taking out from among the Gentiles of a people for His name, the distinctive work of the pres-

^aat the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of ^bDavid, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the ^cLord, and all the Gentiles, upon whom my name is called, saith the Lord, ^dwho doeth all these things.

18 Known unto God are all his works from the beginning of the ^eworld.

(2) *The Gentiles are not under the law.*

19 ^fWherefore my ^gsentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and ^helders and brethren *send* greeting unto the brethren which

A.D. 52.

^a Lit. for the first time, i.e. in the house of Cornelius. vs. 8-11; Acts 10.34-48; 11.12-18.

^b Kingdom (N.T.). vs. 14-17; Rev. 3.21. (Lk. 1.31-33; 1 Cor. 15.24.)

^c Jehovah. vs. 16, 17; Amos 9.11, 12.

^d Israel (prophecies). vs. 14-17; Rom. 9.1-8. (Gen. 12.2, 3; Rom. 11.26.)

^e i.e. ages. ^f judgment.

^g Elders. vs. 2, 4, 6, 22, 23; Acts 16.4. (Acts 11.30; Tit. 1.5, 9.)

^h Gal. 5.2, 4. ⁱ Mt. 5.17, 20; Col. 2.14; Heb. 10.1.

^j Acts 13.50; 14.19; 1 Cor. 15.30; 2 Cor. 11.23, 26.

^k Holy Spirit (N.T.). vs. 8, 28; Acts 16.6, 7. (Mt. 1.18; Acts 2.4.)

^l things sacrificed. ^m 1 Cor. 8; 10.19-22.

ⁿ Gen. 9.4; Lev. 22.8.

^o 1 Cor. 5.1, 13; 7.2; 1 Thes. 4.3-8.

^p It shall be well with you. ^q Acts 11.23.

^r 1 Cor. 14.3 defines the N.T. gift of prophecy.

are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, ^hsubverting your souls, saying, *Ye must be circumcised, and keep the law:* to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 ⁱMen that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

But Gentile believers must not give offence to godly Jews.

28 For it seemed good to the ^kHoly Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from ^lmeats offered to ^midols, and from blood, and from ⁿthings strangled, and from ^ofornication: from which if ye keep yourselves, ^pye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, ^qthey rejoiced for the consolation.

32 And Judas and Silas, being ^rprophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in

ent, or church-age. The church is the *ecclesia*—the “called-out assembly.” Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out *some*. (2) “After this [viz. the out-calling] I will return.” James quotes from Amos 9. 11, 12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfilment of the Davidic Covenant (e.g. Isa. 11. 1, 10-12; Jer. 23. 5-8). (3) “And will build again the tabernacle of David,” i.e. re-establish the Davidic rule over Israel (2 Sam. 7. 8-17; Lk. 1. 31-33). (4) “That the residue of men [Israelites] may seek after the Lord” (cf. Zech. 12. 7, 8; 13. 1, 2). (5) “And all the Gentiles,” etc. (cf. Mic. 4. 2; Zech. 8. 21, 22). This is also the order of Rom. 11. 24-27.

¹ The scope of the decision goes far beyond the mere question of circumcision. The whole question of the relation of the law to Gentile believers had been put in issue (v. 5), and their exemption is declared in the decision (vs. 19, 24). The decision might be otherwise stated in the terms of Rom. 6. 14: “Ye are not under the law, but under grace.” Gentile believers were to show grace by abstaining from the practices offensive to godly Jews (vs. 20, 21, 28, 29; cf. Rom. 14. 12-17; 1 Cor. 8. 1-13).

peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 ^aPaul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul's second missionary journey: Silas chosen.

36 And some days after ^bPaul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see how they do.*

37 And Barnabas ^cdetermined to take with them ^dJohn, whose surname was Mark.

38 But Paul thought not good to take him with them, who ^edeparted from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so ^fBarnabas took Mark, and sailed unto ^gCyprus;

40 And Paul chose Silas, and departed, ^hbeing recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ⁱconfirming the churches.

CHAPTER 16.

Paul finds Timothy.

THEN came he to ^jDerbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain ^kwoman, which was a Jewess, and believed; but his father was a Greek:

2 Which was ^lwell reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and ^mcircumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and ⁿelders which were at Jerusalem.

5 And so were the churches ^oestablished in the faith, and increased in number daily.

A.D. 52.

^a Acts 11.26.
^b Acts 13.2.
^c was minded.
^d Acts 12.12, 25;
13.5; Col. 4.
10; 2 Tim. 4.
11; Phm. 24.

^e withdrew.
^f And is heard
of no more in
the Bible
story.

^g Acts 4.36;
13.4.

^h Cf. Acts 13.3
with 14.26.

ⁱ Churches
(local). vs. 1-
32.36-41; Acts
18.22. (Acts 2.
41; Phil. 1.1.)

^j Acts 14.6.

^k 1 Cor. 7.14;
Eph. 6.4; 2
Tim. 1.5; 3.15.

^l 1 Tim. 3.7;
3 John 12.

^m 1 Cor. 9.19,
20; Gal. 2.3;
5.6; 6.15.

ⁿ Elders. Acts
20.17. (Acts
11.30; Tit.
1.5-9.)

^o strength-
ened.

^p Holy Spirit
(N.T.). vs.
6.7; Acts 18.
25. (Mt. 1.18;
Acts 2.4.)

^q R.V. adds of
Jesus, as in
the best
authorities.

^r beseeching
him. Here
the Gospel
turns toward
Europe.

^s 2 Cor. 2.13.

^t Gospel. Acts
20.24. (Gen.
12.1-3; Rev.
14.6.)

^u Phil. 1.1.

^v i.e. a Roman
colony.

^w might le-
gally, i.e. a
legal meet-
ing-place for
Jews where
there was no
synagogue.

^x John 6.44;
Acts 11.18;
2 Cor. 4.6.

^y by Paul.

^z 2 Sam. 20.16-
22; Phil. 4.3;
2 John 4-11.

^a Gen. 19.3; 33.
11; Jud. 19.21;
Lk. 24.29;
Heb. 13.2.

^b Gr. a spirit,
a Python.

^c Acts 19.24.

The Spirit guides: the Macedonian vision.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the ¹Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia; but the Spirit ²suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and ³prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately ⁴we endeavoured to go ⁴into Macedonia, assuredly gathering that the Lord had called us for to preach the ⁵gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next ⁶day to Neapolis;

Paul and Silas at Philippi.

12 And from thence to ⁷Philippi, which is the chief city of that part of Macedonia, *and* a ⁸colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer ⁹was wont to be made; and we sat down, and spake unto the women which resorted ¹⁰thither.

The first convert in Europe.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose ¹¹heart the Lord opened, that she attended unto the things which were spoken ¹²of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be ¹³faithful to the Lord, come into my house, and abide ¹⁴there. And ¹⁵she constrained us.

A demon cast out: Paul and Silas beaten.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a ¹⁶spirit of divination met us, which brought her masters ¹⁷much gain by soothsaying:

17 The same followed Paul and

¹ The change here from "they," as in the preceding verses, to "we" indicates that at Troas Luke, the narrator, joined Paul's company.

us, and cried, saying, These men are the servants of the ^amost high God, which shew unto us the way of ^bsalvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, ^cI command thee in the name of Jesus Christ to come out of her. And he ^dcame out the same hour.

19 And when her masters ^esaw that the hope of their gains was gone, they caught Paul and Silas, and ^fdrew *them* into the marketplace unto the rulers,

20 And brought them to the ^gmagistrates, saying, These men, being Jews, ^hdo exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and ⁱcommanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into ^jprison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Conversion of the Philippian jailor.

25 And at midnight Paul and Silas ^kprayed, and sang praises unto God: and the prisoners ^lheard them.

26 And suddenly there was a great ^mearthquake, so that the foundations of the prison were shaken: and immediately all the ⁿdoors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have ^okilled himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

The only condition of salvation.

30 And brought them out, and said, Sirs, ^pwhat must I do to be ^qsaved?

31 And they said, ^rBelieve ^son the

A.D. 53.

^a Cf. Mt. 7.22, *note*. This marks the "spirit" (v. 18) as being a demon.

^b Rom. 1.16, *note*.

^c Mk. 5.8.

^d *Miracles* (N. T.). vs. 16-18, 25, 26; Acts 19.11, 12. Cf. Acts 2.2, 5; Acts 23.8, 9.

^e Acts 19.25, 26.

^f *Gr. dragged* probably by the feet. Cf. Acts 14.19.

^g *Gr. praetors*, Roman magistrates.

^h 1 Ki. 18.17; Acts 17.6.

ⁱ 2 Cor. 6.5; 11.23, 25; 1 Thes. 2.2.

^j Acts 8.3.

^k *Lit. were praying and singing hymns.*

^l *were listening.*

^m Acts 4.31; Rev. 6.12-17.

ⁿ Acts 5.19; 12.4-7.

^o Acts 12.19.

^p Acts 2.37;

^q 2 Cor. 7.10.

^r *Faith*, Acts 27.25. (Gen. 3.20; Heb. 11.39.)

^s John 3.16; 6.28, 29; Acts 13.38, 39; Rom. 10.6-11; 1 Pet. 1.21.

^t Isa. 54.13; Acts 2.39; 11.14.

^u Acts 2.46;

^v Rom. 15.13.

^w *having believed God.*

^x *Gr. victors.*

^y vs. 21; Acts 22.25-29; 23.6; 25.11, 12.

^z Lk. 8.37.

^{aa} vs. 14, 22;

^{ab} Phil. 2.1, 2.

^{ac} v. 10; Lk. 4.16; Acts 9.20; 13.5, 14; 14.1; 16.13; 19.8.

^{ad} *the Christ*, i. e. that, according to the Scriptures, the Messiah must die and rise again.

^{ae} That Jesus was the Messiah was the second part of his argument.

^{af} Cf. Lk. 24.26, 46.

^{ag} *Resurrection*, vs. 3, 31; Acts 20.9, 12. (Job 19.25; 1 Cor. 15.52.)

^{ah} Acts 18.5, 28,

^{ai} *were persuaded.*

Lord Jesus Christ, and thou shalt be ^bsaved, and thy ^chouse.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and ^drejoiced, ^ebelieving in God with all his house.

Paul refuses to depart privily.

35 And when it was day, the magistrates sent the ^fserjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being ^gRomans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and ^hdesired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they ⁱcomforted them, and departed.

CHAPTER 17.

Founding of the church at Thessalonica. (Cf. 1 and 2 Thes.)

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, ^aas his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that ^bChrist must ^cneeds have suffered, and ^drisen again from the dead; and that this ^eJesus, whom I preach unto you, is Christ.

4 And some of them ^fbelieved, and consorted with Paul and Silas; and of the devout Greeks a great

multitude, and of the chief women not a few.

Jewish opposition at Thessalonica.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying. These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

Paul and Silas at Berea.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

Paul at Athens.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was

A.D. 53.

^a Acts 13.50;

^b Phil.4.3.

^c *hille*.

^d *of the rabble*.

^e Rom.16.21.

^f *dragged*.

^g Acts 16.19, *ref.*

^h *f.Lk.23.2; John 19.*

ⁱ *12; 1 Pet.2.13.*

^j Acts 16.14.

^k *Lk.16.29; John 5.*

^l *39; Acts 26.22,23.*

^m *Illustrates*

John 5.46.

Believing the

O.T. they

believed the

Gospel.

ⁿ *Greek women*

of honourable

estates.

^o Acts 18.5.

^p *provoked within*

him as he

beheld the city

full of idols.

^q *reasoned.*

^r *Disciples of*

Epicurus,

B.C. 342-271,

who abandoned

as hopeless the

search by reason

for pure truth

(cf. John 18.38),

seeking instead

true pleasure

through experience.

^s *Disciples of*

Zeno, B.C. 280,

and Chrysisippus,

B.C. 240. This

philosophy was

founded on

human self-

sufficiency, inculcated

stern self-repression,

the solidarity of

the race, and the

unity of Deity.

Epicureans and

Stoics divided

the apostolic

world.

^t *1 Cor.2.2; 15.12.*

^u *Mars' hill.*

^v *the objects of*

your worship.

^w *Rom.1.19-21;*

1 Cor.1.21;

1 Thes.4.5.

^x *The God who*

made, etc.

^y *i.e. earth.*

^z *Acts 7.48-50.*

^{aa} *he served by.*

^{ab} *Psa.50.8.*

^{ac} *Cor.2.7; Num.16.*

^{ad} *22; Isa.12.5;*

^{ae} *Dan.5.23.*

^{af} *"blood" is not*

in the best

manuscripts.

R.V. omits.

^{ag} *Deut.32.8.*

^{ah} *God, if haply,*

etc.

^{ai} *Psa.139.7-10;*

^{aj} *Jer.23.23,24;*

^{ak} *Acts 14.17.*

^{al} *Found in the*

writings of

Aratus and

Cleantes.

stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblersay? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

The sermon from Mars' hill. Theme: God will judge the world by Jesus Christ.

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the

¹⁰offspring of God, we ought not to think that the Godhead is like unto ^bgold or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to ²⁰repent:

31 Because he hath appointed a ^eday, in the which he will ^fjudge the ^gworld in righteousness by ^hthat man whom he hath ordained; ⁱwhereof he hath given ^jassurance unto all ^kmen, in that he hath ^lraised him from the dead.

32 And when they heard of the resurrection of the dead, some ^mmocked; and others said, We will hear thee ⁿagain of this ^omatter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER 18.

Paul at Corinth.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named ^aAquila, born of Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were ^btentmakers.

Founding of the church at Corinth. (Cf. the Corinthian Epistles.)

4 And he reasoned in the synagogue every sabbath, and ^cpersuaded the Jews and the Greeks.

A.D. 54.

^a Num. 16. 22;

^b Lk. 1. 38.

^c Psa. 115. 4-7;

^d Isa. 40. 18, 19;

^e Dan. 3. 1.

^f overlooked.

^g Cf. Rom. 3. 25.

^h Repentance.

ⁱ (Mt. 3. 2.)

^j Day of judgment. Heb. 9.

^k 27. (Mt. 10. 15;

^l Rev. 20. 11.)

^m Judgments

ⁿ (the seven).

^o Rom. 8. 1, R. V.

^p (2 Sam. 7. 14;

^q Rev. 20. 12.)

^r *oikoumene*

= *inhabited*

earth. (Lk. 2.

^s 1.)

^t Assurance.

^u Rom. 8. 29-34.

^v (Isa. 32. 17;

^w Jude 1.)

^x v. 18; Rom. 1.

^y 4; Rev. 1. 18.

^z 1 Cor. 1. 18;

^{aa} 15. 12.

^{ab} *Acts* 5. 38, 39;

^{ac} 24. 25.

^{ad} Rom. 16. 3;

^{ae} 1 Cor. 16. 19;

^{af} 2 Tim. 4. 19.

^{ag} Acts 20. 34;

^{ah} 1 Cor. 4. 12;

^{ai} 1 Thes. 2. 9;

^{aj} 2 Thes. 3. 8.

^{ak} *Gr. sought to*

persuade.

^{al} *Or, con-*

strained by

the Word

^{am} Cf. 2 Cor. 5. 14.

^{an} Cf. Acts 13.

^{ao} 46; 28. 25-29.

^{ap} *Acts* 13. 45-47;

^{aq} 28. 24-28;

^{ar} Rom. 11. 11-

^{as} 15.

^{at} *Titus Jus-*

tus.

^{au} 1 Cor. 1. 14.

^{av} Acts 11. 24;

^{aw} 13. 34; *con-*

tra, 17. 34.

^{ax} *proconsul.*

^{ay} *wicked*

villany.

^{az} *Acts* 23. 29;

^{ba} 25. 19.

5 And when Silas and Timotheus were come from Macedonia, Paul was ^boppressed in the spirit, and testified to the Jews ^cthat Jesus was Christ.

6 And ^dwhen they opposed themselves, and blasphemed, he shook ^ehis raiment, and said unto them, Your blood be upon your own heads; I am clean: from ^fhenceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain ^gman's house, named ^hJustus, one that worshipped God, whose house joined hard to the synagogue.

8 And ⁱCrispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have ^jmuch people in this city.

11 And he continued ^kthere a year and six months, teaching the word of God among them.

The careless Gallio.

12 And when Gallio was the ^ldeputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This ^m fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open ⁿhis mouth, Gallio said unto the Jews, If it were a matter of wrong or ^owicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of ^pwords and names, and of your law,

¹ Gr. *genos* = "race." The reference is to the creation-work of God in which He made man (i.e. mankind, the race in Adam) in His own likeness. Gen. 1. 26, 27, thus rebuking the thought that "the Godhead is like unto gold," etc. The word "Father" is not used, nor does the passage affirm anything concerning fatherhood or sonship, which are relationships based upon faith, and the new birth. Cf. John 1. 12, 13; Gal. 3. 26; 4. 1-7; 1 John 5. 1.

² Repentance is the trans. of a Gr. word (*metanoia*—*metaneo*) meaning, "to have another mind," "to change the mind," and is used in the N.T. to indicate a change of mind in respect of sin, of God, and of self. This change of mind may, especially in the case of Christians who have fallen into sin, be preceded by sorrow (2 Cor. 7. 8-11), but sorrow for sin, though it may "work" repentance, is not repentance. The son in Mt. 21. 28, 29 illustrates true repentance. Saving faith (Heb. 11. 39, *note*) includes and implies that change of mind which is called repentance.

look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took *Sos-thenes*, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio *cared for none of those things.*

The author of Rom. 6. 14; 2 Cor. 3. 7-14; and Gal. 3. 23-28 takes a Jewish vow.

18 And Paul *after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.*

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and *reasoned with the Jews.*

20 When they desired *him to tarry longer time with them, he consented not;*

21 But bade them farewell, saying, I must by all means keep this feast that cometh in *Jerusalem*: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at *Cæsarea*, and gone up, and *saluted the church, he went down to Antioch.*

23 And after he had spent some time *there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.*

Apollos at Ephesus.

24 And a certain Jew named *Apollos*, born at *Alexandria*, an eloquent man, and *mighty in the scriptures*, came to Ephesus.

25 This man was *instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.*

26 And he began to speak boldly in the synagogue: whom when *Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.*

A.D. 54.

a 1 Cor. 1.1.

b *Contra*, John 19. 13-16; Acts 24. 26, 27.

c Acts 21. 24; Num. 6. 18.

d Acts 17. 2. 3.

e Rom. 1. 10; 1 Cor. 4. 19; Phil. 2. 19, 24; Heb. 6. 3; Jas. 4. 15.

f *Churches (local)*, Acts 20. 7, 17-32; (Acts 2. 41; Phil. 1. 1.)

g 1 Thes. 3. 2, 13.

h Col. 3. 16.

i *taught by word of mouth, or, hearsay, i. e. not by revelation.* Cf. Gal. 1. 11, 12. The N. T. Scriptures were not then written.j *Holy Spirit.* Acts 19. 2, 6. (Mt. 1. 18; Acts 2. 4.)

k Acts 19. 4.

l *Or, thoroughly.*m *encouraged him and wrote.*n *powerfully confuted.*o *Apollos' ministry seems to have gone no further; Jesus was the long expected Messiah. Of Paul's doctrine of justification through the blood, and sanctification through the Spirit, he seems at that time to have known nothing. See Acts 19. 3-6.*p *the.*q *said unto them, Did ye receive the Holy Spirit when ye believed?*r *Holy Spirit.*

vs. 25; Acts 20. 23, 28. (Mt. 1. 18; Acts 2. 4.)

s *I. i. e. received ye the Holy Spirit when ye believed?*t *Repentance.* Acts 20. 21. (Mt. 3. 2; Acts 17. 30.)

u Acts 8. 16.

27 And when he was disposed to pass into *Achaia*, the brethren *wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:*

28 For he *mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.*

CHAPTER 19.

Paul at Ephesus: the disciples of John become Christians.

AND it came to pass, that, while *Apollos* was at *Corinth*, *Paul* having passed through the upper coasts came to *Ephesus*: and finding certain disciples,

2 He *said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

3 And he said unto them, *Unto what then were ye baptized? And they said, Unto John's baptism.*

4 Then said *Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

5 When they heard *this, they were baptized in the name of the Lord Jesus.*

6 And when *Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

7 And all the men were about twelve.

Paul in the synagogue at Ephesus; and in the school of Tyrannus.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one *Tyrannus*.

¹ Not as in A.V., "since ye believed," but as in R.V. and *marg.*: "Did ye receive the Holy Spirit when ye believed?" Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming King, not Christians looking backward to an accomplished redemption. See Rom. 8. 9; 1 Cor. 6. 19; Eph. 1. 13, *marg.*

10 And this continued by the space of two years; so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Miracles by Paul.

11 And God wrought special "miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, ^bJesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and "overcame them, and ^dprevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and "fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and "confessed, and shewed their deeds.

19 Many of them also which used "curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So ^hmightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the "spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see ^jRome.

22 So he sent into Macedonia two of them that ministered unto him, ^kTimotheus and ^lErastus; but he himself stayed in Asia for a season.

The uproar of the silversmiths at Ephesus.

23 And the same time there arose no small stir ^mabout that way.

24 For a certain man named Demetrius, a silversmith, which made

A.D. 56.

^a *Miracles*

(N.T.). Acts

28.3-6, 8, 9.

(Mt. 8.2, 3;

Acts 28.8, 9.)

^b Mk. 1.23, 24;

Acts 16.16;

18; Jas. 2.19.

^c The sons of

Sceva sought

to imitate a

power to

which they

were estrang-

ers, only to

their own con-

fusion. This

striking wit-

ness from an-

other side

caused fear to

fall on all.

^d Lk. 11.21, 22;

contra,

1 John 4.4.

^e Lk. 1.65; 7.16;

Acts 5.5, 11.

^f Mt. 3.6; 1 Cor.

14.24, 25.

^g *magical*.

^h Acts 6.7; 12.

24; 1 Cor. 16.

8, 9.

ⁱ i.e. in his

own mind.

Cf. Acts 20.

22, note.

^j Rom. 1.13;

15.22-29.

^k 1 Tim. 1.2.

^l Rom. 16.23;

2 Tim. 4.20.

^m concerning

the Way, i.e.

Christ. John

14.6.

ⁿ Acts 16.16, 19.

^o Acts 17.29;

Rev. 13.14, 15.

^p *poikoumene*

= inhabited

earth. (Lk.

2.1.)

^q *Gr. Artemis*.

Not anciently

of the Greek

pantheon, but

an Eastern

goddess. Cf.

Jud. 2.13.

note. But

"Diana of the

Ephesians"

was rather a

particular

image of Ar-

temis, reputed

to have fallen

from heaven;

v. 35.

^r Acts 20.4.

^s Acts 20.4; 27.

2; Col. 4.10.

^t 1 Tim. 1.20;

2 Tim. 4.14.

^u Acts 17.21.

^v Rom. 2.22; cf.

1 Thes. 1.9

with 1 Cor. 1.

23, 24.

silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this "craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be "no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the "world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is "Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught "Gaius and "Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew "Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the "city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are "neither rob-

bers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER 20.

Paul's last visit to Jerusalem:

(1) *he goes into Macedonia and Greece.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into ^bMacedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into ^cGreece,

3 And *there* abode three months. And when ^dthe Jews ^elaid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And *there* accompanied him into Asia ^fSopater of Berea; and of the Thessalonians, ^gAristarchus and Secundus; and ^hGaius of Derbe, and ⁱTimotheus; and of Asia, ^jTychicus and ^kTrophimus.

5 These going before tarried for us at Troas.

(2) *Paul at Troas.*

6 And ^lwe sailed away from Philippi after the ^mdays of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon ⁿthe first day of the week, when the ^odisciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in ^pthe upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep:

A.D. 59.

^a Acts 21.31,32.

^b 1 Cor.16.5;

^c 1 Tim.1.3;

^d Acts 17.15;

^e 18.1.

^f Or, a plot

^g was formed

^h against him

ⁱ by the Jews.

^j Acts 9.23;

^k 23.12; 25.3;

^l 2 Cor.11.26.

^m Rom.16.21.

ⁿ Acts 19.29.

^o Rom.16.23;

^p 3 John 1.

^q Acts 19.22.

^r Eph.6.21;

^s Col.4.7,8;

^t 2 Tim.4.12;

^u Tit.3.12.

^v Acts 21.29;

^w 2 Tim.4.20.

^x From the use

^y of the pronoun,

^z Luke here rejoins

^{aa} the apostle.

^{ab} Acts 12.3;

^{ac} 18.18.

^{ad} It was the

^{ae} breaking of

^{af} bread for

^{ag} which the disci-

^{ah} ples were assem-

^{ai} bled. The

^{aj} passage indicates

^{ak} the use

^{al} by the apos-

^{am} tolic churches

^{an} of the first

^{ao} day, not the

^{ap} seventh. Cf.

^{aq} 1 Cor.16.2.

^{ar} Mt.26.26-28;

^{as} Acts 2.42; 1

^{at} Cor.11.23-33.

^{au} Acts 1.13.

^{av} Acts 1.17,21,22;

^{aw} 2 Ki.4.34,35;

^{ax} Acts 9.40,41.

^{ay} r Make ye no

^{az} ado.

^{ba} s Resurrec-

^{bb} tion. vs.9-12;

^{bc} Acts 24.14,15,

^{bd} 21. (Job 19,

^{be} 25; 1 Cor.

^{bf} 15.52.)

^{bg} t that he

^{bh} might not

^{bi} have to.

^{bj} Acts 2.1; 19.

^{bk} 21; Gal.4.

^{bl} 10,11.

^{bm} v Elders.

^{bn} Acts 21.18.

^{bo} (Acts 11.30;

^{bp} Tit.1.5-9.)

^{bq} w Tempta-

^{br} tion. 1 Cor.

^{bs} 7.5. (Gen.3.1;

^{bt} Jas.1.14.)

^{bu} x shrank not

^{bv} from de-

^{bw} clarating.

^{bx} y Repentance.

^{by} Acts 26.20.

^{bz} (Mt.3.2;

^{ca} Acts 17.30.)

and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man ^aalive, and were not a little comforted.

(3) *From Troas to Miletus.*

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogylium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

(4) *Paul and the Ephesian elders.*

17 And from Miletus he sent to Ephesus, and called the ^aelders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and ^btemptations, which befell me by the lying in wait of the Jews:

20 And how I ^ckept back nothing that was profitable ^dunto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, ^erepentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound

in the ¹spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, ^aneither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the ^bgospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am ^cpure from the blood of all men.

27 ^dFor I have not shunned to declare unto you all the counsel of God.

28 ^eTake heed therefore unto yourselves, and to all the ^fflock, over the which the ^gHoly Ghost hath made you overseers, to feed the church of God, which he hath ^hpurchased with his own blood.

29 For I know this, that after my departing shall grievous ⁱwolves enter in among you, not sparing the flock.

30 Also ^jof your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, ^kI commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ^lsanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 ^mI have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, ⁿ"It is more blessed to give than to receive."

A.D. 60.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER 21.

(5) From Miletus to Tyre.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto ^oCoos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had ^pdiscovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

(6) The Holy Spirit forbids Paul to go to Jerusalem.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not ^qgo up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of ^rPhilip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

^a Or, I hold not my life of any account, as unto myself, in comparison with accomplishing my course. See 1 Cor. 9. 26; Phil. 3. 13, 14; 2 Tim. 4. 7, 8.

^b Gospel. Rom. 1. 1, 9, 15, 16. (Gen. 12. 1-3; Rev. 14. 6.)

^c Ezk. 3. 17.

^d 2 Cor. 4. 2; Gal. 1. 10.

^e 1 Cor. 9. 27; Col. 4. 17; 1 Tim. 4. 16.

^f Isa. 40. 11; Lk. 12. 32.

^g Holy Spirit, vs. 23, 26; Acts 21. 4, 11. (Mt. 1. 18; Acts 2. 4.)

^h Sacrifice (of Christ). Rom. 3. 25. (Gen. 4. 4; Heb. 10. 18.)

ⁱ The two sources of the apostasy: false teachers

from without

(2 Cor. 11. 13-15; 2 Pet. 2. 1-2); ambitious leaders

from within

(3 John 9. 10; Rev. 2. 6, 15).

Also, 1 Tim. 1. 20; 1 John 2. 19.

^j 1 Tim. 1. 19, 20; 2 Tim. 1. 15; 1 John 2. 19.

^k Churches (local). vs. 7, 17-32; Rom. 16. 1-5, 16, 23. (Acts 2. 41; Phil. 1. 1.)

^l Sanctified, holy (persons) (N. T.). Acts 26. 18. (Mt. 4. 5; Rev. 22. 11.)

^m In all things I have given you an example.

ⁿ Lk. 14. 12.

^o Cos.

^p Come in sight of.

^q Lit. set foot in. Not, as in Acts 20. 23, a warning of danger, but now an imperative command. See Acts 22. 17, 18.

^r Acts 6. 5; 8. 5.

¹ Cf. Acts 21. 4. In Acts 20. 22 Paul's own spirit (1 Thes. 5. 23, note) is meant; in Acts 21. 4 the Holy Spirit. Paul's motive in going to Jerusalem seems to have been his great affection for the Jews (Rom. 9. 1-5), and his hope that the gifts of the Gentile churches, sent by him to poor saints at Jerusalem (Rom. 15. 25-28), would open the hearts of the law-bound Jewish believers to the "gospel of the grace of God" (Acts 20. 24).

(7) *The Holy Spirit again warns Paul.*

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And ^awhen he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the ^bHoly Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

(8) *Paul at Jerusalem.*

14 And when he would not be persuaded, we ceased, saying, The ^dwill of the Lord be done.

15 And after those days we took up our ^ecarriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an *old* disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

Paul takes a Jewish vow involving a Jewish sacrifice. (Cf. Heb. 10. 2, 9-12.)

18 And the *day* following Paul went in with us unto James; and all the ^gelders were present.

19 And when he had saluted them, he ^hdeclared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many ⁱthousands of Jews there are which believe; and ^jthey are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

A.D. 60.

^a coming to us and taking Paul's girdle he bound his own feet and hands.

^b Holy Spirit. vs.4,11; Acts 28.25. (Mt. 1. 18; Acts 2.4.)

^c Rom.1.15; 2 Tim.4.6.

^d Mt.6.10; 26.42.

^e baggage.

^f fearly.

^g Elders. Phil. 1.1. (Acts 11. 30; Tit.1.5-9.)

^h rehearsed one by one.

ⁱ Gr. myriads.

^j Cf. Rom.10. 2-4; Gal.1.14.

^k Probably according to Num.6.1-7. Cf. Col.2. 14-17.

^l Lit. spend something on them.

^m Lit. art keeping in the ranks, guarding the law. Cf. Rom.10.1-12.

ⁿ Contra, Acts 21.4 (cf. Gal.2.2-6). See Rom.3.9, 10,19,20,28; 4.3-5; 5.1,2; 6. 14; 7.1-4,6; 8. 3,4; Gal.2.15, 16,18,19; 3. 10,24,25; 4. 9-11,21-31; Phil.3.7-9; Heb.9.14,15, 28; 10.1-4,17, 18; 13.11-14.

^o Sanctify, holy (things) (N.T.). Rom. 1.2. (Mt.4.5; Rev.22.11.)

^p dragged. Acts 14.19; 16.19.

^q 2 Cor.11.23.

^r Acts 23.27; 24.7.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a ^kvow on them;

24 Them take, and purify thyself with them, and be at ^{ch}arges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also ^wwalkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then ⁿPaul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an ^ooffering should be offered for every one of them.

Paul seized in the temple by the Jews.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this ^oholy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and ^pdrew him out of the temple: and forthwith the doors were shut.

31 And as they went ^qabout to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 ^rWho immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul.

Paul bound with chains.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, "Away with him.

37 And as Paul was to be led into the castle, he said unto the ^bchief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou ^cthat Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a ^dcitizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER 22.

Paul's defence before the multitude: recounts his conversion.
(Cf. Acts 9. 1-18; 26. 9-18.)

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am ^everily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of ^fGamaliel, and ^gtaught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I ^hpersecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear

A.D. 60.

^a Acts 22.22;
Lk.23.18.

^b *Gr. chiliarch*, the Roman tribune. There were six such "chief captains" in each legion of 6000 men.

^c Acts 5.36.

^d Acts 22.25.

^e Lk.12.11;
1 Pet.3.15.

^f 2 Cor.11.22;
Phil.3.5,6.

^g Acts 5.34.

^h *instructed according to the strict manner.*

ⁱ Acts 8.3;
26.9,13;
1 Tim.1.13.

^j Acts 9.2.

^k Isa.63.9;
Zech.2.8;
Mt.25.45;
1 Cor.12.26.

^l Dan.10.7.

^m Cf. Acts 9.7.
note.

ⁿ Acts 2.37,38.

^o 1 Tim.3.7.

^p *Election (personal).*
Rom.16.13.
(Deut.7.6;
1 Pet.1.2.)

^q 2 Cor.11.22.

^r Acts 2.38.

^s *Sin. Rom.*
3.23, *note.*

^t *i.e. probably on his first visit to Jerusalem after his conversion.*

^u v.21; so also Acts 21.4.

^v Acts 8.3.

me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, ^{to} bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest ^{thou} me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me ^{saw} indeed the light, and were afraid; but they heard not the ^{my}voice of him that spake to me.

10 And I said, What shall I ^{do}, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having ^aa good report of all the Jews which dwell *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath ^bchosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For ^cthou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and ^{wash}away thy ^{sins}, calling on the name of the Lord.

The Lord had warned Paul to keep away from Jerusalem.

17 And it came to pass, that, ^dwhen I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly ^eout of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, ^fthey know

that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, ^aI also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: ^bfor I will send thee far hence unto the Gentiles.

22 ^cAnd they gave him audience unto this word, and ^dthen lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know ^ewherefore they cried so against him.

Paul a Roman citizen.

25 And ^fas they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this ^gfreedom. And Paul said, But I ^hwas free born.

29 Then straightway they departed from him which should have ⁱexamined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER 23.

Paul before the Sanhedrin.

AND Paul, earnestly beholding the council, said, Men and brethren, ^jI have lived in all good

A.D. 60.

^a Acts 7.58; 8.1.

^b Acts 13.2,47; Rom.11.13; Gal.2.7,8; Eph.3.7,8.

^c 1 Thes.2.16.

^d for what cause they so shouted.

^e when they had tied him up with thongs.

^f Acts 25.16.

^g citizenship.

^h am a Roman born, i.e. of a father who had obtained citizenship.

ⁱ Or, tortured him.

^j Acts 24.16; 2 Cor.1.12; 2 Tim.1.3; Heb.13.18; 1 Pet.3.15,16; 1 John 3.21.

^k Cf. John 18.23.

^l Ex.22.28.

^m See Mt.3.7, note.

ⁿ clamour.

^o See Mt.2.4, note.

^p Acts 18.9; 27.23,24; Psa.46.1,7.

^q John 16.2,3.

conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 ^rThen said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, ^sThou shalt not speak evil of the ruler of thy people.

Paul appeals to the Pharisees.

6 But when Paul perceived that the one part were ^tSadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great ^ucry: and the ^vscribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

The Lord's grace to Paul.

11 And the night following the Lord ^wstood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

The conspiracy to kill Paul.

12 And when it was day, ^xcertain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ^aready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 ^bThen Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner ^ccalled me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things to me.

Paul sent to Felix at Cæsarea.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

A.D. 60.

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was ^dtaken of the Jews, and should have been killed of them: then ^ecame I with an army, and rescued him, having understood that he was a Roman.

28 ^fAnd when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have ^gnothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of ^hCilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's ⁱjudgment hall.

CHAPTER 24.

Paul before Felix.

AND after five days ^jAnanias the high priest descended with the elders, and *with* a certain orator named Tertullus, who informed the governor against Paul.

(The accusation.)

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

^a Psa. 37. 32, 33.

^b Acts 27. 24, 31.

^c Eph. 3. 1.

^d seized by. Acts 21. 33.

^e I came upon them with the soldiers.

^f Acts 22. 30.

^g Acts 26. 31.

^h Acts 21. 39.

ⁱ palace.

^j Acts 23. 2, 30, 35; 25. 2.

5 For we have found this man *a* pestilent *a*fellow, and a mover of sedition among all the Jews throughout the *b*world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to 'profane the temple: whom we took, and would have *d*judged according to our law.

7 But the chief 'captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers *to* come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

(*Paul's defence before Felix.*)

10 Then Paul, after that *the* governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer *h*for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up *to* Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they *j*prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God *k*of my fathers, believing all things *l*which are written in the law and in the prophets:

15 And have *m*hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, *n*to have always a conscience void of offence toward God, and *to-ward men*.

17 Now after many years *o*I came to bring alms to my nation, and offerings.

18 *p*Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here

A.D. 62.

a 1 Pet. 2.12,19.

b *oikoumene* = inhabited earth (Lk. 2.1).

c Acts 21.28.

d John 18.31.

e Acts 21.33.

f Acts 23.30.

g Felix made procurator over Judæa, A.D. 53.

h 1 Pet. 3.15.

i Acts 21.15.

j 1 Pet. 3.16.

k 2 Tim. 1.3.

l Acts 26.22,23; Lk. 24.27.

m Acts 23.6; 26.6,7; 28.20.

n Acts 23.1.

o Acts 11.29,30.

p Acts 21.26.

q *Resurrection.* vs.14, 15,21; Rom.8.10.11. (Job 19.25; 1 Cor. 15.52.)

r *concerning the Way.* See John 14.6.

s Rom.10.10, note.

t *becoming afraid;* Gr. *emphobos, afraid.*

u *But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.*

v Mk.15.15.

w Lk. 23.14,15.

before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the 'resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge *of that way*, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

(*Paul before Felix the second time.*)

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of 'righteousness, temperance, and judgment to come, Felix *trembled*, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

The silent two years at Cæsarea.

27 *u*But after two years Porcius Festus came into Felix' room: and Felix, willing to 'shew the Jews a pleasure, left Paul bound.

CHAPTER 25.

Paul before Festus.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, *v*laying wait in the way to kill him.

4 But Festus answered, that Paul

should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them ^amore than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, ^bwhich they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor ^cyet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Paul appeals to Cæsar.

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. ^dI appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

A.D. 62.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their *J*own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be ^ereserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment ^fPaul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *a*lso here, crying that he ought not to live any longer.

25 But when I found that he had committed ^gnothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before ^hthee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not *w*ithal to signify the crimes *laid* against him.

CHAPTER 26.

Paul's defence before Agrippa.
(Cf. Acts 9. 1-18; 22. 1-16.)

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched

a Or, as some copies read, *no more than eight or ten days.*

b Acts 24.5,13; Mt.5.11,12; 1 Pet.4.12,16.

c Rom.13.1,5.

d Acts 23.11; 26.32; 27.24.

e This (v.13) was Herod Agrippa II., son of the Herod Agrippa I. of Acts 12.1, and great-grand-son of Herod the Great. Mt.2.1, note. Bernice, or Berenice, was the sister of Herod Agrippa II. (v.13).

f Lit. *their peculiar demon-worship.*

g kept for the decision of the emperor.

h Acts 9.15.

i Acts 23.9,29; 26.31.

j See Acts 26. 2,3.

forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which ^aknew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a ^bPharisee.

6 And now ^cI stand and am judged for the hope of the ^dpromise made of God unto our fathers:

7 Unto which ^epromise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why ^fshould it be thought a thing incredible with you, that God should raise the dead?

9 I ^gverily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did ^hin Jerusalem: and many of the saints did I shut up in prison, having received ⁱauthority from the chief priests; and when they were put to death, I gave my ^jvoice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I ^kwent to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I ^lheard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the ^mpricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

A.D. 62.

^a Foreknowledge, trans. foreknow. Rom. 8.23; 1 Pet. 1.20.)

^b Acts 22.3.

^c Acts 23.6.

^d Acts 13.32,33; Gen. 3.15; 22.

^e 18; 49.10.

^f judged a thing incredible with you, if God doth raise the dead?

^g John 16.2; 1 Tim. 1.13.

^h Acts 8.1,3; Gal. 1.13.

ⁱ Acts 9.14.

^j vote.

^k Acts 9.3. Cf. Acts 9.7, note.

^l roads.

^m Satan. Rom. 16.20.

ⁿ (Gen. 3.1; Rev. 20.10.)

^o Sin. Rom. 3.23, note.

^p Sanctify. holy (persons) (N.T.). Rom. 12.1.

^q (Mt. 4.5; Rev. 22.11.)

^r Repentance. Rom. 2.4.

^s (Mt. 3.2; Acts 17.30.)

^t the Christ must suffer. See Acts 3.18, ref.: 17.3, ref.

^u Lit. Thou art raving, Paul! thy great learning is turning thee

round into raving madness.

^v Jas. 2.19.

^w R.V. With but little persuasion thou wouldst fain

make me a Christian. The answer might be paraphrased:

"It will require more than this," etc., or, "A little more and you will make," etc.

^x Lit. both in a little and in much.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of ^ySatan unto God, that they may receive forgiveness of ^zsins, and inheritance among them which are ^{aa}sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should ^{ab}repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That ^{ac}Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art ^{ad}beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou ^{ae}believest.

28 Then Agrippa said unto Paul, ^{af}Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were ^{ag}both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken,

the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER 27.

Paul is sent to Rome.

AND when it was determined that we should sail into Italy, they delivered ^bPaul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* ^dAristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And ^eJulius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ^jCrete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the ^kfast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I ^hperceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more

A.D. 62.

^a Acts 23.11; 25.11.

^b Acts 25.12, 25.

^c Commander of 100 soldiers.

^d Acts 19.29.

^e Acts 24.23; 28.16.

^f Tit. 1.5, 12.

^g The fast was on the tenth day of the seventh month. Lev. 23.27, 29.

^h Amos 3.7.

ⁱ Or, beat.

^j Psa. 107.25.

^k be cast upon the Syrtis.

^l vs. 9, 10.

^m 1 Sam. 30.6; Psa. 112.7; 2 Cor. 1.4; 4. 8, 9.

ⁿ an angel of the God whose I am, whom also I serve. Heb. 1.4, note.

^o Faith. Rom. 1.16. (Gen. 3. 20; Heb. 11. 39.)

part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which* is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

The storm.

14 But not long after there ^aarose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should ^bfall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

The moral ascendancy of Paul.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have ^chearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now ^mI exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night ⁿthe angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sir, be of good cheer: for I ^obelieve God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight

the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

A.D. 62.

^a One fathom = between 6 and 7 ft.

^b sailors were seeking to flee out of the ship and had lowered the boat.

^c v.22; Ezk.36.36,37; Lk.4.9,12.

^d Mt.15.32.

^e Mt.10.30; Lk.21.18.

^f Some ancient authorities read, about threescore and sixteen souls.

^g Or, cut the anchors, they left them in the sea, etc.

^h began to break up.

ⁱ Prov.16.7.

^j v.22; Psa.107.28,30; 2 Cor.1.8,10.

^k Heb.13.2.

^l Miracles (N.T.) vs.3-6,8,9. (Mt.8.2,3.)

^m justice.

ⁿ Jas.5.14,15.

^o Acts 19.11; Mk.16.18; 1 Cor.12.9,28.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER 28.

The landing on Melita: miracle of the viper's bite. (Cf. Mk. 16. 18.)

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Miracle of the healing of Publius' father.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we de-

parted, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when ^athe brethren heard of us, they came to meet us as far as ^bAppii forum, and The three taverns: whom when Paul saw, he thanked God, and took ^ccourage.

Paul arrives at Rome.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with ^aa soldier that kept him.

Paul in Rome: his ministry there to the Jews.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I ^cdelivered prisoner from Jerusalem into the hands of the Romans.

18 Who, ^fwhen they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to ^gappeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore ^hhave I called for you, to see *you*, and to speak with *you*: because that for the ⁱhope of Israel I am bound with this ^jchain.

A.D. 63.

a Rom.1.8,12.

b the market of Appius.

c Josh.1.6,7,9;

1 Sam.30.6;

Psa.27.14.

d the soldier

that

guarded

him. Acts

24.23; 27.3.

e Acts 21.33.

f Acts 26.31.

g Acts 25.11.

h did I entreat

you to see

and speak

with me.

i Acts 26.6,7.

j Eph.3.1;

6.70; 2 Tim.

1.10,12.

k Lk.2.34;

1 Pet.2.12;

4.14.

l Acts 17.3;

Gen.49.10;

Num.24.17;

Mal.3.1; 4.2;

Lk.24.27;

John 1.45; 5.

39; Rev.19.

10.

m Cf. Acts 13.

46; 18.6.

n Holy Spirit.

Rom.1.4.

(Mt.1.18;

Acts 2.4.)

o Inspiration.

Rom.16.25,

26. (Eκ.4.15;

Rev.22.19.)

p 2 Cor.4.4,6.

q vs.26,27;

Isa.6.9,10.

r i.e. turn

again.

s Rom.1.16,

note.

t Acts 20.25;

Eph.6.19;

Phil.1.13,14.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that ^keverywhere it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he ^lexpounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out* of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

Paul turns to the Gentiles.

25 And ^mwhen they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the ⁿHoly Ghost ^oby Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and ^pshall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with ^qtheir eyes, and hear with ^rtheir ears, and understand with ^stheir heart, and should be ^tconverted, and I should heal them.

28 Be it known therefore unto you, that the ^usalvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in ^vhis own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, ^wwith all confidence, no man forbidding him.

¹ It has been much disputed whether Paul endured two Roman imprisonments, from A.D. 62 to 68, or one. The tradition from Clement to Eusebius favours two imprisonments with a year of liberty between. Erdman (W.J.) has pointed out that the leaving of Trophimus sick at Miletus, mentioned in 2 Tim. 4. 20, could not have been an occurrence of Paul's last journey to Jerusalem, for then Trophimus was not left (Acts 20. 4; 21. 29), nor of the journey to Rome to appear before Cæsar, for then he did not touch at Miletus. To make this incident possible there must have been a release from the first imprisonment, and an interval of ministry and travel.

THE EPISTLES OF PAUL.

THE Epistles of the Apostle Paul have a very distinctive character. All Scripture, up to the Gospel accounts of the crucifixion, looks forward to the cross, and has primarily in view Israel, and the blessing of the earth through the Messianic kingdom. But "hid in God" (Eph. 3. 9) was an unrevealed *fact*—the interval of time between the crucifixion and resurrection of Christ and His return in glory; and an unrevealed *purpose*—the outcalling of the *ecclesia*, the church which is Christ's body. In Mt. 16. our Lord announced that purpose, but wholly without explanation as to how, when, or of what materials, that church should be built, or what should be its position, relationships, privileges, or duties.

All this constitutes precisely the scope of the Epistles of Paul. They develop the doctrine of the church. In his letters to seven Gentile churches (in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica), the church, the "mystery which from the beginning of the world hath been hid in God" (Eph. 3. 9), is fully revealed, and fully instructed as to her unique place in the counsels and purposes of God.

Through Paul alone we know that the church is not an organization, but an organism, the body of Christ; instinct with His life, and heavenly in calling, promise, and destiny. Through him alone we know the nature, purpose, and form of organization of local churches, and the right conduct of such gatherings. Through him alone do we know that "we shall not all sleep," that "the dead in Christ shall rise first," and that living saints shall be "changed" and caught up to meet the Lord in the air at His return.

But to Paul was also committed the unfolding of the doctrines of grace which were latent in the teachings of Jesus Christ. Paul originates nothing, but unfolds everything, concerning the nature and purpose of the law; the ground and means of the believer's justification, sanctification, and glory; the meanings of the death of Christ, and the position, walk, expectation, and service of the Christian.

Paul, converted by the personal ministry of the Lord in glory, is distinctively the witness to a glorified Christ, Head over all things to the church which is His body, as the Eleven were to Christ in the flesh, the Son of Abraham and of David.

The chronological order of Paul's Epistles is believed to be as follows: 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Philemon, Colossians, Ephesians, Philippians, 1 Timothy, Titus, 2 Timothy. Hebrews has a distinctive place, nor can the order of that book amongst the writings of Paul be definitely fixed.

THE TWO SILENCES

TWO periods in the life of Paul after his conversion are passed over in a silence which is itself significant—the journey into Arabia, from which the Apostle returned in full possession of the Gospel explanation as set forth in Galatians and Romans; and the two silent years in prison in Cæsarea, between his arrest in the temple at Jerusalem and his deportation to Rome.

It was inevitable that a trained intellect like that of Paul, a convinced believer in Mosaism and, until his conversion on the Damascus road, an eager opposer of Christianity, must seek the underlying principles of the Gospel. Immediately after his conversion he preached Jesus as the Messiah; but the relation of the Gospel to the Law, and, in a lesser degree, to the great Jewish promises, needed clear adjustment if Christianity was to be a reasonable faith, and not a mere dogma. In Arabia Paul sought and found that adjustment through revelation by the Spirit. Out of it came the doctrinal explanation of salvation by grace through faith, wholly apart from the law, embodied in Galatians and Romans.

But the Gospel brings the believer into great relationships—to the Father, to other believers, to Christ, and to the future purposes of God. It is not only a salvation from sin and the consequences of sin, but into an amazing place in the Divine counsels. Furthermore, the new thing, the church in its various aspects and functions, demanded clear revelation. And these are the chief themes of the Epistles written by Paul from Rome, and commonly called the Prison Epistles—Ephesians, Philippians, Colossians. It is contrary to the method of inspiration, as explained by Paul himself, to suppose that these crowning revelations were made apart from deep meditation, demanding quietness, and earnest seeking. It seems most congruous with the events of Paul's life to suppose that these great revelations came during the silent years at Cæsarea—often spoken of as wasted.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b Gospel.</i> vs. 1,14,15; Mk. 8.35. (Gen. 12.1-3; Rev. 14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1]

ROMANS.

[1 15

WRITER. The Apostle Paul (1. 1). **Date.** Romans, the sixth in chronological order of Paul's Epistles, was written from Corinth during the apostle's third visit to that city (2 Cor. 13. 1), in A.D. 60. The Epistle has its occasion in the intention of the apostle soon to visit Rome. Naturally, he would wish to announce before his coming the distinctive truths which had been revealed to and through him. He would desire the Christians in Rome to have his own statement of the great doctrines of grace so bitterly assailed everywhere by legalistic teachers.

Theme. The theme of Romans is "the Gospel of God" (1. 1), the very widest possible designation of the whole body of redemption truth, for it is He with whom is "no respect of persons"; and who is not "the God of the Jews only," but "of the Gentiles also" (2. 11; 3. 29). Accordingly, "all the world" is found guilty (3. 19), and a redemption is revealed as wide as the need, upon the alone condition of faith. Not only does Romans embody in the fullest way the doctrines of grace in relation to salvation, but in three remarkable chapters (9.-11.) the great promises to Israel are reconciled with the promises concerning the Gentiles, and the fulfillment of the former shown to await the completion of the church and coming of the Deliverer out of Zion (11. 25-27). The key-phrase is "the righteousness of God" (1. 17; 3. 21, 22).

The Epistle, exclusive of the introduction (1. 1-17), is in seven parts: I. The whole world guilty before God, 1. 18-3. 20. II. Justification through the righteousness of God by faith, the Gospel remedy for guilt, 3. 21-5. 11. III. Crucifixion with Christ, the resurrection life of Christ, and the walk in the Spirit, the Gospel provision for inherent sin, 5. 12-8. 13. IV. The full result in blessing of the Gospel, 8. 14-39. V. Parenthesis: the Gospel does not abolish the covenant promises to Israel, 9. 1-11. 36. VI. Christian life and service, 12. 1-15. 33. VII. The outflow of Christian love, 16. 1-27.

CHAPTER 1.

Introduction (vs. 1-15); theme (vs. 16, 17).

PAUL, a ^aservant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

² (Which he had promised afore ^bby his prophets in the ^choly scriptures.)

³ Concerning his Son Jesus Christ our Lord, ^dwhich was made of the ^eseed of David according to the flesh;

⁴ And declared to be the ^fSon of God with power, according to the ^gspirit of holiness, by the resurrection ^hfrom the dead:

⁵ ⁱBy whom we have received grace and apostleship, ^jfor obedience to the faith among all nations, for his name:

⁶ Among whom are ye also called of Jesus Christ:

⁷ To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

A.D. 60.

^a *bondman.*
Acts 7.58;
1 Tim. 1.12.

^b *through.*

^c *Sanctify, holy (things) (N. T.).*
Rom. 7.12. (Mt. 4. 5; Rev. 22.11.)

^d *who was born.*

^e See, on the Davidic descent of Christ, Lk. 3. 23, *note.*

^f Acts 9.20; Heb. 1. 2.

^g *Holy Spirit.*
Rom. 5.5. (Mt. 1. 18; Acts 2.4.)

^h Or, of such as were dead.

ⁱ *through.*

^j *unto obedience to faith.* i. e. faith as a principle, or method of divine dealing. Cf. Rom. 10. 1-11.

^k *because.*

^l *kosmos (Mt. 4.8)* = mankind.

^m *in.*

ⁿ *hindered.*

⁸ First, I thank my God through Jesus Christ for you all, ^kthat your faith is spoken of throughout the whole ^lworld.

⁹ For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

¹⁰ Making request, if by any means now at length I might have a prosperous journey ^mby the will of God to come unto you.

¹¹ For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

¹² That is, that I may be comforted together with you by the mutual faith both of you and me.

¹³ Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was ⁿlet hitherto,) that I might have some fruit among you also, even as among other Gentiles.

¹⁴ I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

¹⁵ So, as much as in me is, I am

ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the ^agospel of Christ: for it is the power of God unto ^lsalvation to every one that ^bbelieveth; to the Jew first, and also to the Greek.

17 For therein is ^cthe righteousness of God revealed from faith to ^dfaith: as it is written, ^eThe just shall live by faith.

Part I. The guilty world.

(1) The wrath of God revealed.

18 For ^fthe wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who ^ghold the ^htruth in unrighteousness;

(2) The universe a revelation of the power and deity of God.

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him ⁱfrom the creation of the ^jworld are clearly seen, being understood by the things that are made, ^keven his eternal power and ^lGodhead; so that they are ^mwithout excuse:

(3) The seven stages of Gentile world apostasy.

21 Because that, when they knew God, they glorified ⁿhim not as God, neither were thankful; but became vain in their ^oimaginations, and their foolish heart was darkened.

22 Professing themselves to be ^pwise, they became fools,

23 And changed the glory of the ^quncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

(4) The result of the Gentile world apostasy.

24 Wherefore ^rGod also gave them

A.D. 60.

^a Gospel. vs.1, 9,15,16; Rom. 2.16 (Gen.12.1-3; Rev.14.6.)

^b Faith. Rom. 1.17. (Gen.3.20; Heb. 11.39.)

^c a righteousness, etc.

^d Faith. Rom.3.22. (Gen.3.20; Heb.11.39.)

^e Hab.2.4; Gal.3.11; Heb.10.38.

^f a wrath, etc. ^g hold down.

^h v.25.

ⁱ since.

^j the earth.

^k Deity.

^l Rom.2.14,15.

^m reasonings, and their senseless heart was darkened.

ⁿ Isa.19.11,12; Acts 7.22.

^o 1 Tim.1.17; 6.15,16.

^p vs.26,28; Psa.81.12; Acts 7.42; Eph.4.18,19;2 Thes.2.11,12.

^q For that they exchanged the truth of God for a lie, and worshipped and served the creature more than,

etc.

^r refused to have. Lit. did not approve God.

^s Eph.5.4.

^t insolent, heughty, boastful.

^u Rom.2.2.

^v also consent with them that practise them.

^w Rom.1.20; 3.19.

^x 2 Sam.12.5-7; Mt.7.1,2; John 8.9.

up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 ^yWho changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they ^zdid not like to retain God in ^{aa}their knowledge, God gave them over to a reprobate mind, to do those things ^{ab}which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, ^{ac}despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who ^{ad}knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but ^{ae}have pleasure in them that do them.

CHAPTER 2.

(5) The Gentile pagan moralizers no better than other pagans.

THEREFORE thou art ^{af}inexcusable, O man, whosoever thou art that judgest: ^{ag}for wherein thou

¹ The Heb. and Gr. words for salvation imply the ideas of *deliverance, safety, preservation, healing, and soundness*. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as *justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification*. Salvation is in three senses: (1) The believer has been saved from the guilt and penalty of sin (Lk. 7. 50; 1 Cor. 1. 18; 2 Cor. 2. 15; Eph. 2. 5, 8; 2 Tim. 1. 9) and is safe. (2) The believer is *being* saved from the habit and dominion of sin (Rom. 6. 14; Phil. 1. 19; 2. 12, 13; 2 Thes. 2. 13; Rom. 8. 2; Gal. 2. 19, 20; 2 Cor. 3. 18). (3) The believer is *to be* saved in the sense of entire conformity to Christ (Rom. 13. 11; Heb. 10. 36; 1 Pet. 1. 5; 1 John 3. 2). Salvation is by grace through faith, is a free gift, and wholly without works (Rom. 3. 27, 28; 4. 1-8; 6. 23; Eph. 2. 8). The divine order is: first salvation, then works (Eph. 2. 9, 10; Tit. 3. 5-8).

judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the ^ajudgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the ^briches of his goodness and ^cforbearance and ^dlongsuffering; not knowing that the goodness of God leadeth thee to ^erepentance?

5 But after thy hardness and impatient heart treasur'ed up unto thyself wrath ^fagainst the day of wrath and revelation of the righteous judgment of God;

6 Who will ^grender to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and ^himmortality, ⁱeternal life:

8 But unto them that are ^jcontentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the ^kGentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ^kGentile:

11 For ^lthere is no respect of persons with God.

12 For as many as have ^msinned without ⁿlaw shall also perish without law: and as many as have sinned ^oin the law shall be judged by the law;

13 (For not the hearers of ^pthe law are just before God, but the doers of ^pthe law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 ^qWhich shew the ^rwork of the law written in their hearts, their ^sconscience also bearing witness, and ^ttheir ^uthoughts the mean while accusing or else excusing one another.)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my ^vgospel.

A.D. 60.

^a Rom. 3.6, 19;
^b 1 Cor. 6.9, 10.
^c Rom. 9.23;
 Eph. 1.7; 2.4, 7.
^d Rom. 3.25.
^e Ex. 34.6.
^f Repentance. Rom. 11.29. (Mt. 3.2; Acts 17.30.)
^g *fin.*
^h Prov. 24.12; Jer. 17.10; Rev. 20.12, 13.
ⁱ *incorruption.* See 1 Cor. 15.42.
^j *Life (eternal).* Rom. 5.10-21. (Mt. 7.14; Rev. 22.19.)
^k Acts 7.51; 17.5.32.
^l *Greek.*
^m Deut. 10.17; Acts 10.34.
ⁿ *Sin.* Rom. 3.23. *note.*
^o 1 Cor. 9.21; Gal. 2.15.
^p *under.* See Rom. 3.19.
^q *a law.* The statement is general, true of "a law," any law.
^r *in that they.*
^s 1 Cor. 5.1.
^t Acts 24.25; 1 Cor. 5.1.
^u *their reasonings one with another accusing or else excusing them.*
^v *Gospel.* Rom. 10.8, 15, 16. (Gen. 12.1-3; Rev. 14.6.)
^w v. 23; John 5.45; 9.28, 29.
^x Rom. 3.2; Lk. 12.47, 48.
^y *Or, rob temples.*
^z *Sin.* Rom. 3.23. *note.*
^a Isa. 52.5.
^b *because of.*
^b 2 Sam. 12.14; Isa. 52.5.
^c Rom. 10.3. *note.*
^d *the uncircumcision, i.e. the Gentiles.*
^e *Law (of Moses).* vs. 12-27; Rom. 3.19, 20, 21, 27, 28, 31; 4.13-16. (Ex. 19.1; Gal. 3.1-29.)
^f See Rom. 9.6. *note.*
^g See Rom. 7.6. *note.*

(6) *The Jew, knowing the law, is condemned by the law.*

17 Behold, thou art called a Jew, and ^arestest in the law, and makest thy boast of God,

18 And ^bknowest ^chis will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preaches a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou ^xcommit sacrilege?

23 Thou that makest thy boast of the law, through ^ybreaking the law dishonourest thou God?

24 For ^zthe name of God is blasphemed among the Gentiles ^athrough you, as it is ^bwritten.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a ^ybreaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the ^crighteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not ^duncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost ^ytransgress the law?

28 ^fFor he is not a Jew, which is one outwardly; neither is ^gthat circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is ^hthat of the heart, ⁱin the spirit, and not in the letter; whose praise is not of men, but of God.

CHAPTER 3.

(7) *The advantage of the Jew works his greater condemnation.*

WHAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, (as we are slanderously reported, and as some affirm that we say.) Let us do evil, that good may come? whose damnation is just.

(8) *The final verdict: the whole world guilty before God.*

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, "There is none righteous, no, not one:"

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

A. D. 60.

^a faithfulness.
^b found true.
^c Psa. 51.4.
^d v. 21, note.
^e kosmos (Mt. 1.4.8) = mankind.
^f Sin, v. 23, note.
^g i. e. condemnation.
^h Psa. 14.1,3.
ⁱ Rom. 10. 10, note.
^j Psa. 14.2.
^k Gal. Psa. 14.2.
^l Psa. 14.3.
^m Psa. 5.9; 140.3.
ⁿ Psa. 10.7.
^o Isa. 59.7.
^p Isa. 59.7,8.
^q God. Psa. 36.1.
^r Psa. 36.1.

^s Law (of Moses). vs. 20, 21, 27, 28, 31; Rom. 4, 13-16. (Ex. 19.1; Gal. 3. 1-29.)

^t brought under the judgment of God.

^u Psa. 143.2.
Cf. Gal. 2. 16.

^v Justification, vs. 20-28. (Lk. 18.14.)

^w Sin, v. 23, note.

^x apart from the law a righteousness of God hath been manifested.

^y Righteousness (garment). Rev. 19.8. (Gen. 3.21; Rev. 19.8.)

^z through faith in.

^a Faith, vs. 22, 25, 26, 28, 31; Rom. 3. 25, 26. (Gen. 3. 20; Heb. 11. 39.)

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

Part II. Justification by faith in Christ crucified, the alone remedy for sins (Rom. 3. 21-5. 11).

(1) *Justification defined.*

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his

1 The righteousness of God is neither an attribute of God, nor the changed character of the believer, but Christ Himself, who fully met in our stead and behalf every demand of the law, and who is, by the act of God called imputation (Lev. 25. 50; Jas. 2. 23), "made unto us . . . righteousness" (1 Cor. 1. 30). "The believer in Christ is now, by grace, shrouded under so complete and blessed a righteousness that the law from Mt. Sinai can find neither fault nor diminution therein. This is that which is called the righteousness of God by faith."—*Bunyan*. See 2 Cor. 5. 21; Rom. 4. 6; 10. 4; Phil. 3. 9. See Rom. 3. 26.

2 Sin, Summary: The literal meanings of the Heb. and Gr. words variously rendered "sin," "sinner," etc., disclose the true nature of sin in its manifold manifestations. Sin is *transgression*, an overstepping of the law, the divine boundary between good and evil (Psa. 51. 1; Lk. 15. 29); *iniquity*, an act inherently wrong, whether expressly forbidden or not; *error*, a departure from right (Psa. 51. 9; Rom. 3. 23); *missing the mark*, a failure to meet the divine standard; *trespass*, the intrusion of self-will into the sphere of divine authority (Eph. 2. 1); *lawlessness*, or spiritual anarchy (1 Tim. 1. 9); *unbelief*, or an insult to the divine veracity (John 16. 9). Sin originated with Satan (Isa. 14. 12-14); entered the world through Adam (Rom. 5. 12); was, and is, universal, Christ alone excepted (Rom. 3. 23; 1 Pet. 2. 22); incurs the penalties of spiritual and physical death (Gen. 2. 17; 3. 19; Ezk. 18. 4, 20; Rom. 6. 23); and has no remedy but in the sacrificial death of Christ (Heb. 9. 26; Acts 4. 12) availed of by faith (Acts 13. 38, 39). Sin may be summarized as threefold: An act, the violation of, or want of obedience to the revealed will of God; a *state*, absence of righteousness; a *nature*, enmity toward God.

grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a

A.D. 60.

^a Grace (in salo.).

Rom. 4. 16.
(Rom. 3. 24; John 1. 16, note.)

^b Faith. Rom. 3. 28. (Gen. 3. 20; Heb. 11. 39.)

^c Sacrifice (of Christ). Rom. 5. 9. (Gen. 4. 4; Heb. 10. 18.)

^d Passing over of sins done aforetime. I.e. since Adam. Cf. Heb. 9. 15.

^e Faith. Rom. 3. 31. (Gen. 3. 20; Heb. 11. 39.)

^f Apart from.

^g Faith. Rom. 4. 3, 5. (Gen. 3. 20; Heb. 11. 39.)

man is justified by faith without the deeds of the law.

(2) Justification a universal remedy.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

(3) Justification by faith honours the law.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

¹ Redemption, "to deliver by paying a price." The N.T. doctrine. The N.T. records the fulfilment of the O.T. types and prophecies of redemption through the sacrifice of Christ. The completed truth is set forth in the three words which are translated redemption: (1) *agorazo*, "to purchase in the market." The underlying thought is of a slave-market. The subjects of redemption are "sold under sin" (Rom. 7. 14), but are, moreover, under sentence of death (Ezk. 18. 4; John 3. 18, 19; Rom. 3. 19; Gal. 3. 10), and the purchase price is the blood of the Redeemer who dies in their stead (Gal. 3. 13; 2 Cor. 5. 21; Mt. 20. 28; Mk. 10. 45; 1 Tim. 2. 6; 1 Pet. 1. 18); (2) *exagorazo*, "to buy out of the market." The redeemed are never again to be exposed to sale; (3) *lutroo*, "to loose," "to set free by paying a price" (John 8. 32; Gal. 4. 4, 5, 31; 5. 13; Rom. 8. 21). Redemption is by sacrifice and by power (Ex. 14. 30, note); Christ paid the price, the Holy Spirit makes deliverance actual in experience (Rom. 8. 2). See also Ex. 14. 30, note; Isa. 59. 20, note; Rom. 1. 16, note.

² Lit. a propitiatory [sacrifice], through faith by his blood; Gr. *hilasterion*, "a place of propitiation." The word occurs, 1 John 2. 2; 4. 10, as the trans. of *hilasterion*, "that which propitiates," "a propitiatory sacrifice." *Hilasterion* is used by the Septuagint, and in Heb. 9. 5 for "mercy-seat." The mercy-seat was sprinkled with atoning blood on the day of atonement (Lev. 16. 14), in token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment-seat could righteously be a mercy-seat (Heb. 9. 11-15; 4. 14-16), a place of communion (Ex. 25. 21, 22). In fulfilment of the type, Christ is Himself the *hilasmos*, "that which propitiates," and the *hilasterion*, "the place of propitiation"—the mercy-seat sprinkled with His own blood—the token that in our stead He so honoured the law by enduring its righteous sentence that God, who ever foresaw the cross, is vindicated in having "passed over" sins from Adam to Moses (Rom. 5. 13) and the sins of believers under the old covenant (Ex. 29. 33, note), and just in justifying sinners under the new covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy.

³ "His righteousness" here is God's consistency with His own law and holiness in freely justifying a sinner who believes in Christ; that is, one in whose behalf Christ has met every demand of the law (Rom. 10. 4).

⁴ Justification, Summary: Justification and righteousness are inseparably united in Scripture by the fact that the same word (*dikaioo*, "righteous"; *dikaioo*, "to justify") is used for both. The believing sinner is justified because Christ, having borne his sins on the cross, has been "made unto him righteousness" (1 Cor. 1. 30). Justification originates in grace (Rom. 3. 24; Tit. 3. 4, 5); is through the redemptive and propitiatory work of Christ, who has vindicated the law (Rom. 3. 24, 25; 5. 9); is by faith, not works (Rom. 3. 28-30; 4. 5; 5. 1; Gal. 2. 16; 3. 8, 24); and may be defined as the judicial act of God whereby He justly declares righteous one who believes on Jesus Christ. It is the Judge Himself (Rom. 8. 31-34) who thus declares. The justified believer has been in court, only to learn that nothing is laid to his charge (Rom. 8. 1, 33, 34).

⁵ The sinner establishes the law in its right use and honour by confessing his guilt, and acknowledging that by it he is justly condemned. Christ, on the sinner's behalf, establishes the law by enduring its penalty, death. Cf. Mt. 5. 17, 18.

CHAPTER 4.

(4) *Justification by faith illustrated.*

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were ^ajustified by ¹works, he hath ^whereof to glory; but not before God.

3 For what saith the scripture? Abraham ^bbelieved ^cGod, and it was ^dcounted unto him for ^erighteousness.

4 Now to him that worketh is the reward not reckoned of ^fgrace, but of debt.

(5) *Justifying faith defined.* (See also vs. 18-21.)

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his ^gfaith is ^dcounted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God ⁱimputeth righteousness without works,

7 *Saying, Blessed are they whose ^hiniquities are ^fforgiven, and whose ^hsins are covered.*

8 Blessed *is* the man to whom the ^lLord will not ^dimpute sin.

(6) *Justification is apart from ordinances.*

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be ^dimputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in

A.D. 60.

^a *Justification.* Rom.5. 1,9. (Lk.18. 14; Rom.3. 28.)

^b *Faith.* Rom. 5.1,2. (Gen. 3.20; Heb.11. 39.)

^c *Jehovah.* Gen.15.6.

^d Or, *reckoned, or imputed, i.e. put to the account of.* See Phm.18, same word.

^e *Righteousness.* vs.5,6, 9,11,13,22. See Rom.3. 22, note.

^f *Grace (in salv.).* vs.4,5, 16; Rom.5. 2,15-21. (Rom.3.24; John 1.17.)

^g *Faith.* Rom. 5.1,2. (Gen.3. 20; Heb. 11.39.)

^h *Sin.* Rom.3. 23, note.

ⁱ *Forgiveness.* 2 Cor.2.7-10. (Lev.4.20; Mt.26.28.)

^j *Jehovah.* vs. 7,8; Psa.32.2.

^k i.e. *earth.*

^l *Law (of Moses).* vs. 13-16; Rom. 5.13,20. (Ex.19.1; Gal.3.1-29.)

^m Gen.17.5.

ⁿ Gen.15.5.

^o i.e. *reckoned.*

^p *Imputation.* vs.6,8,9,10, 11,23,24; Rom.5.13. (Lev.25.50; Jas.2.23.)

the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

(7) *Justification is apart from the law.*

13 For the promise, that he should be the heir of the ^kworld, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there* is no ^htransgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the ^llaw, but to that also which is of the faith of Abraham; who is the father of us all;

17 (As it is written, ^mI have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, ⁿSo shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was ^dimputed to him for righteousness.

23 Now it was not written for his sake alone, that it was ^dimputed to him;

24 But for us also, to whom it shall be ^dimputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our

¹ Cf. Jas. 2. 24. These are two aspects of one truth. Paul speaks of that which justifies man *before God*, viz.: faith alone, wholly apart from works; James of the *proof before men*, that he who professes to have justifying faith really has it. Paul speaks of what God sees—faith; James of what men see—works, as the visible evidence of faith. Paul draws his illustration from Gen. 15. 6; James from Gen. 22. 1-19. James' key-phrase is "ye see" (Jas. 2. 24), for men cannot see faith except as manifested through works.

offences, and was raised again for our justification.

CHAPTER 5.

The seven results of justification.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the

A.D. 60.

a Faith. Rom. 10.4, 6, 8, 9, 10, 17. (Gen. 3.20; Heb. 11.39.)

b through.

c have had our access.

d Law (of Christ). Rom. 13.8, 10. (Gal. 6.2; 2 John 5.)

e Holy Spirit. Rom. 8.1-27. (Mt. 1.18; Acts 2.4.)

f Righteousness. vs. 1, 19. See Rom. 10.10, note.

g own.

h Justification. vs. 1, 9; Rom. 8.30, 33. (Lk. 18.14; Rom. 3.28.)

i Sacrifice (of Christ). vs. 1, 9; 1 Cor. 5.7. (Gen. 4.4; Heb. 10.18.)

j Reconciliation. vs. 10, 11. See 2 Cor. 5.18, 19, 20; Col. 1.21.

k in his life. John 14.19; Col. 3.3, 4.

l reconciliation. See v. 10, refs.

m Imputation. Rom. 6.11. (Lev. 25.50; Jas. 2.23.)

n Death (physical). 1 Cor. 15.22, 23. (Gen. 3.19; Heb. 9.27.)

o the one the many died.

death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Part III. Sanctification: indwelling sin, and the Gospel remedy (to 8. 13).

(1) Through Adam, sin and death.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

(2) Through Christ, righteousness and life.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation,

1 Christ died under our sins (1 Pet. 2. 24; 2 Cor. 5. 21); that He was raised and exalted to God's right hand, "now to appear in the presence of God for us" (Heb. 9. 24), is the token that our sins are gone, that His work for us has the divine approbation and that we, for whom He suffered, are completely justified.

2 The "wherefore" relates back to Rom. 3. 19-23, and may be regarded as a continuation of the discussion of the universality of sin, interrupted (Rom. 3. 24-5. 11) by the passage on justification and its results.

3 The first sin wrought the moral ruin of the race. The demonstration is simple. (1) Death is universal (vs. 12, 14), all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (v. 12). (2) But this universal state must have had a cause. It did. The consequence of Adam's sin was that "the many were made sinners" (v. 19)—"By the offence of one judgment came upon all men unto condemnation" (v. 18). (3) Personal sins are not meant here. From Adam to Moses death reigned (v. 14), although, there being no law, personal guilt was not imputed (v. 13). Accordingly, from Gen. 4. 7 to Ex. 29. 14 the sin-offering is not once mentioned. Then, since physical death from Adam to Moses was not due to the sinful acts of those who die (v. 13), it follows that it was due to a universal sinful state, or nature, and that state is declared to be our inheritance from Adam. (4) The moral state of fallen man is described in Scripture (Gen. 6. 5; 1 Ki. 8. 46; Psa. 14. 1-3; 39. 5; Jer. 17. 9; Mt. 18. 11; Mk. 7. 20, 23; Rom. 1. 21; 2. 3. 9-19; 7. 24; 8. 7; John 3. 6; 1 Cor. 2. 14; 2 Cor. 3. 14; 4. 4; Gal. 5. 19-21; Eph. 2. 1-3, 11, 12; 4. 18-22; Col. 1. 21; Heb. 3. 13; Jas. 4. 14). See 1 Cor. 15. 22.

4 Broadly, the contrast is: Adam: sin, death; Christ: righteousness, life. Adam drew down into his ruin the old creation (Rom. 8. 19-22) of which he was lord and

but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER 6.

(3) *Deliverance from the power of indwelling sin.*

(a) *By union with Christ in death and resurrection.*

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

head. Christ brings into moral unity with God, and into eternal life, the new creation of which He is Lord and Head (Eph. 1. 22, 23). Even the animal and material creation, cursed for man's sake (Gen. 3. 17), will be delivered by Christ (Isa. 11. 6-9; Rom. 8. 19-22).

¹ "Sin" in Rom. 6., 7. is the nature in distinction from "sins," which are manifestations of that nature. Cf. 1 John 1. 8 with 1 John 1. 10, where this distinction also appears.

² The expression occurs elsewhere, in Eph. 4. 22 and Col. 3. 9, and always means the man of old, corrupt human nature, the inborn tendency to evil in all men. In Rom. 6. 6 it is the natural man himself; in Eph. 4. 22; Col. 3. 9 his ways. *Positionally*, in the reckoning of God, the old man is crucified, and the believer is exhorted to make this good in *experience*, reckoning it to be so by definitely "putting off" the old man and "putting on" the new (Col. 3. 8-14. See Eph. 4. 24, note 3).

³ The old relation to the law and sin, and the new relation to Christ and life are

A.D. 60.

a Sin. Rom. 3. 23, note.

b Righteousness. vs. 17, 18, 21. See Rom. 3. 22, note.

c vs. 15-18; Isa. 53. 11.

d Law (of Moses). Rom. 6. 14, 15. (Ex. 19. 1; Gal. 3. 1-29.)

e came in by the way. Gal. 3. 19-25.

f Grace (in sal.). vs. 2, 15-21; Rom. 11. 5, 6. (Rom. 3. 24; John 1. 16, note.)

g Life (eternal). vs. 10-21. Rom. 6. 4, 22, 23. (Mt. 7. 14; Rev. 22. 19.)

h Grace (imparted). vs. 1, 14, 15; Rom. 12. 3, 6. (Rom. 6. 1-15; 2 Pet. 3. 18, note.)

i all we who were baptized.

j Or, become united with him by, etc. *k* was.

l done away. *m* h. h. died.

n Lit. once for all. Heb. 10. 10-12, 14.

o the life that Jesus liveth. *p* even so.

q Imputation. Rom. 8. 18. (Lev. 25. 50; Jas. 2. 23.)

r Righteousness. vs. 13, 16, 18, 19, 20. See Rom. 10. 10, note.

s Law (of Moses). Rom. 7. 1-9, 12-14, 16, 25. (Ex. 19. 1; Gal. 3. 1-29.)

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

(b) *By counting the old life to be dead, and by yielding the new life to God.*

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

(c) *By deliverance from the law through death, and by the Spirit (i.e. as in Rom. 8. 2).*

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye

yield yourselves servants to obey, his ^aservants ye are to whom ye obey; whether of ^bsin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of ^bsin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from ^bsin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to ^ciniquity unto iniquity; even so now yield your members servants to righteousness unto ^dholiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from ^bsin, and become servants to God, ye have your fruit unto ^dholiness, and the end everlasting life.

23 For the wages of ^bsin *is* death; but the gift of God *is* ^eeternal life through Jesus Christ our Lord.

CHAPTER 7.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to ^gher

A.D. 60.

^a *bond-servants.*

^b *Sin. Rom. 3. 23, note.*

^c *lawlessness.*

^d *sanctification. Rev. 22.11, note.*

^e *Life (eternal). vs. 4. 22, 23; Rom. 8.2, 5, 10. (Mt. 7.14; Rev. 22.19.)*

^f *in.*

^g *the.*

^h *were made dead.*

ⁱ *through.*

^j *joined. Eph. 5.31, same Greek word. Bride (of Christ). 2 Cor. 11.1-3. (John 3.29; Rev. 19.6-8.)*

^k *have been discharged.*

^l *having died to that wherein.*

^m *coveting.*

ⁿ *Ex. 20.17.*

^o *Sin. Rom. 5. 21, note.*

husband so long as he liveth; but if the husband be dead, she is loosed from the law of ^hher husband.

3 So then if, while ^hher husband liveth, she be married to another man, she shall be called an adulteress: but if ^hher husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also ^hare become dead to the law ⁱby the body of Christ; that ye should be ^jmarried to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we ^hare delivered from the law, ⁱthat being dead wherein we were held; that we should serve in ^lnewness of spirit, and not *in* the oldness of the letter.

(d) *The believer is not made holy by the law.*

7 What shall we say then? *Is* the law ^bsin? God forbid. Nay, I had not known sin, but by the law: for I had not known ^mlust, except the law had said, ⁿ"Thou shalt not covet."

8 But ^osin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but ^owhen the commandment came, ^osin revived, and I died.

10 And the commandment, which was *ordained* to life, I found to be unto death.

illustrated by the effect of death upon servitude (6. 16-23), and marriage (7. 1-6). (1) The old servitude was nominally to the law, but, since the law had no delivering power, the real master continued to be sin in the nature. The end was death. The law could not give life, and "sin" (here personified as the old self) is in itself deathful. But death in another form, i.e. crucifixion with Christ, has intervened (v. 6) to free the servant from his double bondage to sin (v. 6, 7), and to the law (7. 4, 6). (2) This effect of death is further illustrated by widowhood. Death dissolves the marriage relation (7. 1-3). As natural death frees a wife from the law of her husband, so crucifixion with Christ sets the believer free from the law. See Gal. 3. 24, *note*.

¹ Cf. Rom. 2. 29; 2 Cor. 3. 6. "The letter" is a Paulinism for the law, as "spirit" in these passages is his word for the relationships and powers of new life in Christ Jesus. In 2 Cor. 3. a series is presented of contrasts of law with "spirit," of the old covenant and the new. The contrast is not between two methods of interpretation, literal and spiritual, but between two methods of divine dealing: one through the law, the other through the Holy Spirit.

² The passage (vs. 7-25) is autobiographical. Paul's religious experience was in three strongly marked phases: (1) He was a godly Jew under the law. That the passage does not refer to that period is clear from his own explicit statements elsewhere. At that time he held himself to be "blameless" as concerned the law (Phil.

11 For ^asin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is ^bholy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But ^asin, ^cthat it might appear ^asin, working death in me by that which is good; that sin by the commandment might become exceeding ^asinful.

14 For we know that the law is spiritual; but I am ^{1d}carnal, sold under ^asin.

(e) *The strife of the two natures under the law.*

15 For that which ^{2I} do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but ^asin that dwelleth in me.

A.D. 60.

^a *Sin. Rom. 5. 21, note.*

^b *Sanctify, holy (things) (N.T.). Rom. 16. 16. (Mt. 4. 5; Rev. 22. 11.)*

^c *that it might be shown to be sin by working death, etc.*

^d *i.e. fleshly.*

^e *Or, out of this body of death. Rom. 8. 11; 1 Cor. 15. 51, 52; 1 Thes. 4. 14-17.*

^f *Law (of Moses). Rom. 8. 3, 4, 7. (Ex. 19. 1; Gal. 3. 1-29.)*

^g *Flesh. vs. 14, 15, 23, 25; Rom. 8. 1, 3, 4-11. (John 1. 13; Jude 23.)*

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but ^asin that dwelleth in me.

21 I find then a ³law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of ^asin which is in my members.

24 O wretched man that I am! who shall deliver me ^cfrom the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the ^aflesh the law of ^asin.

3. 6). He had "lived in all good conscience" (Acts 23. 1). (2) With his conversion came new light upon the law itself. He now perceived it to be "spiritual" (v. 14). He now saw that, so far from having kept it, he was condemned by it. He had supposed himself to be "alive," but now the commandment really "came" (v. 9) and he "died." Just when the apostle passed through the experience of Rom. 7. 7-25 we are not told. Perhaps during the days of physical blindness at Damascus (Acts 9. 9); perhaps in Arabia (Gal. 1. 17). It is the experience of a renewed man, under the law, and still ignorant of the delivering power of the Holy Spirit (cf. Rom. 8. 2). (3) With the great revelations afterward embodied in Galatians and Romans, the apostle's experience entered its third phase. He now knew himself to be "dead to the law by the body of Christ," and, in the power of the indwelling Spirit, "free from the law of sin and death" (8. 2); while "the righteousness of the law" was wrought in him (not *by* him) while he walked after the Spirit (8. 4). Romans 7. is the record of past conflicts and defeats experienced as a renewed man under law.

¹ Cf. 1 Cor. 3. 1, 4. "Carnal" = "fleshly" is Paul's word for the Adamic nature, and for the believer who "walks," i.e. lives, under the power of it. "Natural" is his characteristic word for the unrenewed man (1 Cor. 2. 14), as "spiritual" designates the renewed man who walks in the Spirit (1 Cor. 3. 1; Gal. 6. 1).

² The apostle personifies the strife of the two natures in the believer, the old or Adamic nature, and the divine nature received through the new birth (1 Pet. 1. 23; 2 Pet. 1. 4; Gal. 2. 20; Col. 1. 27). The "I" which is Saul of Tarsus, and the "I" which is Paul the apostle are at strife, and "Paul" is in defeat. In Chapter 8. this strife is effectually taken up on the believer's behalf by the Holy Spirit (8. 2; Gal. 5. 16, 17) and Paul is victorious. *Contra*, Eph. 6. 12, where the conflict is not fleshly, but spiritual.

³ Six "laws" are to be distinguished in Romans: The law of Moses, which condemns (3. 19); "law" as a *principle* (3. 21); the law of *faith*, which excludes self-righteousness (3. 27); the law of *sin* in the members, which is victorious over the law of the mind (7. 21, 23, 25); the law of *the mind*, which consents to the law of Moses but cannot do it because of the law of sin in the members (7. 16, 23); and the "law of *the Spirit*," having power to deliver the believer from the law of sin which is in his members, and his conscience from condemnation by the Mosaic law. Moreover the Spirit works in the yielded believer the very righteousness which Moses' law requires (8. 2, 4).

CHAPTER 8.

THERE is therefore now no ^ccondemnation to them which are in Christ Jesus, ^bwho walk not after the flesh, but after the Spirit.

(f) *The new law of the Spirit delivers (v. 2), makes righteous (v. 4).*

2 For the law of the ¹Spirit of life in Christ Jesus hath made me free from the law of ^hsin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and ^dfor ^csin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

(g) *Conflict of the Spirit with the flesh. (Cf. Gal. 5. 16-18.)*

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be ^ccarinally minded is death; but to be spiritually minded is life and peace.

7 Because the ^ccarinal mind is enmity against God: for it is not subject to the ^hlaw of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ ^bbe in you, the body is dead because of ^csin; but the Spirit is ^hlife because of righteousness.

11 But if the Spirit of him that ^hraised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies ^bby his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the ^hflesh, ye shall die: but if ye through the

A.D. 60.

a *Judgments (the seven).*

Rom. 14. 10.
(2 Sam. 7. 14;
Rev. 20. 12.)

b The statement ends with "Christ Jesus"; the last ten words are interpolated.

c *Sin.* Rom. 5. 21. *note.*

d *as an offering.*

e *i.e. fleshly.*

f *Law (of Moses).* vs. 2, 3, 4, 7; Rom. 9. 31, 32. (Ex. 19. 1; Gal. 3. 1-29.)

g *Life (eternal).* vs. 2, 6, 10; 2 Cor. 2. 16. (Mt. 7. 14; Rev. 22. 19.)

h *Resurrection.* Phil. 3. 20, 21. (Job 19. 25; 1 Cor. 15. 52.)

i *Or, because of.*

j *Flesh.* vs. 1, 3, 4-9, 12, 13; Rom. 13. 14. (John 1. 13; Jude 23.)

k *make to die the doings of the body.*

l *Adoption.* vs. 15, 23; Rom. 9. 4. (Rom. 8. 15, 23; Eph. 1. 5.)

m *Imputation.* 2 Cor. 5. 19. (Lev. 25. 50; Jas. 2. 23.)

n *creation.* vs. 30, 33; cf. Gen. 3. 17-19.

o *Lit. unveiling.* Mt. 13. 40-43; 1 John 3. 2.

p *Lit. placing as sons.* See *Adoption*, v. 15. *ref.*

q *Eph. 1. 14; 4. 30; Phil. 3. 20, 21.*

r *Or, in that hope were we saved.*

Spirit do ^hmortify the deeds of the body, ye shall live.

Part IV. Full result of the Gospel.

(1) *The believer a son and heir.* (Cf. Gal. 4. 4.)

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of ^hadoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the ^hchildren of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with ^hhim, that we may be also glorified together.

(2) *The creation, delivered from suffering and death, kept for the sons of God.* (Cf. Gen. 3. 18, 19.)

18 For I ^mreckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the ^hcreature waiteth for the ^hmanifestation of the sons of God.

20 For the ^hcreature was made subject to vanity, not willingly, but by reason of him who hath subjected ^hthe same in hope.

21 Because the ^hcreature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only ^hthey, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the ^hadoption, to wit, the ^hredemption of our body.

24 For ^hwe are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, ^hthen do we with patience wait for it.

¹ Hitherto in Romans the Holy Spirit has been mentioned but once (Rom. 5. 5); in this chapter He is mentioned nineteen times. Redemption is by blood and by power (Ex. 14. 30, *note*). Rom. 3. 21-5. 11 speaks of the redemptive price; Rom. 8. of redemptive power.

² Gr. *teknon*, "one born," a child (and so in vs. 17, 21); not, as in verse 14, "sons" (Gr. *huios*). See Gal. 4. 1, 7, where babyhood and sonhood are contrasted. Also "Adoption" (Rom. 8. 15, 23; Eph. 1. 5).

(3) *The Spirit an indwelling Intercessor.* (Cf. Heb. 7. 25.)

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

(4) *The unfailing purpose of God through the Gospel.*

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(5) *The believer secure.*

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are

A.D. 60.

a how to pray. *b* himself.

c Holy Spirit. vs.1,2,5,9,10,11,13,14,15,16,23,26,27; Rom.9.1. (Mt.1.18; Acts 2.4.)

d Foreknowledge. Rom. 11.2. (Acts 2.23; 1 Pet.1.20.)

e Predestination. vs.29,30; 1 Cor.2.7. (Acts 4.28; Eph.1.11.)

f Assurance. 1 Cor.12.12,13. (Isa.32.17; Jude 1.)

g Election (corporate). 1 Cor.1.27,28. (Deut.7.6; 1 Pet.1.2.)

h Or, Shall God that justifieth?

i Justification. vs.30,33; 1 Cor.4.4. (Lk.18.14; Rom.3.28.)

j Or, Shall Christ Jesus who died?

k Psa.44.22. 1 Heb.1.4. note.

m Or, created thing.

n Holy Spirit. Rom.14.17. (Mt.1.18; Acts 2.4.)

o Israel (prophecies). vs.1-8; Rom.10.1-4. (Gen.12.2,3; Rom.11.26.)

p Adoption. Gal.4.5. (Rom.8.15,23; Eph.1.5.)

q Also v.8; Gr. teknon, child. See Rom.8.16, note.

r Gen.21.12.

more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER 9.

Part V. Parenthetic (Rom. 9.-11). *The Gospel does not set aside the covenants with Israel.*

(1) *The apostolic solicitude for Israel.*

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

(2) *The sevenfold privilege of Israel.*

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

(3) *The distinction between Jews who are mere natural descendants from Abraham, and Jews who are also of his spiritual seed.*

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

(The distinction illustrated.)

8 That is, They which are the

¹ The distinction is between Israel after the flesh, the mere natural posterity of Abraham, and Israelites who, through faith, are also Abraham's spiritual children. Gentiles who believe are also of Abraham's spiritual seed; but here the apostle is not considering them, but only the two kinds of Israelites, the natural and the spiritual Israel (Rom. 4. 1-3; Gal. 3. 6, 7. Cf. John 8, 37-39). See Rom. 11. 1, note.

children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, ^aAt this time will I come, and Sarah shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to ^belection might stand, not of works, but of him that calleth;)

12 It was said unto her, ^cThe elder shall serve the younger.

13 As it is written, ^dJacob have I loved, but Esau have I hated.

(4) *God's mercy is under his sovereign will.*

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, ^eI will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, ^fEven for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For whom hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*. Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction;

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

A.D. 60.

^a Gen. 18.10.^b Election (corporate). Rom. 11.5,7, 28. (Deut. 7.6; 1 Pet. 1.2.)^c Gen. 25.23.^d Mal. 1.2,3.^e Ex. 33.19.^f Ex. 9.16.^g vs. 24-30.

Isa. 42.6,7.

^h from among. Cf.

Acts 15.14.

ⁱ Hos. 2.23.^j Hos. 1.10.^k Gr. *huiois*, sons. Eph. 1.5, note.^l Hos. 1.10.^m vs. 27,28;

Isa. 10.22,23.

ⁿ Rom. 1.16, note.^o Adonai Jehovah.

Isa. 10.23.

^p LORD of hosts. Isa. 1.9.^q Remnant. vs. 25-29;

Rev. 6.9-11. (Isa. 1.9; Rom. 11.5.)

^r Kom. 10.10, note.^s Rom. 10.3, note.^t Law (of Moses) vs. 31,32;

Rom. 10.4,5. (Ex. 19.1; Gal. 3.1-29.)

^u Christ (as Stone) vs. 32,33; 1 Cor. 1.23. (Ex. 17.6; 1 Pet. 2.8.)^v Psa. 118.22; Isa. 8.14; 28.16; Mt. 21.42; 1 Pet. 2.6.^w Israel (prophecies) vs. 1-4; Rev. 7.4. (Gen. 12.2,3; Rom. 11.26.)^x Rom. 1.16, note.^y Cf. Rom. 3.21, note.

24 Even us, whom he hath called, ^anot of the Jews only, but also ^bof the Gentiles?

(5) *The prophets foretold the blinding of Israel, and mercy to Gentiles.*

25 As he saith also in Osee, ⁱI will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, ^jYe are not my people; there shall they be called the ^kchildren of the living God.

27 Esaias also crieth concerning Israel, ^mThough the number of the children of Israel be as the sand of the sea, a remnant shall be ⁿsaved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the ^oLord make upon the earth.

29 And as Esaias said before, Except the ^pLord of Sabaoth had left us a ^qseed, we had been as Sodoma, and been made like unto Gomorrhah.

30 What shall we say then? That the Gentiles, which followed not after ^rrighteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of ^srighteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that ^tstumblingstone;

33 As it is written, ^uBehold, I lay in Sion a ^vstumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER 10.

(6) *The apparent failure of the promises to Israel explained by their unbelief.*

BRETHREN, my heart's desire and prayer to God ^wfor Israel is, that they might be ^xsaved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own ^yrighteousness,

¹ The word "righteousness" here, and in the passages having marginal references to this, means legal, or self-righteousness; the futile effort of man to work out under law a character which God can approve (Rev. 19. 8, note).

have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them

A.D. 60.

a Law (of Moses). vs.4,5; Rom.13,8,10. (Ex.19,1; Gal.3,1-29.)

b Lev.18,5.

c See v.10.

d Deut.30,12,13.

e Deut.30,14.

f Mt.10,32;

Lk.12,8;

Acts 8,37.

g Jesus as

Lord. Cf.

1 Cor.12,3.

h Rom.1,16,

note.

i Faith. vs.4,

6,8,9,10,17;

Rom.14,23.

(Gen.3,20;

Heb.11,39.)

j Isa.28,16;

49,23.

k Rom.3,22;

Gal.3,28.

l Jehovah.

Jcel 2,32.

m Isa.52,7;

Nah.1,15.

n Gospel.

vs.8,15,16;

Rom.11,28.

(Gen.12,1-3;

Rev.14,6.)

o Isa.53,1.

p Psa.19,4.

q *oikoumene*

= *inhabited*

earth.

(Lk.2,1.)

r Deut.32,21.

s Isa.65,1.

t vs.19,20;

Isa.42,6,7.

u Isa.65,2.

v Or, *Did God*

cast off.

w Jehovah.

Psa.94,14.

x *Remnant*.

vs.1-5.

y *Foreknow-*

ledge. 2 Pet.

3,17. (Acts 2,

23; 1 Pet.1,

20.)

z 1 Ki.19,10,14.

a 1 Ki.19,18.

that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER 11.

(7) *But spiritual Israel is finding salvation.*

I SAY then, Hath God cast away this people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who

¹ Righteousness here, and in the passages which refer to Rom. 10, 10, means that righteousness of God which is judicially reckoned to all who believe on the Lord Jesus Christ; believers are the righteous. See Rom. 3, 21, note.

² That Israel has not been forever set aside is the theme of this chapter. (1) The salvation of Paul proves that there is still a remnant (v. 1). (2) The doctrine of the remnant proves it (vs. 2-6). (3) The present national unbelief was foreseen (vs. 7-10). (4) Israel's unbelief is the Gentile opportunity (vs. 11-25). (5) Israel is judicially broken off from the good olive tree, Christ (vs. 17-22). (6) They are to be grafted in again (vs. 23, 24). (7) The promised Deliverer will come out of Zion and the nation will be saved (vs. 25-29). That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham (Gen. 15, 5, 6; Gal. 3, 29), and partakes of the spiritual blessings of the Abrahamic Covenant (Gen. 15, 18, note); but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God. See "Israel" (Gen. 12, 2; Rom. 11, 26); "Kingdom" (Gen. 1, 26-28; Zech. 12, 8).

have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a ¹remnant according to the ^belection of grace.

6 And if ^cby grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

(8) *National Israel is judicially blinded.*

7 What then? ^dIsrael hath not obtained that which he seeketh for; but the ^eelection hath obtained it, and the rest were blinded

8 (According as it is written, ^fGod hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, ^gLet their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back away.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the ^hGentiles, for to provoke them to ⁱjealousy.

12 Now if the fall of them be the riches of the ^jworld, and the diminishing of them the riches of the Gentiles; ^khow much more their fulness?

(9) *The Gentiles warned.*

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and inight ^lsave some of them.

A.D. 60.

^a Remnant. (Isa. 1.9.) See note.

^b Grace (in salv.), 2 Cor. 8.9. (Rom. 3.24; John 1.16, note.)

^c Rom. 4.4.5; Gal. 5.4.

^d Rom. 9.31; 10.3.

^e Election (corporate). John 15.19. (Deut. 7.6; 1 Pet. 1.2.)

^f *Jehovah*. Isa. 29.10.

^g vs. 9.10; Psa. 69.22.

^h Isa. 42.6.7; Acts 28.24.28.

ⁱ Deut. 32.21.

^j *kosmos* (Mt. 4.8) = mankind.

^k Psa. 72.8-11; Isa. 49.6; 60.3.

^l Rom. 1.16, note.

^m Isa. 26.16-19; Ezk. 37.1-14; Hos. 6.1-3.

ⁿ Heb. 3.19.

^o 1 Cor. 10.1-13; 2 Cor. 1.24.

^p Prov. 28.14; Heb. 4.1-13.

^q Jer. 3.21-25; 50.4.5;

2 Cor. 3.16.

^r Mt. 13.11, note.

^s Lk. 21.24; 2 Pet. 3.9.

15 For if the casting away of them be the reconciling of the ^jworld, what *shall* the receiving of *them be*, ^mbut life from the dead?

16 For if the firstfruit be holy, the lump is also *holy*: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of ⁿunbelief they were broken off, and thou ^ostandest by faith. Be not ^thighminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they ^qabide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this ^rmystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the ^sfulness of the Gentiles be come in.

¹ Remnant, Summary: In the history of Israel a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal (1 Ki. 19. 18). In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation (Isa. 1. 9). During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" (Lk. 2. 38), were the remnant. During the church-age the remnant is composed of believing Jews (Rom. 11. 4, 5). But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church (Rev. 7. 3-8). Some of these will undergo martyrdom (Rev. 6. 9-11), some will be spared to enter the millennial kingdom (Zech. 12. 6-13. 9). Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant.

² The "fulness of the Gentiles" is the completion of the purpose of God in this

(10) *Israel is yet to be saved nationally.*

26 And so all Israel shall be saved: as it is written, ^aThere shall come out of Zion the ^bDeliverer, and shall turn away ungodliness from ¹Jacob:

27 For this is my ^ccovenant unto ^dthem, when I shall take away their ^esins.

28 As concerning the ^fgospel, *they* are enemies for your sakes: but as touching the election, *they* are beloved for the fathes' sakes.

29 For the gifts and calling of God are without ^grepentance.

30 For as ye in times past have not ^hbelieved God, yet have now obtained mercy through their ⁱunbelief:

31 Even so have these also now not ^jbelieved, that through your mercy they also may obtain mercy.

32 For God hath concluded them ^kall in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the ^lmind of the Lord? or who hath been his counsellor?

35 Or ^mwho hath first given to him, and it shall be recompensed unto him again?

36 For ⁿof him, and through him, and to him, are all things: to whom be glory for ever. Amen.

CHAPTER 12.

Part VI. *Christian life and service* (Rom. 12. 1-15. 33).(1) *Consecration.*

I BESEECH you therefore, brethren, by the ^omercies of God, that ye ^ppresent your bodies a liv-

A.D. 60.

^a *Christ (Second Advent).* vs. 25, 26; Phil. 3. 20, 21. (Deut. 30. 3; Acts 9. 1-11.)

^b *Redeemer.* Isa. 59. 20, 21. Isa. 27. 9; Jer. 31. 31-37; Heb. 8. 8; 10. 16.

^d *Israel (prophecy).* vs. 1, 27; Gen. 12. 2, 3.

^e *Sin.* Rom. 3. 23, note.

^f *Gospel.* Rom. 15. 16, 19, 20, 29. (Gen. 12. 1-3; Rev. 14. 6.)

^g *Repentance.* 2 Cor. 7. 9, 10. (Mt. 3. 2; Acts 17. 30.)

^h *Or, obeyed.*

ⁱ *Or, disobedience.*

^j *Rom.* 3. 9, 19; Gal. 3. 22.

^k *Spirit of the LORD.* Isa. 40. 13.

^l *1 Chr.* 29. 11-14; Job 41. 11; Psa. 50. 9-12.

^m *1 Cor.* 11. 3; 15. 28; Heb. 2. 10.

ⁿ *I.e.* The "mercies" described in Rom. 3. 22; 8. 39.

^o *Or, yield.*

^p *Sacrifice (the believer-priest's).* Phil. 4. 18. (Gen. 4; Heb. 10. 18.)

^q *Sanctify, holy persons.* (N. T.) Rom. 15. 16. (Mt. 4. 5; Rev. 22. 11.)

^r *Gr. laetitia, trans. "divine service,"* Heb. 9. 1.)

^s *Separation.* 1 Cor. 5. 1, 2, 9-13. (Gen. 12. 1; 2 Cor. 6. 14-17.)

^t *age.*

^u *Trans. figured, Mt. 17. 2.*

^v *Grace (imparted).* vs. 3, 6; Rom. 15. 15. (Rom. 6. 1; 2 Pet. 3. 18.)

^w *hypocrisy.*

ing ^ssacrifice, ^tholy, acceptable unto God, *which* is your reasonable ^uservice.

2 ^vAnd be not conformed to this ^wworld: but be ye ^xtransformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

(2) *Service.*

3 For I say, through the ^ygrace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our ministering:* or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

(3) *The Christian and those within.*

9 *Let* love be without ^zdissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

age, viz. the outcalling from among the Gentiles of a people for Christ's name, "the church which is His body" (Eph. 1. 22, 23). Cf. Acts 15. 14; Eph. 4. 11-13; 1 Cor. 12. 12, 13. It must be distinguished from "the times of the Gentiles" (Lk. 21. 24).

¹ Summary: Israel, so named from the grandson of Abraham, was chosen for a fourfold mission: (1) To witness to the unity of God in the midst of universal idolatry (Deut. 6. 4, with Isa. 43. 10, 12); (2) to illustrate to the nations the blessedness of serving the true God (Deut. 33. 26-29; 1 Chr. 17. 20, 21; Psa. 144. 15); (3) to receive, preserve, and transmit the Scriptures (Deut. 4. 5-8; Rom. 3. 1, 2); (4) to produce, as to His humanity, the Messiah (Gen. 3. 15; 12. 3; 22. 18; 28. 10-14; 49. 10; 2 Sam. 7. 12-16; Isa. 7. 14; 9. 6; Mt. 1. 1; Rom. 1. 3). According to the prophets, Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory. See "Kingdom (O.T.);" (Gen. 1. 26; Zech. 12. 8; N.T., Lk. 1. 31-33; 1 Cor. 15. 24); "Davidic Covenant" (2 Sam. 7. 8-17, note).

13 ^aDistributing to the necessity of saints; given to hospitality.

14 ^bBless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to *men* of low estate. *Be* not wise in your own conceits.

(4) *The Christian and those without.*

17 Recompense to no man evil for evil. ^aProvide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, *Vengeance is mine; I will repay, saith the Lord.*

20 Therefore *if* thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 *Be* not overcome of evil, but overcome evil with good.

CHAPTER 13.

LET every soul be *subject* unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, ^bresisteth the ordinance of God: and they that resist shall receive to themselves *damnation*.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? *do* that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a ^brevenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye ^btribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to ^aall their dues: tribute to whom tribute is *due*; custom to whom custom; fear

A.D. 60.

^a Heb. 13.16;

¹ Pet. 4.9.

^b v. 20; Mt. 5.

⁴⁴; Lk. 6.28.

^c them that

are lowly.

^d Take

thought for

things hon-

ourable, etc.

^e Deut. 32.35.

^f Prov. 25.21,

22.

^g Prov. 24.21;

¹ Pet. 2.13.

^h Acts 23.2-5;

² Pet. 2.10,11.

ⁱ Condemna-

tion, i.e. in

the sense of

judgment by

the magis-

trate.

^j ¹ Pet. 2.14;

3.13; 4.15.

^k ² Chr. 19.6;

¹ Tim. 1.8-10.

^l Mt. 17.27.

^m Mk. 12.17;

¹ Pet. 2.17,18.

ⁿ Lev. 19.13;

Prov. 22.7.

^o Col. 1.4;

¹ Pet. 1.22.

^p Ex. 20.13-17;

Lev. 19.18.

^q Law (of

Christ), vs.

8-10; ¹ Cor. 8.

9-13; (Gal. 6.

2; ² John 5.)

^r Law (of Mos-

es), vs. 9,10;

¹ Cor. 15.56.

(Ex. 19.1;

Gal. 3.1-29.)

^s "Nearer" in

the sense of

the full result

of salvation in

glory, Rom. 1.

16, note;

¹ John 3.2.

^t Eph. 5.11;

Col. 3.8.

^u Eph. 6.13;

¹ Thes. 5.8.

^v revelling.

^w Or, jealousy.

^x Flesh, ¹ Cor.

3.4. (John 1.

13; Jude 23.)

^y For decisions

of doubts,

i.e. doubts

about meats,

etc. The

church has no

authority to

decide ques-

tions of per-

sonal liberty

in things not

expressly for-

bidden in

Scripture.

vs. 2-6.

^z Jas. 4.11,12.

^a vs. 14,23.

to whom fear; honour to whom honour.

(5) *The law of love toward the neighbour.* (Cf. Lk. 10. 29-37.)

8 ^aOwe no man any thing, but to ^alove one another: for he that loveth another hath fulfilled the law.

9 For this, ^aThou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore *love is* the fulfilling of the *law*.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now is our salvation *nearer* than when we believed.

12 The night is far spent, the day is at hand: ^alet us therefore cast off the works of darkness, and ^alet us put on the armour of light.

13 Let us walk honestly, as in the day; not in *rioting* and drunkenness, not in chambering and wantonness, not in strife and *envying*.

14 But put ye on the Lord Jesus Christ, and make not provision for the *flesh*, to *fulfil* the lusts *thereof*.

CHAPTER 14.

(6) *The law of love concerning doubtful things.* (Cf. ¹ Cor. 8. 1-10. 33.)

HIM that is weak in the faith receive ye, *but* not *to* doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest *an* other man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. ^aLet every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he

that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to

A.D. 60.

a 1 Cor.6.19,20.

b 2 Cor.5.13-15;

Gal.2.20.

c Acts 20.24;

21.13;

Phil.1.20,21.

d Rev.1.17,18;

1 Thes.4.13-

18.

e Judgments

(the seven).

1 Cor.3.11-15.

(2 Sam.7.14;

Rev.20.12.)

f Isa.45.23;

Phil.2.10,11.

g Lk.17.1,2; 1

Cor.8.7-13;10.

23; Rev.2.14.

h vs.2,20; Tit.

1.15.

i v.23; 1 Cor.

v.23-33.

j 1 Cor.8.11.

k Rom.3.8.

l Gal.4.9-11;

Col.2.20-23.

See Mt.6.33.

note.

m Rom.10.10,

note.

n Holy Spirit.

Rom.15.13,16,

19,30. (Mt.1.

18; Acts 2.4.)

o 2 Cor.5.9.

p Lk.2.52;

Acts 2.47.

q Rom.15.2;

1 Thes.5.11.

r Overthrow

not for

meat's sake

work which

God is doing.

s 1 Cor.8.13;10.

33; 2 Cor.6.3.

t 2 Tim.1.3;

1 John 3.21.

u condemned,

i.e. as in v.22.

v John 7.17.

w Faith. 1 Cor.

12.9. (Gen.3.

20; Heb.11.39)

x Sin. Rom.3.

23, note.

y Mt.17.27; Lk.

9.51; Phil.2.5-8

z Psa.69.9;

1 Pet.2.23.

a Rom.4.23,24;

1 Cor.9.9,10;

10.11; 2 Tim.

3.16,17; 2 Pet.

1.19.

b 1 Cor.1.10;

Phil.1.27.

c 1 Cor.10.31;

1 Pet.4.11.

d Rom.14.1,3.

e Mt.2.2; John

19.15,19-22;

Rom.1.3.

f Psa.18.49.

g Isa.42.6,7.

h Deut.32.43.

i Jehovah.

Jsa.11.1,10.

k hope.

l v.5; Heb.13.20

m Rom.12.12;

14.17.

thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

CHAPTER 15.

(The law of love concerning doubtful things, continued.)

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

(7) Jewish and Gentile believers are one in salvation.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

(8) *The apostle speaks of his ministry and coming journey.*

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of ^athe grace that is given to me of God,

16 That I should be the ^bminister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ^coffering up of the Gentiles might be acceptable, being ^dsanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, ^eso have I strived to preach the ^fgospel, not where Christ was named, lest I should ^gbuild upon another man's foundation:

21 But as it is written, ^hTo whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a ⁱgreat desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I ^jtrust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your ^kcompany.

25 But now I go unto Jerusalem to ^lminister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things,

A.D. 60.

^a *Grace (imparted).*
1 Cor.1.4.
(Rom.6.1;
2 Pet.3.18.)

^b Rom.11.13;
Gal.2.7-10;
Eph.3.8.

^c Num.8.5-16;
Isa.66.20.

^d *Sanctify, holy (persons) (N.T.).*
1 Cor.1.2.
(Mt.4.5;
Rev.22.11.)

^e *being ambitious to preach, etc.*

^f *Gospel.* vs.
16.19,20,29;
Rom.16.25.
(Gen.12.1-3;
Rev.14.6.)

^g 1 Cor.3.10; 2
Cor.10.13-18.

^h Isa.52.15.
ⁱ Acts 19.21,
22; 23.11;
Rom.1.10,11.

^j *hope.*
^k Acts 24.17.

^l *things for the body.*

^m Rom.1.11;
Eph.3.8,19.

ⁿ *Holy Spirit.*
vs.13,16,19,
30; 1 Cor.2.
4,10,11,12,14.
(Mt.1.18;
Acts 2.4.)

^o *ministration.*

^p 2 John 4;
3 John 4;
Phm.20.

^q Rom.16.20;
1 Cor.14.33;
2 Cor.13.11;
Phil.4.9;

1 Thes.5.23;
2 Thes.3.16;
Heb.13.20.

^r Acts 18.27;
2 Cor.3.1-3;
Phil.2.29,30.

^s *Lit. deaconess.*
^t Eph.5.3;
Phil.1.27.

^u *helper.*
^v Acts 18.2,18,
26; 1 Cor.16.
19; 2 Tim.4.
19.

^w *Or, Asia.*
^x v.12; Phil.4.3.
^y vs.12,21.

^z 1 Cor.15.8;
Gal.1.22.
^a vs.7,21.

their duty is also to minister unto them in ^acarnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the ^bfulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the ^cSpirit, that ye strive together with me in ^dyour prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my ^eservice which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with ^fjoy by the will of God, and may with you be refreshed.

33 Now the ^gGod of peace ^hbe with you all. Amen.

CHAPTER 16.

Part VII. The outflow of Christian love.

I ^aCOMMEND unto you Phebe our sister, which is a ^bservant of the church which is at Cenchrea:

2 That ye receive her in the Lord, ^cas becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a ^dsuccourer of many, and of myself also.

3 Greet ^ePriscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise ^fgreet the church that is in their house. Salute my well-beloved Epanetus, who is the first-fruits of ^gAchaia unto Christ.

6 Greet Mary, who bestowed ^hmuch labour on us.

7 Salute Andronicus and Junia, my ⁱkinsmen, and my fellowprisoners, who are of note among the apostles, who also were ^jin Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' ^khousehold.

11 Salute Herodion my ^lkinsman. Greet them that be of the ^mhouse-

hold of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus ^achosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympus, and all the saints which are with them.

16 Salute one another with an ^bholy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that

A.D. 60.

^a Election (*personal*). 1 Pet. 2.9. (Deut. 7.6; 1 Pet. 1.2.)

^b Sanctify, holy (things) (N.T.). 1 Cor. 9.13. (Mt. 4.5; Rev. 22.11.)

^c Satan. 1 Cor. 5.5. (Gen. 3.1; Rev. 20.10.)

^d Churches (*local*). vs. 1-5, 16.23; 1 Cor. 1.2, 10-17, 26-31. (Acts 2.41; Phil. 1.1.)

^e Gospel. 1 Cor. 1.17. (Gen. 12.1-3; Rev. 14.6.)

^f Mt. 13.11, note. The "mystery", here is the Church; Eph. 3.1-9.

^g Lit. *hath been kept in silence through times eternal*.

^h i. e. ages.

ⁱ inspiration. vs. 25.26; 1 Cor. 2.7-16. (Ex. 4.15; Rev. 22.19.)

^j Rom. 1.5, *margin*. Faith as a system, in contrast with law as a system.

which is good, and simple concerning evil.

20 And the God of peace shall bruise ^cSatan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole ^dchurch, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my ^egospel, and the preaching of Jesus Christ, according to the revelation of the ^fmystery, which ^gwas kept secret since the ^hworld began,

26 But now is made manifest, and ⁱby the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the ^jobedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

1]

[7

WRITER. The Apostle Paul. His relation to the church at Corinth is set forth in Acts 18. 1-18, and in the Epistles to the Corinthians.

Date. First Corinthians was written in A.D. 59, at the close of Paul's three years' residence in Ephesus (Acts 20. 31; 1 Cor. 16. 5-8).

Theme. The subjects treated are various, but may all be classified under the general theme, Christian conduct. Even the tremendous revelation of the truth concerning resurrection is made to bear upon that theme (1 Cor. 15. 58). The occasion of the Epistle was a letter of inquiry from Corinth concerning marriage, and the use of meats offered to idols (1 Cor. 7. 1; 8. 1-13), but the apostle was much more exercised by reports of the deepening divisions and increasing contentions in the church, and of a case of incest which had not been judged (1. 10-12; 5. 1).

The factions were not due to heresies, but to the carnality of the restless Corinthians, and to their Greek admiration of "wisdom" and eloquence. The abomination of human leadership in the things of God is here rebuked. Minor disorders were due to vanity, yielding to a childish delight in tongues and the sign gifts, rather than to sober instruction (1 Cor. 14. 1-28). Paul defends his apostleship because it involved the authority of the doctrine revealed through him.

A rigid analysis of First Corinthians is not possible. The Epistle is not a treatise, but came from the Spirit through the apostle's grief, solicitude, and holy indignation. The following analysis may, however, be helpful. I. Introduction: The believer's standing in grace, 1. 1-9. II. The contrast of their present factious state, 1. 10-4. 21. III. Immorality rebuked; discipline enjoined, 5. 1-6. 8. IV. The sanctity of the body, and Christian marriage, 6. 9-7. 40. V. Meats, and the limitations of Christian liberty, 8. 1-11. 1. VI. Christian order and the Lord's Supper, 11. 2-34. VII. Spiritual gifts in relation to the body, the church, and Christian ministry, 12. 1-14. 40. VIII. The resurrection of the dead, 15. 1-58. IX. Special directions and greetings, 16. 1-24.

CHAPTER 1.

Part I. The believer's position in grace. (Cf. Rom. 5. 1, 2; Eph. 1. 3-14.)

PAUL, ^acalled to be an apostle of Jesus Christ through ^bthe will of God, and ^cSosthenes our brother,

² Unto the ^dchurch of God which is at Corinth, to ^ethem that are ^fsanctified in Christ Jesus, ^gcalled to be saints, with all that in every place call upon the name of Jesus

A.D. 59.

^a Lit. a called apostle.
^b 3 Cor. 1. 1; Eph. 1. 1; Col. 1. 1.
^c Acts 18. 17.
^d Churches (local), vs. 2. 10-17. 26-31.
^e 1 Cor. 6. 4, 5. (Acts 2. 41; Phil. 1. 1.)
^f Sanctify, holy (persons) (N. T.).
^g 3 Cor. 3. 17. (Mt. 4. 5; Rev. 22. 11.)
^h called saints.
ⁱ Grace (imparted), 1 Cor. 3. 10. (Rom. 6. 1; 2 Pet. 3. 18.)
^j 1 Cor. 12. 8; 2 Cor. 8. 7.

Christ our Lord, both their's and our's:

³ Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

⁴ I thank my God always on your behalf, ^kfor the grace of God which is given you by Jesus Christ;

⁵ That in every thing ye are enriched by him, ^lin all utterance, and *in* all knowledge;

⁶ Even as the testimony of Christ was confirmed in you:

⁷ So that ye come behind in no

¹ Verses 2-9, in contrast with vs. 10-13, illustrate a distinction constantly made in the Epistles between the believer's position in Christ Jesus, in the family of God, and his walk, or actual state. Christian position in grace is the result of the work of Christ, and is fully entered the moment that Christ is received by faith (John 1. 12, 13; Rom. 8. 1, 15-17; 1 Cor. 1. 2, 30; 12. 12, 13; Gal. 3. 26; Eph. 1. 3-14; 2. 4-9; 1 Pet. 2. 9; Rev. 1. 6; 5. 9, 10). The weakest, most ignorant, and fallible believer has precisely the same relationships in grace as the most illustrious saint. All the after work of God in his behalf, the application of the word to walk and conscience (John 17. 17; Eph. 5. 26), the divine chastenings (1 Cor. 11. 32; Heb. 12. 10), the ministry of the Spirit (Eph. 4. 11, 12), the difficulties and trials of the path (1 Pet. 4. 12, 13), and the final transformation at the appearing of Christ (1 John 3. 2), have for their object to make the believer's character conform to his exalted position in Christ. He *goes in grace, not into grace.*

gift; waiting for the ^{1a}coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* ^bblameless in the ²day of our Lord Jesus Christ.

9 ^cGod is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Part II. The contrast of the unspiritual state of the Corinthian saints with their exalted standing in Christ.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that there be no* ^ddivisions among you; but *that ye be perfectly joined together in the same mind and in the same judgment.*

(1) *They were following human leaders, thus dividing the body of Christ.*

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of ^eApollos; and I of ^fCephas; and I of Christ.

13 ^gIs Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that ^hI had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the ⁱgospel: not

A.D. 59.

^a Gr. *apokalupsin, revelation, unveiling.*

^b Col. 1:22; 1 Thes. 5:23.

^c Isa. 49:7; 1 Cor. 10:13; 1 Thes. 5:24.

^d Gr. *schism, a cleft, or rent.*

^e Acts 19:1.

^f John 1:42.

^g Or, *Christ is divided.*

^h *ye were baptized into my name.*

ⁱ Gospel. 1 Cor. 4:15. (Gen. 12:1-3; Rev. 14:6.)

^j Rom. 1:16, note.

^k Isa. 29:14.

^l *age.*

^m *kosmos = world-system.* 1 Cor. 2:12. (John 7:7; Rev. 13:3-8, note.)

ⁿ *of the thing preached.*

^o *Gentiles, and so in vs. 23, 24.*

^p Or, *a Messiah crucified.*

^q *Christ (as Stone).* 1 Pet. 2:8. (Ex. 17:6; 1 Pet. 2:4-8.)

^r *psa. 8:2; Mt. 11:25.*

^s *kosmos (Mt. 4:8) = mankind.*

with wisdom of words, lest the cross of Christ should be made of none effect.

(2) *They were exulting in human wisdom, which is foolishness in the things of God.*

18 For the preaching of the cross is to them that perish foolishness; but unto us which are ^ssaved it is the power of God.

19 For it is written, ^kI will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is the wise?* where *is the scribe?* where *is the disputer of this world?* hath not God made foolish the wisdom of this ^mworld?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of ^tpreaching to ^ssave them that believe.

22 For the Jews require a sign, and the ^oGreeks seek after wisdom: 23 But we preach ^pChrist crucified, unto the Jews a ^tstumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

(3) *Any way the Corinthian believers were not of the wise.*

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath ^rchosen the foolish things of the ^eworld to confound the wise; and God hath chosen the

¹ Three words are used in connection with the return of the Lord: (1) *Parousia*. "personal presence," also used by Paul of the "coming" of Stephanas (1 Cor. 16, 17), of Titus (2 Cor. 7, 6, 7), and of his own "coming" to Philippi (Phil. 1, 26). The word means simply personal presence, and is used of the return of the Lord as that event relates to the blessing of saints (1 Cor. 15, 23; 1 Thes. 4, 14, 17), and to the destruction of the man of sin (2 Thes. 2, 8). (2) *Apokalupsis*, "unveiling," "revelation." The use of this word emphasizes the *visibility* of the Lord's return. It is used of the Lord (2 Thes. 1, 7; 1 Pet. 1, 7, 13; 4, 13), of the sons of God in connection with the Lord's return (Rom. 8, 19), and of the man of sin (2 Thes. 2, 3, 6, 8), and always implies visibility. (3) *Epiphaneia*, "appearing," trans. "brightness" (2 Thes. 2, 8, A.V.; "manifestation," R.V.), and means simply an appearing. It is used of both advents (2 Tim. 1, 10; 2 Thes. 2, 8; 1 Tim. 6, 14; 2 Tim. 4, 1, 8; Tit. 2, 13).

² The expression, "day of Christ," occurs in the following passages: 1 Cor. 1, 8; 5, 5; 2 Cor. 1, 14; Phil. 1, 6, 10; 2, 16. A.V. has "day of Christ." 2 Thes. 2, 2, incorrectly, for "day of the LORD" (Isa. 2, 12; Rev. 19, 11-21). The "day of Christ" relates wholly to the reward and blessing of saints at His coming, as "day of the LORD" is connected with judgment.

weak things of the ^aworld to con-
found the things which are mighty;
28 And base things of the world,
and things which are despised, hath
God ^bchosen, yea, and things which
are not, to bring to nought things
that are:

29 That no flesh should glory in
his presence.

30 But of him are ye in Christ
Jesus, who of God is made unto us
^cwisdom, and ^drighteousness, and
sanctification, and ^eredemption:

31 That, according as it is written,
He that glorieth, let him glory in the
^fLord.

CHAPTER 2.

(4) *They are reminded that the
Christian revelation owes
nothing to human wisdom.*

(a) *Paul did not use it.*

AND I, brethren, when I came to
you, came not with excellency
of speech or of wisdom, declaring
unto you the testimony of God.

2 For I determined not to know
any thing among you, save Jesus
Christ, and him crucified.

3 And I was with you in weak-
ness, and in fear, and in much
trembling.

4 And my speech and my preach-
ing was not with ^genticing words
of man's wisdom, but in demonstra-
tion of the Spirit and of power:

5 That your faith should not
stand in the wisdom of men, but in
the power of God.

6 Howbeit we speak wisdom
among them that are ^hperfect: yet
not the wisdom of this ⁱworld, nor
of the ^jprinces of this ^kworld, that
come to nought:

7 ^kBut we speak the wisdom of
God in a ^lmystery, even the hidden

A.D. 59.

^a Kosmos
(Mt. 4.8.) =
mankind.

^b Election
(corporate).
vs. 27, 28;
Eph. 1.4.

(Deut. 7.6;
1 Pet. 1.2.)

^c from God,
or, wisdom
from God,
even right-
eousness and
sanctifica-
tion, and re-
demption.

^d Rom. 3.21,
note.

^e Rom. 3.24,
note.

^f Jehovah.
Jer. 9.24.

^g Or, persua-
sive.

^h i.e. full grown.
Mt. 5.48, note.

ⁱ age.

^j rulers of
this age.

^k Inspiration.
vs. 7, 16;

1 Cor. 14.37.
(Ex. 4.15;
Rev. 22.19.)

^l Mt. 13.11,
note.

^m Predestina-
tion, trans.
predesti-
nated, Rom.

8.29, 30;
Eph. 1.5, 11.
(Acts 4.28;
Eph. 1.11.)

ⁿ foreordained
before the
ages. Cf.

Rom. 16.25,
marg.

^o Holy Spirit.
vs. 4, 10, 11,
12, 13, 14;

1 Cor. 3.16.
(Mt. 1.18;

Acts 2.4.)

^p Kosmos =
world-system.

1 Cor. 7.31, 33.
(John 7.7; Rev.
13.3-8, note.)

wisdom, which God ^mordained be-
fore the ⁿworld unto our glory:

8 Which none of the princes of
this ^oworld knew: for had they
known ^pit, they would not have cru-
cified the Lord of glory.

(b) *Spiritual verities are not dis-
coverable by human wisdom.*

9 But as it is written, Eye hath
not seen, nor ear heard, neither
have entered into the heart of man,
the things which God hath pre-
pared for them that love him.

(c) *But God has revealed them
to prepared men.*

10 But God hath revealed *them*
unto us by his Spirit: for the Spirit
searcheth all things, yea, the deep
things of God.

11 For what man knoweth the
things of a man, save the spirit of
man which is in him? even so the
things of God knoweth no man, but
the ^qSpirit of God.

12 Now we have received, not the
spirit of the ^rworld, but the spirit
which is of God; that we might
know the things that are freely
given to us of God.

(d) *The revealed things are
taught in words given by the
Spirit.*

13 Which things also we speak,
not in the ^swords which man's wis-
dom teacheth, but which the Holy
Ghost teacheth; comparing spiritual
things with spiritual.

(e) *The revealed things are spir-
itually discerned.*

14 But the ^tnatural man receiveth
not the things of the ^uSpirit of God;
for they are foolishness unto him:
neither can he know *them*, because
they are spiritually discerned.

¹ (1) The writers of Scripture invariably affirm, where the subject is mentioned by them at all, that the *words* of their writings are divinely taught. This, of necessity, refers to the original documents, not to translations and versions; but the labours of competent scholars have brought our English versions to a degree of perfection so remarkable that we may confidently rest upon them as authoritative.

(2) 1 Cor. 2. 9-14 gives the process by which a truth passes from the mind of God to the minds of His people. (a) The unseen things of God are undiscoverable by the natural man (v. 9). (b) These unseen things God has revealed to chosen men (vs. 10-12). (c) The revealed things are communicated in Spirit-taught words (v. 13). This implies neither mechanical dictation nor the effacement of the writer's personality, but only that the Spirit infallibly guides in the choice of words from the writer's own vocabulary (v. 13). (d) These Spirit-taught words, in which the revelation has been expressed, are discerned, as to their true spiritual content, only by the spiritual among believers (1 Cor. 2. 15, 16). See also Rev. 22. 19, note.

² Paul divides men into three classes: *psuchikos*, "of the senses" (Jas. 3. 15; Jude 19), or "natural," i.e. the Adamic man, unrenewed through the new birth (John 3. 3, s); *pneumatikos*, "spiritual," i.e. the renewed man as Spirit-filled and walk-

15 But he that is spiritual ^ajudgeth all things, yet he himself is judged of no man.

16 For whc hath known the ^bmind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3.

(5) *A carnal state prevents spiritual growth.*

AND I, brethren, could not speak unto you as unto spiritual, but as unto ^ccarnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat; for hitherto ye were not able to *bear it*, neither yet now are ye able.

3 For ye are yet ^dcarnal: for whereas *there* is among you envying, and strife, and divisions, are ye not carnal, and walk ^eas men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not ^fcarnal?

(6) *God only is any thing in Christian service.* (Cf. vs. 7.)

5 Who then is Paul, and who is Apollos, but ministers ^gby whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but ^hGod gave the increase.

7 So then ⁱneither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are ^jone; and every man shall receive his own ^kreward according to his own labour.

(7) *Christian service and its reward.*

9 For we are ^llabourers together

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a discerneth all things, yet he himself is discerned of no man.

b Spirit of the LORD. Isa. 40.13.

c See Rom. 7.

14, note.

d i.e. fleshly.

e after the manner of men.

f Flesh. vs. 1-3;

2 Cor. 1.12, 17.

(John 1.13;

Judc 23.)

g through.

h 1 Cor. 15.10;

Acts 16.14.

i John 15.5.

j Rewards.

1 Cor. 9.17.

(Dan. 12.3;

1 Cor. 3.14.)

k God's fellow-workers.

l Grace (imparted).

1 Cor. 15.10.

(Rom. 6.1;

2 Pet. 3.18.)

m Rom. 1.16,

note.

n Judgments

(the seven).

1 Cor. 4.5.

(2 Sam. 7.14;

Rev. 20.12.)

o through.

p Holy Spirit.

1 Cor. 6.11, 19.

(Mt. 1.18;

Acts 2.4.)

q Sanctify,

holy (persons) (N.T.).

1 Cor. 6.11.

(Mt. 4.5;

Rev. 22.11.)

r age.

s Job 5.13.

t Jehovah.

psa. 94.11.

u reasonings.

with God: ye are God's husbandry, ye are God's building.

10 According to the ^vgrace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

(a) *The only foundation.*

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

(b) *Two kinds of ministry and their result.*

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a ^wreward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be ^xsaved; yet ^yso as ^zby fire.

16 Know ye not that ye are the temple of God, and *that* the ^{aa}Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is ^{ab}holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this ^{ac}world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, ^{ad}He taketh the wise in their own craftiness.

20 And again, ^{ae}The Lord knoweth the ^{af}thoughts of the wise, that they are vain.

ing in the Spirit in full communion with God (Eph. 5. 18-20); and *sarkikos*, "carnal," "fleshly," i.e. the renewed man who, walking "after the flesh," remains a babe in Christ (1 Cor. 3. 1-4). The natural man may be learned, gentle, eloquent, fascinating, but the spiritual content of Scripture is absolutely hidden from him; and the fleshly, or carnal Christian is able to comprehend only its simplest truths, "milk" (1 Cor. 3. 2).

¹ Paul refutes the notion that he and Cephas and Apollos are at variance, mere theologians and rival founders of sects: they are "one." See v. 22, and 1 Cor. 16. 12.

² God, in the N.T. Scriptures, offers to the *lost*, salvation, and, for the faithful service of the *saved*, rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (e.g. John 4. 10; Rom. 6. 23; Eph. 2. 8, 9); while rewards are earned by works (Mt. 10. 42; Lk. 19. 17; 1 Cor. 9. 24, 25; 2 Tim. 4. 7, 8; Rev. 2. 10; 22. 12). A further distinction is that salvation is a present possession (Lk. 7. 50; John 3. 36; 5. 24; 6. 47), while rewards are a future attainment, to be given at the coming of the Lord (Mt. 16. 27; 2 Tim. 4. 8; Rev. 22. 12).

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the ^aworld, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ is God's.

CHAPTER 4.

(c) *Judgment of Christ's servants is not committed to men.*

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing ^bby myself; yet am I not hereby ^cjustified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and ^dwill make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and ^ewhat hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 ^fNow ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, ^gthat we also might reign with you.

(8) *The apostolic example of humility and patience.*

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the ^hworld, and to angels, and to men.

10 We are ⁱfools for Christ's sake, but ye are wise in Christ; we are

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^a kosmos = earth. Rom. 8.19-21.

^b against.

^c Justification. 1 Cor. 6.11. (Lk. 18.14; Rom. 3.28.)

^d Judgments (the seven). 1 Cor. 5.5. (2 Sam. 7.14; Rev. 20.12.)

^e 1 Cor. 12.4, 11. Jas. 1.17.

^f Already are ye filled; already are ye become rich. Contra, vs. 9-12; 1 Pet. 1.4.

^g Cf. Rev. 3.21; 5.10.

^h kosmos (Mt. 4.8) = mankind.

ⁱ Acts 26.24, 25.

^j Acts 20.34.

^k Mt. 5.44; Acts 7.60.

^l kosmos (Mt. 4.8) = mankind.

^m Acts 22.22.

ⁿ Gr. teknon, child, "born one."

^o Gospel. 1 Cor. 9.12, 14, 16-18, 23. (Gen. 12.1-3; Rev. 14.6.)

^p were not coming.

^q actually reported.

^r of you hath.

weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And ^slabour, working with our own hands: being ^treviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the ^uworld, and are the ^voffscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved ^wsons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the ^xgospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved ^yson, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

(9) *But there is such a thing as apostolic authority.*

18 Now some are puffed up, as though I ^zwould not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER 5.

Part III. Immorality rebuked, discipline enjoined (1 Cor. 5. 1-6. 8).

IT is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one ¹should have his father's wife.

Indifference to evil in the church the result of divisions.

2 ¹And ye are puffed up, and have

¹ What contempt this pours upon the divisions among the Corinthians: "Apolonians," and "Paulinians," and "Cephasites," all alike indifferent to this instance of gross sin!

not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 *To* deliver such an one unto *Satan* for the *destruction* of the flesh, that the spirit may be *saved* in the day of the Lord *Jesus*.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is *sacrificed* for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this *world*, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the *world*.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are *without*? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among *yourselves* that wicked person.

CHAPTER 6.

Saints forbidden to go to law with each other.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the *world*? and if the world shall be judged by you, are

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a *Judgments* (the seven). 1 Cor. 6.2,3. (2 Sam.7.14; Rev.20.12.)

b *Satan*. 1 Cor.7.5. (Gen.3.1; Rev.20.10.)

c Rom.1.16, note.

d Some ancient authorities omit *Jesus*.

e *Sacrifice* (of Christ). 1 Cor.11.25. (Gen.4.4; Heb.10.18.)

f *Leaven*. vs.6, 7,8; Gal.5.9. (Gen.19.3; Mt.13.33.)

g *kosmos* (Mt.4.8) = mankind.

h Mk.4.11.

i *Separation*. vs.1.2,9-13; 1 Cor.10.20,21. (Gen.12.1; 2 Cor.6.14-17.)

j *kosmos* (Mt.4.8) = mankind.

k *Judgments* (the seven). vs.2,3; 1 Cor.11.31,32. (2 Sam.7.14; Rev.20.12.)

l Heb.1.4, note.

m *Churches* (local). 1 Cor.7.17. (Acts 2.41; Phil.1.1.)

n were, and so throughout the verse.

o *Sanctify*, *holy* (persons) (N.T.). 1 Cor.7.14,34. (Mt.4.5; Rev.22.11.)

p *Justification*. Gal.2.15. (Lk.18.14; Rom.3.28.)

q Paul does not invoke the authority of the seventh commandment, but appeals to the believer's sacredness as a member of Christ.

ye unworthy to judge the smallest matters?

3 Know ye not that we shall *judge* *angels*? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge *who* are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

Part IV. The sanctity of the body, and marriage (1 Cor. 6. 9-7. 40).

(1) *The body is holy: because washed and justified.*

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye *are* washed, but ye are *sanctified*, but ye are *justified* in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

(2) *Because the body is the Lord's.*

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Iles ye not that your bodies are the members of Christ? *shall* I

¹ Gr. *olethros*, used elsewhere, 1 Thes. 5. 3; 2 Thes. 1. 9; 1 Tim. 6. 9, never means annihilation.

then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for ^atwo, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

(3) *Because the body is a temple.*

19 What? know ye not that your body is ^bthe temple of the Holy Ghost *which is* in you, which ye have ^dof God, and ye are not your own?

20 For ye ^eare bought with a price: therefore glorify God in your body, ^fand in your spirit, which are God's.

CHAPTER 7.

(4) *Because God has established marriage.*

NOW concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not ^gpower of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^hSatan ⁱtempt you not ^jfor your incontinency.

6 But I speak this by ^kpermission, and not of commandment.

7 For I would that all men were even as I myself. ^lBut every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried

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^a Gen.2.24.

^b *a temple.*

^c *Holy Spirit.* vs.11,19;
1 Cor.7.40.
(Mt.1.18;
Acts 2.4.)

^d *from.*

^e *were.*

^f *Some authorities end verse with "body."*

^g *authority over.*

^h *Satan.*
2 Cor.2.11.
(Gen.3.1;
Rev.20.10.)

ⁱ *Temptation.*
1 Cor.10.9,13.
(Gen.3.1;
Jas.1.14.)

^j *because of your lack of self-control.*

^k *concession.*

^l *Howbeit, each man hath his own gift from God, etc.*

^m John 2.1,2;
1 Tim.5.14.

ⁿ *leave.*

^o *leave her.*

^p *Sanctify, holy (persons) (N.T.).* vs.14,34;
Eph.1.4.
(Mt.4.5;
Rev.22.11.)

^q *Gr. tekna, born ones.*

^r Rom.1.16,
note.

^s *each.*

^t *Churches (local).* vs.17,18; 1 Cor.10.32; (Acts 2.41; Phil.1.1.)

^u *the churches.*

^v Lk.3.10,14.

and widows, *It is good for them if they abide even as I.*

9 But if they cannot contain, ^wlet them marry: for it is better to marry than to burn.

The regulation of marriage among Gentile believers.

10 And unto the married I command, ^yet not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband ^zput away *his* wife.

12 But to the rest ¹speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not ²put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is ³sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your ⁴children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt ⁵save *thy* wife?

17 But as God hath distributed to ⁶every man, as the Lord hath called ⁷every one, so let him walk. And so ordain I ⁸in all ⁹churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man ¹⁰abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the

¹ So far from disclaiming inspiration, the apostle associates his teaching with the Lord's. Cases had arisen (e.g. vs. 12-16), as the Gospel overflowed Jewish limitations, not comprehended in the words of Jesus (Mt. 5. 31, 32; 19. 5-9) which were an instruction, primarily, to Israel. These new conditions demanded authoritative settlement, and only the inspired words of an apostle could give that. See v. 40.

Lord, *being* a servant, ^ais the Lord's ^bfreeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are ^cbought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with ^dGod.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not ^esinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: ^fbut I spare you.

29 But this I say, brethren, the ^gtime is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this ^hworld, as not abusing it: for the fashion of this world passeth away.

32 But I would have you ⁱwithout carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the ^jworld, how he may please ^khis wife.

34 There is difference ^lalso between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the ^mworld, how she may please ⁿher husband.

35 And this I speak for your own profit; not that I may ^ocast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of ^pher age, and need so require, let him do what he will, he ^qsinneth not: let them marry.

37 Nevertheless he that standeth

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^a John 8.36; Rom.6.18,22.

^b *made free.*

^c 1 Cor.6.20; 1 Pet.1.18,19.

^d Eph.6.5,8; Col.3.22,24.

^e *Sin. Rom.3.23, note.*

^f *and I would spare you.*

^g 1 Pet.4.7; 2 Pet.3.8.

^h *kosmos = world-system. 2 Cor.7.10. (John.7.7; Rev.13.3-8, note.)*

ⁱ *free from cares.*

^j *kosmos (Mt.4.8) = mankind.*

^k *put constraint upon you.*

^l *Sin. Rom.3.23, note.*

^m 2 Cor.6.14.

ⁿ *that I also have the Spirit of God.*

^o *Holy Spirit. 1 Cor.12.3,4. 7,8,9,11,13. (Mt.1.18; Acts 2.4.)*

^p *concerning things sacrificed to.*

^q *love buildeth up.*

^r *i.e. earth.*

^s Mal.2.10; Eph.4.6.

^t John 1.3; Heb.1.2.

^u Rom.5.11; Rev.4.11; 5.9,10.

^v *Law (of Christ). vs.9-13; 1 Cor.3.21. (Gal.6.2; 2 John 5.)*

^w *will not his conscience if he is weak be builded up, etc.*

stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^xonly in the Lord.

40 But she is happier if she so abide, after my judgment; and I think ^yalso that I have the ^zSpirit of God.

CHAPTER 8.

Part V. Meats, and the limitations of Christian liberty (1 Cor. 8. 1-11. 1).

NOW ^aas touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but ^bcharity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the ^cworld, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But ^dto us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by ^ewhom are all things, and ^fwe by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this ^gliberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, ^hshall not the con-

science of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for ^awhom Christ died?

12 But when ye ^bsin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to ^coffend, I will eat no flesh while the ^dworld standeth, lest I make my brother to offend.

CHAPTER 9.

Paul vindicates his apostleship.
(Cf. Gal. 1. 11-2. 14.)

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we ^fnot power to eat and to drink?

5 Have we ^fnot power to lead about a ^gsister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we ^hpower to forbear working?

They who preach the Gospel are to live of the Gospel.

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For ⁱit is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he ^jit altogether for our sakes? ^jFor our sakes, no doubt, ^kthis is written: that he that ploweth should plow in hope; and that he that thresheth ^kin hope should be partaker of his hope.

11 If we have sown unto you spir-

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a whose sake.

b Sin. Rom.3. 23, nota.

c stumble.

d the age lasteth.

e 1 Cor.9.22.

f no right.

g a wife who is a sister.

h 2 Thes.3.8.9.

i Deut.25.4; 1 Tim.5.18.

j 2 Tim.3.16.

k Or, in hope of partaking of it.

l i.e. things for the body.

m 2 Cor.11.7, 9,12,14.

n Sanctify, holy (things) (N.T.). 1 Cor.16.20. (Mt.4.5; Rev.22.11.)

o Or, eat.

p Rewards. Phil.4.1; (Dan.12.3; 1 Cor.3.14.)

q Law (of Christ). 1 Cor.13.1-13. (Gal.6.2; 2 John 5.)

r Rom.1.16, note.

s Gospel, vs. 12,14,16-18, 23; 1 Cor.15. 1-4. (Gen.12. 1-3; Rev.14. 6.)

t race-course.

itual things, *is it* a great thing if we shall reap your ^lcarnal things?

12 If others be partakers of ^mthis power over you, are not we rather? ^mNevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about ⁿholy things ⁿlive of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for ^oit were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a ^preward: but if against my will, a dispensation of ^qthe gospel is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not any power in the gospel.

The method and reward of true ministry.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not ^rwithout law to God, but ^runder the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ^ssave some.

23 And this I do for the ^tgospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a ^trace run all, but one re-

¹ The expression is peculiar and might be literally rendered, "not lawless toward God, but inlawed to Christ." See "Law (of Christ)," Gal. 6. 2; 2 John 5. It is another way of saying, "not under the law, but under [the rule of] grace" (Rom. 6. 14).

ceiveth the prize? ^aSo run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an ^bin-corruptible.

26 I therefore so run, ^cnot as uncertainly; so fight I, ^dnot as one that beateth the air:

27 But I ^ekeep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be ^fa ^gcastaway.

CHAPTER 10.

Israel in the wilderness a warning example.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of ^hthat spiritual ⁱRock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things ^jwere our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as ^kwere some of them; as it is written, ^lThe people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as ^msome of them committed, and ⁿfell in one day three and twenty thousand.

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a Phil.3.14;
1 Tim.6.12.
b 2 Tim.4.8;
Jas.1.12; 1
Pet.5.4; Rev.
2.10; 3.11.
c as not un-
certainly.
d as not beat-
ing the air.
e buffet my
body, and
lead it
captive.
f i.e. disap-
proved.
g a spiritual
rock.
h Christ (as
Stone), John
4.13,14.
(Ex.17.6;
1 Pet.2.8.)
i happened as
types for us.
j Ex.32.6.
k Num.25.1,9.
l Ex.17.2,7.
m Num.21.5.
n Num.14.2,
29; 26.63.65.
o as types.
p i.e. ages.
q Temptation.
vs.9,13; 2 Cor.
11.3,4; (Gen.
3.1; Jas.1.14.)
r make the
issue also.
s Or, loaf. Cf.
1 Cor.11.23-
26; 12.12,13.
t 1 Cor.8.4.
u Gr. demon;
also v.21. See
Mt.7.22,
note.
v Deut.32.17.
w See v.16,
trans. com-
munion.
x Separation.
2 Thes.3.6,14.
(Gen.12.1; 2
Cor.6.14-17.)

9 Neither let us ^otempt Christ, as some of them also tempted, and were destroyed of ^pserpents.

10 Neither murmur ye, as some of them also ^qmurmured, and were destroyed of the destroyer.

11 Now all these things happened unto them ^rfor ensamples; and they are written for our admonition, upon whom the ends of the ^sworld are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no ^ttemptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation ^ualso make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

Fellowship at the Lord's table demands separation.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we ^vbeing many are one ^wbread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the ^xidol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But ^yI say, that the things which the Gentiles sacrifice, they sacrifice to ^zdevils, and not to ^{aa}God: and I would not that ye should have ^{ab}fellowship with devils.

21 ^{ac}Ye cannot drink the cup of the Lord, and the cup of devils: ye can-

¹ Gr. *adokimos*, "disapproved." *Dokimos*, without the privative *a*, is translated "approved" in Rom. 14. 18; 16. 10; 1 Cor. 11. 19; 2 Cor. 10. 18; 2 Tim. 2. 15, and in Jas. 1. 12 by the word "tried." The prefix simply changes the word to a negative, i.e. not approved, or, disapproved. The apostle is writing of *service*, not of *salvation*. He is not expressing fear that he may fail of salvation but of his crown. See "Rewards" (Dan. 12. 3; 1 Cor. 3. 14).

² Cf. Num. 25. 9. A discrepancy has been imagined. 1 Cor. 10. 8 gives the number of deaths in "one day"; Num. 25. 9, the total number of deaths "in the plague." Some discrepant statements concerning numbers are, however, found in the existing manuscripts of the Hebrew Scriptures. These are most naturally ascribed to the fact that the Hebrews used letters in the place of numerals. The letters from *Koph* to *Tau* express hundreds up to four hundred. Five certain Hebrew letters, written in a different form, carry hundreds up to nine hundred, while thousands are expressed by two dots over the proper unit letter: e.g. the letter *Teth*, used alone, stands for 9; with two dots it stands for nine thousand. Error in transcription of Hebrew numbers thus becomes easy, preservation of numerical accuracy difficult.

not be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

The law of love in relation to eating and drinking. (Cf. Rom. 14. 1-23.)

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his ^aown, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth is the ^bLord's, and the fulness thereof.

27 If any of them that believe not bid you to a *feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, *eat* not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I ^cby grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the ^dchurch of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be ^esaved.

CHAPTER 11.

BE ye ^ffollowers of me, even as I also *am* of Christ.

Part VI. Christian order and the Lord's supper (vs. 2-34).

2 Now I praise you, brethren, that ye remember me in all things, and keep the ^gordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the ^hwoman is the man; and the head of Christ is God.

4 Every man praying or proph-

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^a own advantage, but that of the other.

^b Jehovah. Psa.24.1.

^c 1 Cor.8.10,12.

^d partake with thanksgiving.

^e Churches (local). 1 Cor. 11.16-34. (Acts 2.41; Phil.1.1.)

^f Church (visible). 1 Cor. 12.28. (1 Cor. 10.32; 1 Tim. 3.15.)

^g Rom.1.16, note.

^h imitators.

ⁱ things delivered; often trans. traditions.

^j Cf. Gen.3.16. The woman's veil or head-covering, is a symbol of this subordination.

^k Acts 21.9.

^l Gen.5.1.

^m Gen.1.27.

ⁿ authority. i.e. the sign of the husband's authority.

^o i.e. of the presence of the angels.

^p Or, *seemly*.

^q Or, *veil*.

^r 1 Cor.1.11,12.

^s Or, *schisms*:

^t Or, *sects*.

^u Or, *ye cannot eat*.

^v Jude 12.

esying, having *his* head covered, dishonoureth his head.

5 But ^uevery woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the ^vimage and glory of ^wGod: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have ^xpower on *her* head because of the ^yangels.

11 Nevertheless neither ^zis the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it ^{aa}comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ^{ab}covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Disorders at the Lord's table rebuked.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, ^{ac}I hear that there be ^{ad}divisions among you; and I partly believe it.

19 For there must be also ^{ae}heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ^{af}this is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is ^{ag}hungry, and another is *drunken*.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

The order and meaning of the Lord's table.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which ^ais broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new ^btestament ^cin my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye ^ddo shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, ^eunworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ^fdamnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would ^gjudge ourselves, we should not be ^hjudged.

32 But when we are judged, we

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a is for you.

b covenant.

c Sacrifice (of Christ).

2 Cor. 5.14,

18,19,21.

(Gen. 4.4;

Heb. 10.18.)

d declare.

e i.e. in an unworthy manner; cf. vs.

20-22.

f judgment,

in the sense of

v. 32.

g Lit. discern.

h Judgments (the seven).

vs. 31,32;

2 Cor. 5.8-10.

(2 Sam. 7.14;

Rev. 20.12.)

i may not.

j kosmos

(Mt. 4.8) =

menkind.

k Churches

(local). 1 Cor.

12.28-31.

(Acts 2.41;

Phil. 1.1.)

l for judgment.

m when ye were

Gentiles.

n in.

o Cf. Eph. 4.8,

11,12. The Spirit gives

gifts for service to men,

Christ gives the gifted

men to the churches.

p workings.

q to each the manifestation is given

for profit.

are chastened of the Lord, that we ⁱshould not be condemned with the ^jworld.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye ^kcome not together ^lunto condemnation. And the rest will I set in order when I come.

CHAPTER 12.

Part VII. Spiritual gifts in the body of Christ for ministry and worship (1 Cor. 12. 1-14. 40).

NOW concerning ²spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ^mye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking ⁿby the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but ^oby the Holy Ghost.

True ministry is the exercise of spiritual gift (Cf. Eph. 4. 7-16.)

4 Now there are diversities of ^ogifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of ^poperations, but it is the same God which worketh all in all.

7 But ^qthe manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the

¹ Self-judgment is not so much the believer's moral condemnation of his own ways or habits, as of *himself*, for allowing such ways. Self-judgment avoids chastisement. If neglected, the Lord judges, and the result is chastisement, but never condemnation (v. 32; 2 Sam. 7. 14, 15; 12. 13, 14; 1 Cor. 5. 5; 1 Tim. 1. 20; Heb. 12. 7). See other judgments. John 12. 31, *note*; 2 Cor. 5. 10, *note*; Mt. 25. 32, *note*; Ezk. 20. 37, *note*; Jude 6, *note*; Rev. 20. 12, *note*.

² The word *pneumatika*, lit. "spirituals," i.e. matters of or from the Holy Spirit, gives the key to Chapters 12., 13., 14. Chapter 12. concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the body by uniting believers to Christ the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the body thus formed is the natural, human body (v. 12), and all the analogies are freely used (vs. 14-25).

(2) To each believer is given a spiritual enablement and capacity for specific service. No believer is destitute of such gift (vs. 7, 11, 27), but in their distribution the Spirit acts in free sovereignty (v. 11). There is no room for self-choosing, and Christian service is simply the ministry of such gift as the individual may have received (cf. Rom. 12. 4-8). (3) The gifts are diverse (vs. 6, 8-10, 28-30), but all are equally honourable because bestowed by the same Spirit, administered under the same Lord, and energized by the same God.

word of knowledge by the same Spirit;

9 To another ^afaith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another ¹prophecy; to another ^bdiscerning of spirits; to another ^cdivers kinds of ^ctongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Every believer is a member of Christ's body and as such has a definite ministry.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one ^dSpirit are we all baptized into one body, whether we be Jews or ^eGentiles, whether we be bond or free; ^fand have been all ^gmade to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are ^hthey many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

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^a *Faith.* 1 Cor. 15.14,17. (Gen.3.20; Heb.11.39.)

^b 1 John 4.1.

^c Acts 2.4,7,11.

^d *Holy Spirit.* vs.3,4,7,8,9, 11,15; 1 Cor.14.16. (Mt.1.18; Acts 2.4.)

^e *Greeks.*

^f *Assurance.* vs.12,13; 2 Cor.1.10. (Isa.32.17; Jude 1.)

^g *Given to drink of.*

^h *Or, put on.*

ⁱ *Or, division.*

^j Eph.5.30.

^k vs.8,11; Acts 5.4.

^l *Churches (local).* vs. 28-31; 1 Cor. 14.1-5. (Acts 2.41; Phil. 1.1.)

^m *Church (true).* vs.12-23,31; 2 Cor. 11.2,3. (Mt. 16.18; Heb.12.23.)

ⁿ *Church (visible).* 1 Cor.15.9; (1 Cor.10.32; 1 Tim.3.15.)

^o Heb.1.4, note.

^p *i.e. love; and so in vs.2,3, 4,8,13.*

^q *clanging.*

^r *Law (of Christ).* vs.1-13; 2 Cor.5. 13,14. (Gal.6. 2; 2 John 5.)

23 And those ^hmembers of the body, which we think to be less honourable, upon these we ^hbestow more abundant honour; and our uncomely ^hparts have more abundant comeliness.

24 For our comely ^hparts have no need; but God hath tempered the body together, having given more abundant honour to that ^hpart which lacked:

25 That there should be no ^hschism in the body; but ^hthat the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and ^hmembers in particular.

28 ^hAnd God hath ^hset some in ^mthe ^hchurch, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 ^hAre all apostles? ^hare all prophets? ^hare all teachers? ^hare all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a ^hmore excellent way.

CHAPTER 13.

The ministry gifts must be governed by love.

THOUGH I speak with the tongues of men and of ^oangels, and have not ^hcharity, I am become as sounding brass, or a ^htinkling cymbal.

2 And though I have ^hthe gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not ^hcharity, I am nothing.

3 And though I bestow all my goods to feed ^hthe poor, and though I give my body to be burned, and have not ^hcharity, it profiteth me nothing.

¹ The N.T. prophet is not ordinarily a foreteller, but rather a forth-teller, one whose gift enabled him to speak "to edification, and exhortation, and comfort" (1 Cor. 14. 3).

² Chapter 13. continues the *pneumatika* begun in Chapter 12. Gifts are good, but only if ministered in love (13. 1, 2). Benevolence is good, but not apart from love (13. 3). Love is described (13. 4-7). Love is better than our present incomplete knowledge (13. 8-12), and greater than even faith and hope (v. 13).

4 ^aCharity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth ^bin the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 ^aCharity ^cnever faileth: but whether *there be prophecies*, they shall fail; whether *there be tongues*, they shall cease; whether *there be knowledge*, it shall vanish away.

9 For we know ^din part, and we prophesy in part.

10 ^eBut when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see ^fthrough a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, ^gcharity, these three; but the greatest of these *is* charity.

CHAPTER 14.

Prophecy is the greatest of the gifts.

FOLLOW after ^hcharity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in ⁱan *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

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4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the ^kchurch may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the ^lworld, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the ^medifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray ⁿwith the understanding also: I

a i.e. love; and so in vs. 2, 3, 4, 8, 13.

b with.

c Eph. 3. 17, 19.

d 1 Cor. 8. 2.

e 1 John 3. 2.

f reasoned.

g in a mirror in an enigma.

h love.

i Or, a tongue; and so in vs. 4, 13, 14, 19, 27.

j Gr. heareth.

k Churches (local). vs. 1-5. 1 Cor. 14. 35. (Acts 2, 41; Phil. 1. 1.)

l i.e. earth.

m Rom. 14, 19; Eph. 4. 29.

n John 4. 24.

¹ The subject is still the *pneumatika*. Chapter 12. described the gifts and the Body; Chapter 13. the love which alone gives ministry of gift any value; Chapter 14. regulates the ministry of gift in the primitive, apostolic assembly of saints. (1) The important gift is that of prophecy (v. 1). The N.T. prophet was not merely a preacher, but an inspired preacher, through whom, until the N.T. was written, new revelations suited to the new dispensation were given (1 Cor. 14. 29, 30). (2) Tongues and the sign gifts are to cease, and meantime must be used with restraint, and only if an interpreter be present (vs. 1-19, 27, 28). (3) In the primitive church there was liberty for the ministry of all the gifts which might be present, but for prophecy more especially (vs. 23-26, 31, 39). (4) In such meetings, when "the whole church" came together "in one place," women were required to keep silence (vs. 34, 35; cf. 1 Cor. 11. 3-16; 1 Tim. 2. 11-14). (5) These injunctions are declared to be "the commandments of the Lord" (vs. 36, 37).

will ^osing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the ^ospirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that by *my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not ^cchildren in understanding: howbeit in malice be ye ^dchildren, but in understanding be men.

21 In the law it is written, ^eWith *men of other tongues and other lips will I speak* unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a ^fsign, not to them that believe, but to them that believe not; but prophesying *serveth* not for them that believe not, but for them which believe.

The order of the ministry of gift in the local church.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ^gye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his face* he will worship ^hGod, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ⁱLet all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be by two*, or at the most by three, and *that* ^jby course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

A.D. 59.

^a Eph.5.19; Col.3.16.

^b *Holy Spirit.* vs.2,15,16; 2 Cor.1.22. (Mt.1.18; Acts 2.4.)

^c *Gr. paidon, youths.*

^d *babes.*

^e Isa.28.11,12; Deut.28.49.

^f Mk.16.17; Acts 2.6.

^g Acts 2.13.

^h Isa.45.14.

ⁱ v.40; also vs.26,33.

^j *Or, in turn.*

^k 1 Thes.5.19, 20.

^l *Psa.*39.2,3.

^m *Cf.* Gen.3.16.

ⁿ *their own husbands.*

^o *Churches (local).* 1 Cor. 15.9. (Acts 2.41; Phil.1.1.)

^p Isa.2.3; Lk.26.47; Rom.15.19.

^q 1 John 4.6.

^r *Inspiration.* Gal.1.11,12. (Ex.4.15; Rev.22.19.)

^s *Gospel.* vs.4; 2 Cor.2.12. (Gen.12.1-3; Rev.14.6.)

^t Rom.1.16, note.

^u *hold fast the word which I announced unto you as the glad tidings.*

^v *Sin.* Rom.3.23, note.

^w *See* Mk.16.14, note.

29 ^kLet the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are ^lsubject to the prophets.

33 For God is not the *author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under ^mobedience, as also saith the law.

35 And if they will learn any thing, let them ask ⁿtheir husbands at home: for it is a shame for women to speak in the ^ochurch.

36 What? ^pcame the word of God out from you? or came it unto you only?

37 If any man ^qthink himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you ^rare the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER 15.

Part VIII. The coming of the Lord and the first resurrection. (Cf. Rev. 20. 5, 11-15.)

(1) *The fact of Christ's resurrection.*

MOREOVER, brethren, I declare unto you the ^sgospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are ^tsaved, if ye ^ukeep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our ^vsins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures;

5 And that he was seen of Cephas, ^wthen of the twelve:

6 After that, he was seen of above

five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one ^bborn out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the ^cchurch ^bof God.

10 But by the ^cgrace of God I am what I am: and his grace which was ^bbestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

(2) *The importance of Christ's resurrection.*

12 Now if Christ be preached that he rose from the dead, ^dhow say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false

A.D. 59.

^a Church (*visible*). Gal. 1.13. (1 Cor. 10.32; 1 Tim. 3.15.)

^b Churches (*local*). 1 Cor. 16.1, 19. (Acts 2.41; Phil. 1.1)

^c Grace (*imparted*). 2 Cor. 1.12. (Rom. 6.1; 2 Pet. 3.18.)

^d Acts 26.8.

^e Faith, 2 Cor. 5.7. Gen. 3.20; He 11.39.

^f Sin. Rom. 3.23, *note*.

^g pitiable.

^h Death (*physical*). vs. 21, 22; 2 Cor. 5.1-8. (Gen. 3.19; Heb. 9.27.)

ⁱ John 5.28, 29; 1 Tim. 4.10.

^j Christ (*Second Advent*). vs. 23, 51, 52; 2 Thes. 1.7-10. (Deut. 30.3; Acts 1.9-11.)

^k Then, finally, when he delivers up the kingdom to God, even the Father; when he has done away with every rule, and every authority and power (for he must reign till he has put all enemies under his feet), the last enemy, death, is destroyed.

^l Kingdom (N.T.). vs. 21-28. (Lk. 1.31-33.)

^m Psa. 110.1; Mt. 22.44.

witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your ^efaith is vain; ye are yet in your ^f sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most ^gmiserable.

(3) *The order of the resurrections.*

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For since by man ^hcame death, by man ^hcame also the resurrection of the dead.

22 For as in ²Adam all die, even so in Christ shall all ⁱbe made alive.

23 But every man in his own order: ^jChrist the firstfruits; afterward they that are Christ's at his coming.

24 ^kThen *cometh* the end, when he shall have delivered up the

³ ^lkingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, ^mtill he hath put all enemies under his feet.

¹ Gr. *to ektromati*, "before the due time." Paul thinks of himself here as an Israelite whose time to be born again had not come, nationally (cf. Mt. 23. 39), so that his conversion by the appearing of the Lord in glory (Acts 9. 3-6) was an illustration, or instance before the time, of the future national conversion of Israel. See Ezek. 20. 35-38; Hos. 2. 14-17; Zech. 12. 10-13. 6; Rom. 11. 25-27.

² Adam was a contrasting type of Christ (vs. 45-47; cf. Rom. 5. 14-19). (1) "The first man Adam was *made* a living soul" (Gen. 2. 7), i.e. he *derived* life from another, that is, God. "The last Adam was a life-giving spirit." So far from deriving life, He was Himself the fountain of life, and He gave that life to others (John 1. 4; 5. 21; 10. 10; 12. 24; 1 John 5. 12). (2) In origin the first man was of the earth, earthy; the Second Man is the Lord from heaven. (3) Each is the head of a creation, and these also are in contrast: in Adam all die; in Christ all will be made alive; the Adamic creation is "flesh"; the new creation, "spirit" (John 3. 6).

³ Kingdom (N.T.), Summary: See "Kingdom (O.T.," (Gen. 1. 26-28; Zech. 12. 8, *note*). Kingdom truth is developed in the N.T. in the following order: (1) The promise of the kingdom to David and his seed, and described in the prophets (2 Sam. 7. 8-17, *refs.*; Zech. 12. 8), enters the N.T. absolutely unchanged (Lk. 1. 31-33). The King was born in Bethlehem (Mt. 2. 1; Mic. 5. 2), of a virgin (Mt. 1. 18-25; Isa. 7. 14). (2) The kingdom announced as "at hand" (Mt. 4. 17, *note*) by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally (Mt. 11. 20, *note*), and afterward officially (Mt. 21. 42, 43), and the King, crowned with thorns, was crucified. (3) In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven (Mt. 13. 11, *note*) to be fulfilled in the interval between His rejection and His return in glory (Mt. 13. 1-50). (4) Afterward He announced His purpose to "build" His church (Mt. 16. 18, *refs.*), another "mystery" revealed through Paul which is being fulfilled contemporaneously with the mysteries of the kingdom. The "mysteries of the kingdom of heaven" and

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put ^aall things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, ^bthen shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the ^cdead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your ^drejoicing which I have in Christ Jesus our Lord, I ^edie daily.

32 If ^fafter the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ^glet us eat and drink; for to morrow we die.

33 Be not deceived; ^hevil communications corrupt good manners.

34 ⁱAwake to righteousness, and ^jsin not; for some have not the knowledge of God: I speak *this* to your shame.

(4) *The method of resurrection.*

35 But some *man* will say, ^kHow are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh; but *there is* one *kind* of flesh of

A.D. 59.

^a Psa.8.6.^b vs. 24.

^c i.e. who, through the introductory rite of baptism, are taking the places in the ranks left vacant by Christians who have died.

^d Phil.3.3.^e Rom.8.36,37.^f to speak after.^g Isa.22.13.

^h Prov.13.20; Eph.4.29; 2 Tim.2.16,17.

ⁱ Rom.13.11.^j Sin. Rom. 3.23, note.^k Ezk 37.3.^l Gen.3.19.^m Lk.20.35,36.ⁿ Gen.2.7.^o became.^p Omit italicized words.^q Or, life-giving.^r Rom.8.29.^s tell.^t Mt.13.11, note.

men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is ^usown in dishonour; it is raised in glory; it is sown in weakness; ^vit is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, ^wThe first man Adam ^xwas made a living soul; the last Adam ^ywas made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall ^zalso bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(5) *All believers will not die.*
(Cf. 1 Thes. 4. 14-17.)

51 Behold, I ^{aa}shew you a ^{ab}mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling

the "mystery" of the church (Eph. 3, 9-11) occupy, historically, the same period, i.e. this present age. (5) The mysteries of the kingdom will be brought to an end by the "harvest" (Mt. 13. 39-43, 49, 50) at the return of the King in glory, the church having previously been caught up to meet Him in the air (1 Thes. 4. 14-17). (6) Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years (Mt. 24. 27-30; Lk. 1. 31-33; Acts 15. 14-17; Rev. 20. 1-10). (7) The kingdom of heaven (Mt. 3. 2, note), thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God (Mt. 6. 33, note). When this is done (vs. 24, 25) the Son will deliver up the kingdom (of heaven, Mt. 3. 2) to "God, even the Father," that "God" (i.e. the true God, Father, Son, and Holy Spirit) "may be all in all" (v. 28). The eternal throne is that "of God, and of the Lamb" (Rev. 22. 1). The kingdom-age constitutes the seventh Dispensation (Eph. 1. 10, note).

of an eye, at the last trump: for the trumpet shall sound, and the dead shall be ^{1a}raised incorruptible, and we shall be changed.

53 For this corruptible must put on ^bincorruption, and this mortal *must* put on immortality.

(6) *The final victory over death.*

54 So when this corruptible shall have put on ^bincorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ^cDeath is swallowed up in victory.

55 ^dO death, where is thy sting? ^eO grave, where is thy victory?

56 The sting of death is ^fsin; and the strength of sin is the ^glaw.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

(7) *The ultimate victory a motive to service.*

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 16.

Part IX. Closing instructions and greetings.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week

A.D. 59.

a Resurrection. vs.1-52. (Job 19.25.)

b incorruptibility. Cf. 2 Tim.1.10.

c Isa.25.8.

d Hos.13.14.

e death.

f Sin. Rom.3.23, note.

g Law (of Moses). Gal. 2.15,16,19, 21. (Ex.19.1; Gal.3.1-29.)

h vs.1,2; 2 Cor. 8.1, note.

i collections made.

j them will I send with letters.

k 2 Cor.1.15.

l hope.

m Jas.4.15.

n Phil.3.18.

o Acts 19.22.

p Phil.2.19,22.

q Lk.10.16;

1 Thes.4.8.

r Acts 19.1.

let every one of you lay by him in store, ^{has} God hath prospered him, that there be no ^ggatherings when I come.

3 And when I come, whomsoever ye shall approve ^{by} your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto ^kyou, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I ^trust to tarry a while with you, ^{if} the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there* are many ^{adversaries}.

10 Now if ^{Timotheus} come, see that he may be with you without fear: for he ^{worketh} the work of the Lord, as I also *do*.

11 Let no man therefore ^{despise} him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother ^{Apollos}, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

¹ Resurrection, Summary: (1) The resurrection of the dead was believed by the patriarchs (Gen. 22. 5 with Heb. 11. 19; Job 19. 25-27), and revealed through the prophets (Isa. 26. 19; Dan. 12. 2, 13; Hos. 13. 14), and miracles of the dead restored to life are recorded in the O.T. (2 Ki. 4. 32-35; 13. 21). (2) Jesus Christ restored life to the dead (Mt. 9. 25; Lk. 7. 12-15; John 11. 43, 44), and predicted His own resurrection (John 10. 18; Lk. 24. 1-8). (3) A resurrection of bodies followed the resurrection of Christ (Mt. 27. 52, 53); and the apostles raised the dead (Acts 9. 36-41; 20. 9, 10). (4) Two resurrections are yet future, which are inclusive of "all that are in the graves" (John 5. 28). These are distinguished as "of life" (1 Cor. 15. 22, 23; 1 Thes. 4. 14-17; Rev. 20. 4), and "of judgment" (John 5. 28, 29; Rev. 20. 11-13). They are separated by a period of one thousand years (Rev. 20. 5). The "first resurrection," that "unto life," will occur at the second coming of Christ (1 Cor. 15. 23), the saints of the O.T. and church ages meeting Him in the air (1 Thes. 4. 16, 17); while the martyrs of the tribulation, who also have part in the first resurrection (Rev. 20. 4), are raised at the end of the great tribulation. (5) The mortal body will be related to the resurrection body as grain sown is related to the harvest (1 Cor. 15. 37, 38); that body will be incorruptible, glorious, powerful, and spiritual (1 Cor. 15. 42-44, 49). (6) The bodies of living believers will, at the same time, be instantaneously changed (1 Cor. 15. 50-53; Phil. 3. 20, 21). This "change" of the living, and resurrection of the dead in Christ, is called the "redemption of the body" (Rom. 8. 23; Eph. 1. 13, 14). (7) After the thousand years the "resurrection unto judgment" (John 5. 29) occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire (Rev. 20. 7-15).

13 ^aWatch ye, ^bstand fast in the faith, quit you like men, be strong.

14 Let all ^cyour things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the ^dfirstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints.)

16 That ye ^esubmit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the ^fcoming of Stephanas and Fortunatus and Achaicus: for that which was ^glacking on your part they have supplied.

18 For they have refreshed my

A.D. 59.

^a 1 Pet. 5. 8.^b 2 Thes. 2. 15.^c *all things be done by you in love.*^d Rom. 16. 5.^e Heb. 13. 17.^f *Gr. parousia, personal presence.*^g Phil. 2. 30.^h *Churches (local), vs. 1, 19; 2 Cor. 1. 1. (Acts 2. 41; Phil. 1. 1.)*ⁱ *Sanctify, holy (things) (N.T.) Col. 2. 16. (Mt. 4. 5; Rev. 22. 11.)*^j *Accursed: our Lord cometh, Christ is God's final test.*

spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the ^hchurch that is in their house.

20 All the brethren greet you. Greet ye one another with an ⁱholy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be ^jAnathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

CORINTHIANS.

[1 15

WRITER. The Apostle Paul (1. 1).

Date. A.D. 60; probably from Philippi, after the events of Acts 19. 23-20. 1-3.

Theme. The Epistle discloses the touching state of the great apostle at this time. It was one of physical weakness, weariness, and pain. But his spiritual burdens were greater. These were of two kinds—solicitude for the maintenance of the churches in grace as against the law-teachers, and anguish of heart over the distrust felt toward him by Jews and Jewish Christians. The chilling doctrines of the legalizers were accompanied by detraction, and by denial of his apostleship.

It is evident that the really dangerous sect in Corinth was that which said, "and I of Christ" (1 Cor. 1. 12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord as "a minister of the circumcision" (Rom. 15. 8); seemingly oblivious that a new dispensation had been introduced by Christ's death. This made necessary a defence of the origin and extent of Paul's apostolic authority.

The Epistle is in three parts: I. Paul's principles of action, 1. 1-7. 16. II. The collection for the poor saints at Jerusalem, 8. 1-9. 15. III. Paul's defence of his apostolic authority, 10. 1-13. 14.

CHAPTER 1.

Part I. Paul's principles of action (2 Cor. 1. 1-7. 16).

(1) The explanation.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

A.D. 60.

a the brother
b Timothy.
c Churches (local).
d 2 Cor. 8.1,18,19,23, 24. (Acts 2. 41; Phil.1.1.)
e the God and Father.
f compassions.
g encouragement.
h encourages; and so also where "comfort," etc., occurs in following verses.
i Rom.1.16, note.
j Or, wrought.
k Rom.8.17.
l Acts 19.23.
m Jer.17.5,7.
n Psa.34.19,22.
o hope.
p Assurance.
q Eph.1.13. (Isa.32.17; Jude 1.)
r Acts 24.16.
s Grace (imparted).
t Cor.4.15. (Rom.6.1; 2 Pet.3.18.)
u kosmos (Mt.4.8) = mankind.
v 1 Cor.1.8, note.

8 For we would not, brethren, have you ignorant of your trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye have read or acknowledged; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought ^uon my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the ^bflesh, that with me there should be yea yea, and nay nay?

18 But as God *is* true, our word toward you was not yea and nay.

19 For the ^vSon of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God ^din him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath ^{anointed} us, *is* God;

22 Who hath also sealed us, and given the earnest of the ^fSpirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER 2.

The explanation, continued.

BUT I determined this with myself, that I would not come again to you in ^hheaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.

6 Sufficient to such a man is this ^hpunishment, which *was* ⁱinflicted of many.

7 So that contrariwise ye *ought* rather to ^fforgive *him*, and comfort *him*, lest perhaps such a one should

A.D. 60.

a Acts 21.5.

b *Flesh*, vs.12, 17; 2 Cor.5.16. (John 1.13; Jude 23.)

c Acts 8.37.

d Rom.15.8,9.

e 1 John 2.20.

f *Holy Spirit*. 2 Cor.3.3,6, 8,17,18. (Mt. 1.18; Acts 2.4.)

g 2 Cor.13.10.

h *Or, censure*.

i 1 Cor.5.4,5.

j *show grace and encourage*.

k *Forgiveness*. vs.7-10; Eph.4.32; (Lev.4.20; Mt.26.28.)

l *Satan*. 2 Cor.11.3, 14. (Gen.3.1; Rev.20.10.)

m *Gospel*. 2 Cor.4.3,4. (Gen.12.1-3; Rev.14.6.)

n *leadeth us in triumph*.

o Rom.1.16, note.

p *are perishing*.

q *Life (eternal)*. 2 Cor.4.10-12. (Mt.7.14; Rev.22.19.)

r *make a trade of*.

s *Holy Spirit*. vs.3,6,8,17, 18; 2 Cor.4.13. (Mt.1.18; Acts 2.4.)

t Ex.24.12.

u *i.e. the ten commandments*.

v Jer.31.33; Ezk.11.19.

be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom ^kI forgave *it*, for your sakes *for gave I it* in the person of Christ;

11 Lest ^lSatan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's ^mgospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

(2) *The ministry* (to 6. 10):

(a) *triumphant*.

14 Now thanks be unto God, which always ⁿcauseth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are ^osaved, and in them that ^pperish:

16 To the one we *are* the savour of death unto death; and to the other the savour of life unto ^qlife. And who is sufficient for these things?

17 For we are not as many, which ^rcorrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER 3.

The ministry: (b) accredited.

DO we begin again to commend ourselves? or need we, as some ^sothers, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch* as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the ^tSpirit of the living God; not ^uin ^vtables of stone, but in ^wfleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

The ministry: (c) spiritual and glorious—not legal.

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; ^bfor the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, ^cwas glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of ^drighteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the ^eglory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great ^fplainness of speech.

13 And not as ^gMoses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is ^habolished:

14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which ⁱveil is done away in Christ.

15 But even unto this day, when Moses is read, ^jthe veil is upon their heart.

16 Nevertheless when ^kit shall turn to the ^lLord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with ^mopen face beholding as in a glass the glory of the ⁿLord, are ^ochanged into the same image from glory to glory, even as by the Spirit of the Lord.

CHAPTER 4.

The ministry: (d) honest.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

A.D. 60.

^a sufficient as ministers of the new covenant.

^b See Rom. 7. 6, note.

^c began with glory.

^d Rom. 3. 21, note.

^e surpassing glory.

^f Or, boldness.

^g Ex. 34. 33

^h annulled.

ⁱ Omit the italicized word.

^j Psa. 69. 22, 23; Isa. 6. 9, 10.

^k i.e. the heart.

^l Jehovah. Ex. 34. 34.

^m unveiled.

ⁿ Jehovah, Ex. 16. 7.

^o transformed. The same Greek word is rendered *transformed* in Mt. 17. 2 and Mk. 9. 2.

^p Gospel. vs. 3, 4; 2 Cor. 8. 18. (Gen. 12. 1-3; Rev. 14. 6.)

^q veiled.

^r John 12. 31.

^s i.e. age.

^t radiance of the gospel of the glory.

^u bondmen.

^v Lit. putting to death, i.e. crucifixion.

v. 11; 1 Cor. 15. 31.

^w Life (eternal). vs. 10-12; 2 Cor. 5. 4. (Mt. 7. 14; Rev. 22. 19.)

^x Holy Spirit. 2 Cor. 5. 5. (Mt. 1. 18; Acts 2. 4.)

^y Psa. 116. 10.

^z Grace (imparted).

2 Cor. 6. 1-3. (Rom. 6. 1; 2 Pet. 3. 18.)

(Because the truth taught is commended by the life.)

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

(Because not self but Christ Jesus as Lord is preached.)

3 But if our ^ggospel be ^hhid, it is hid to them that are lost:

4 In whom ⁱthe god of this ^jworld hath blinded the minds of them which believe not, lest the ^klight of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your ^lservants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to ^mgive the light of the knowledge of the glory of God in the face of Jesus Christ.

(Because the power is of God alone. Cf. 1 Cor. 2. 1-5.)

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

The ministry: (e) suffering.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the ⁿdying of the Lord Jesus, that the ^olife also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same ^pspirit of faith, according as it is written, ^qI believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the ^rabundant grace

might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER 5.

(Why death itself has no terrors for the servant of the Lord.)

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ;

A.D. 60.

a Psa.84.7.

b Rom.8.18.

c Heb.11.1.

d Or, tent-house.

e Life (eternal). Gal.2.

20. (Mt.7.14;

Rev.22.19.)

f Holy Spirit.

2 Cor.6.6.

(Mt.1.18;

Acts 2.4.)

g Faith. Gal.

2.16.20.

(Gen.29.20;

Heb.11.39.)

h Death

(physical).

vs.1-6; Phil.

1.21-23.

(Gen.3.19;

Heb.9.27.)

i Gr. are ambitious.

j well pleasing to

k be manifested.

l Judgments

(the seven).

vs.8-10;

Gal.3.13.

(2 Sam.7.14;

Rev.20.12.)

m hope.

n Law (of Christ).

vs.13,14;

2 Cor.10.5.

(Gal.6.2;

2 John 5.)

o no longer.

p Flesh.

2 Cor.7.1.

(John 1.13;

Jude 23.)

q know we him so no more.

r creation.

s Reconciliation.

vs.18,

19,20. See

Eph.2.16.

t kosmos (Mt.

4.8) = mankind.

u Imputation.

Gal.3.6.

(Lev.25.50;

Jas.2.23.)

v Sin. Rom.3.

23. note.

w Sacrifice (of Christ).

vs.14,18,19,21;

Gal.3.10-14.

(Gen.4.4;

Heb.10.18.)

that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

The ministry: (f) motive and object.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation:

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be

¹ The judgment of the believer's works, not sins, is in question here. These have been atoned for, and are "remembered no more forever" (Heb. 10. 17); but every work must come into judgment (Mt. 12. 36; Rom. 14. 10; Gal. 6. 7; Eph. 6. 8; Col. 3. 24, 25). The result is "reward" or "loss" (of the reward), "but he himself shall be saved" (1 Cor. 3. 11-15). This judgment occurs at the return of Christ (Mt. 16. 27; Lk. 14. 14; 1 Cor. 4. 5; 2 Tim. 4. 8; Rev. 22. 12). See other judgments, John 12. 31, note; 1 Cor. 11. 31, note; Mt. 25. 32, note; Ezk. 20. 37, note; Jude 6, note; Rev. 20. 12, note.

sin for us, who knew no sin; that we might ^bbe made the righteousness of God in him.

CHAPTER 6.

The ministry: (g) summary.

WE then as ^dworkers together with him, beseech you also that ye receive not the ^egrace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of ^ssalvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all ^hthings ^aapproving ourselves as the ⁱministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the ^jHoly Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of ^krighteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: ^las deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet ^mpossessing all things.

A.D. 60.

^a *Sin. Rom.3.*23, *note.*^b *become.*^c *Rom.3.21,**note.*^d *fellow-**workmen.*^e *Grace (im-**parted),*2 *Cor.8.1,6,*7,19. (*Rom.6.*1; 2 *Pet.3.18.*)^f *Isa.49.8.*^g *Rom.1.16,**note.*^h *commend-**ing.*ⁱ 1 *Cor.4.1.*^j *Holy Spirit.*2 *Cor.12.18.*

(Mt.1.18;

Acts 2.4.)

^k 1 *John 3.7,**note.*^l *John 7.12.*^m *Psa.84.11.*ⁿ *Deut.7.2;3;*1 *Cor.7.39.*^o *Rom.10.10,**note.*^p *Sin. Rom.3.*23, *note.*^q *unbeliever.*^r *Gr. naos,**the sanctu-**ary itself.*^s *Lev.26.11,12.*^t *Isa.52.11.*^u *Separation.*

vs.14-17.

(Gen.12.1.)

^v *Jer.31.9.*

Rev.21.7.

^w *Flesh. 2 Cor.*

10.2,3,4.

(John 1.13;

Jude 23.)

^x *Mt.5.48,**note.*^y *Open your**hearts to**us.*

(3) *The appeal to separation and cleansing* (2 *Cor. 6. 11-7. 1*).

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not ⁿunequally yoked together with unbelievers: for what fellowship hath ^orighteousness with ^punrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an ^qinfidel?

16 And what agreement hath the ^rtemple of ^sGod with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 ^tWherefore ^ucome out from among them, and be ye ^vseparate, saith the Lord, and touch not the unclean ^wthing; and I will receive you,

18 And will ^xbe a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER 7.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the ^wflesh and spirit, ^xperfecting holiness in the fear of God.

(4) *The heart of Paul* (vs. 2-16.)

2 ^yReceive us; we have wronged

¹ Separation, Summary: (1) Separation in Scripture is twofold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose (Deut. 22. 10). (2) Separation from evil implies (a) separation in desire, motive, and act. from the world, in the ethically bad sense of this present world-system (see Rev. 13. 8, *note*); and (b) separation from believers, especially false teachers, who are "vessels unto dishonour" (2 Tim. 2. 20, 21; 2 John 9-11). (3) Separation is not from *contact* with evil in the world or the church, but from complicity with and conformity to it (John 17. 15; 2 Cor. 6. 14-18; Gal. 6. 1). (4) The reward of separation is the full manifestation of the divine fatherhood (2 Cor. 6. 17, 18); unhindered communion and worship (see Heb. 13. 13-15), and fruitful service (2 Tim. 2. 21), as world-conformity involves the loss of these, though not of salvation. Here, as in all else, Christ is the model. He was "holy, harmless, undefiled, and separate from sinners" (Heb. 7. 26), and yet in such contact with them for their salvation that the Pharisees, who illustrate the mechanical and ascetic conception of separation (Mt. 3. 7, *note*), judged Him as having lost His Nazarite character (Lk. 7. 39). Cf. 1 Cor. 9. 19-23; 10. 27.

no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that ^acomforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not ^brepent, though I did repent: for I perceive that the same epistle hath made you sorry, though it *were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to ^crepentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ^dsorrow worketh repentance to ^esalvation ^fnot to be repented of: but the sorrow of the ^gworld worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* ^hclearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did* it not for his cause that had done the wrong, nor for his

A.D. 60.

^d *encourageth*, so in v. 7.

^b *regret*.

^c *Repentance*, vs. 9, 10; 2 Cor. 12. 21. (Mt. 3. 2; Acts 17. 30.)

^f *Psa.* 32. 10.

^e *Rom.* 1. 16, *note*.

^f *never to be regretted*.

^g *kosmos* = world-system. Gal. 6. 14. (John 7. 7; Rev. 13. 3-8, *note*.)

^h *Eph.* 5. 11.

ⁱ *Neh.* 8. 10, 12.

^j [*to give effect to*] the *grace and fellowship of the service to the saints*.

^k *Rom.* 12. 1.

^l *1 Cor.* 15. 10.

cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I *made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

CHAPTER 8.

Part II The collection for the poor (2 Cor. 8. 1-9. 15).

(1) The example of Macedonia.

¹ **M**OREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the ^aabundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty ^bthat we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, ^kbut first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same ^lgrace also.

(2) The exhortation.

7 Therefore as ye abound in

¹ In 2 Cor. 8. 9., the apostle sums up the Christian doctrine of giving. It may be thus summarized: (1) It is a "grace," i.e. a disposition created by the Spirit (8. 7). (2) In contrast with the law, which imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love (8. 8-12; 9. 1, 2, 5, 7). (3) The privilege is universal, belonging, according to ability, to rich and poor (8. 1-3, 12-15. Cf. 1 Cor. 16. 1, 2). (4) Giving is to be proportioned to income (8. 12-14. Cf. 1 Cor. 16. 2). The O.T. proportion was the tithe, a proportion which antedates the law (Gen. 14. 20). (5) The rewards of Christian giving are (a) joy (8. 2); (b) increased ability to give in proportion to that which has been already given (9. 7-11); (c) increased thankfulness to God (9. 12); (d) God and the Gospel glorified (9. 13, 14).

every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I ^aspeak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the ^bgrace of our Lord Jesus Christ, that, though he became ^cpoor, that ye through his poverty might be ^drich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore ^eperform the doing of it; that as *there was* a readiness to will, so *there may be* a ^fperformance also out of that which ye have.

12 For if there be first a ^gwilling mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I *mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be* a ^hsupply for their want, that their abundance also may be a ⁱsupply for your want: that there may be equality:

15 As it is written, ^jHe that had gathered much had nothing over; and he that had gathered little had no lack.

(3) The messengers.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being ^kmore forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the ^lgospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with ^mthis grace, which is administered by us to the glory of the same Lord, and ⁿdeclaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 ^oProviding for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many

A.D. 60.

a 2 Cor.9.7.

b Grace (in salv.). Gal.1. 3-15. (Rom. 3.24; John 1. 16. note.)

c Lk.9.58; Phil.2.6,7.

d Rev.3.18.

e complete.

f completion.

g vs.10-12; 2 Cor.8.1, note.

h Ex.16.18.

i full of zeal.

j Phl.1.2.26.

k Gospel. 2 Cor.9.13. (Gen.12.1-3; Rev.14.6.)

l Grace (imparted). vs. 1.6,7,19; 2 Cor.9.8,14. (Rom.6.1; 2 Pet.3.18.)

m for a witness of our readiness.

n Prov.3.4; 1 Pet.2.12.

o Churches (local). vs.1, 18,19,23,24; 2 Cor.11.8,28. (Acts 2.41; Phil.1.1.)

p 2 Cor.8.4.

q 1 Thes.4.9,10.

r Or, which hath been so much spoken of before.

s with blessings.

t Gk. hiliarious.

u Psa.112.9.

v vs.9,10. See 1 John 3. 7, note.

things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be enquired of*, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the ^achurches, the proof of your love, and of our boasting on your behalf.

CHAPTER 9.

FOR as touching the ^bministering to the saints, it is ^csuperfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a ^dmatter of bounty, and not as of covetousness.

(4) *The encouragement: God loves a cheerful giver; if we give, he will give.*

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth ^ebountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a ^fcheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all ^gthings, may abound to every good work:

9 (As it is written, ^hHe hath dispersed abroad; he hath given to the poor: his ⁱrighteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your

seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the ^agospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding ^bgrace of God in you.

15 Thanks be unto God for his unspeakable gift.

CHAPTER 10.

Part III. The vindication of Paul's apostleship (2 Cor. 10. 1-13. 14.) (Cf. Gal. 1. 11-2. 14.)

(1) *The divine authentication.*

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in ^dpresence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, ^ewherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the ^fflesh, we do not war after the flesh:

4 (For the weapons of our warfare are not ^gscarnal, but mighty through God to the pulling down of strong holds;)

5 ^hCasting down imaginations, and every high thing that exalteth itself against the knowledge of God, and ⁱbringing into captivity every thought ^jto the obedience of Christ; 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the ^koutward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our ^lauthority, which the Lord hath given us for ^mmedification, and not for your ⁿdestruction, I should not be ashamed:

A.D. 60.

^a Gospel. 2 Cor. 10. 14, 16. (Gen. 12. 1-3; Rev. 14. 6.)

^b Grace (imparted). vs. 8, 14; 2 Cor. 12. 9. (Rom. 6. 1; 2 Pet. 3. 18.)

^c Rom. 12. 1.

^d v. 10.

^e 1 Cor. 4. 21.

^f Flesh. vs. 3, 4; 2 Cor. 11. 18. (John 1. 13; Jude 23.)

^g fleshly.

^h Overthrowing reasonings.

ⁱ leading captive every thought.

^j Law (of Christ). Eph. 5. 2. (Gal. 6. 2; 2 John 5.)

^k John 7. 24; 1 Cor. 2. 3, 4.

^l 2 Cor. 13. 2, 3.

^m building up.

ⁿ overthrow.

^o 2 Cor. 3. 1.

^p Gospel. vs. 14, 16; 2 Cor. 11. 4, 7. (Gen. 12. 1-3; Rev. 14. 6.)

^q Rom. 15. 20.

^r Jehovah. Jer. 9. 24; 1 Cor. 1. 31.

^s Bride (of Christ). Eph. 5. 25-32. (John 3. 29; Rev. 19. 6-8.)

^t Church (true). vs. 2, 3; Eph. 1. 22, 23. (Mt. 16. 18; Heb. 12. 23.)

^u Temptation. vs. 3, 4; Gal. 4. 14. (Gen. 3. 1; Jas. 1. 14.)

^v Gospel. vs. 4, 7; Gal. 1. 6-12. (Gen. 12. 1-3; Rev. 14. 6.)

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For ^owe dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without ^{our} measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond ^{our} measure, as though we reached not unto you: for we are come as far as to you also in ^{preaching} the ^{gospel} of Christ:

15 Not boasting of things without ^{our} measure, *that is,* ^{of} other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the ^{Lord}.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER 11.

(2) *The godly jealousy.*

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have ^{espoused} you to one husband, that I may present you ^{as} a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent ^{beguiled} Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or ^{another} gospel, which ye have

not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* ^arude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an ^boffence in abasing myself that ye might be exalted, because I have preached to you the ^cgospel of God freely?

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, ^dthat I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

(3) *The warning against false teachers.*

13 For such *are* ^efalse apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for ^fSatan himself ^gis transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also ^hbe transformed as the ministers of ⁱrighteousness; whose end shall be according to their works.

(4) *The enforced boasting*
(to 12. 18).

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the ^jflesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, ^kif a man bring you into bondage, ^lif a man devour you, ^mif a man take of you, ⁿif a

A.D. 60.

a *a simple person in speech.*

b *Sin. Rom. 3. 23, note.*

c *Gospel, vs. 4, 7. Gal. 1.6-12. (Gen. 12.1-3; Rev. 14.6.)*

d *Gal. 6.14.*

e *Mt. 7.15; Gal. 2.4; 1 John 4.1.*

f *Satan. 2 Cor. 12.7. (Gen. 3.1; Rev. 20.10.)*

g *transform-eth himself.*

h *transform themselves.*

i *1 John 3.7, note.*

j *Flesh. Gal. 3.3. (John 1.13; Jude 23.)*

k *Gal. 2.4; 4.9.*

l *Mt. 23.14.*

m *Rom. 16.18.*

n *1 Pet. 5.3.*

o *2 Cor. 10.10.*

p *v. 5.*

q *Deut. 25.3.*

r *Acts 16.22.*

s *Acts 14.19.*

t *Acts 27.*

u *Acts 14.5.*

v *Gentiles.*

w *Acts 20.31.*

x *Acts 15.36.*

y *Churches*

(*local*),

2 *Cor. 12.13.*

(*Acts 2.41; Phil. 1.1.*)

z *2 Cor. 12.5, 9, 10.*

a *Rom. 9.5.*

b *Acts 9.24, 25.*

c *know.*

d *First heaven,*

of clouds;

second, of

stars; third,

God's abode.

man exalt himself, if a man smite you on the face.

21 I speak as concerning ^oreproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they ^pHebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty ^qstripes save one.

25 Thrice was I ^rbeaten with rods, once was I ^sstoned, thrice I suffered shipwreck, a ^tnight and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* ^uperils of robbers, *in* perils by *mine own* countrymen, *in* perils by the ^vheathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 *In* weariness and painfulness, *in* ^wwatchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the ^xcare of all the ^ychurches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, ^zI will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, ^awhich is blessed for evermore, knoweth that I *lie* not.

32 *In* ^bDamascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER 12.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I ^cknew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the ^dthird heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into ^aparadise, and heard unspeakable words, which it is not ^blawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool: for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to be, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^{1d}thorn in the flesh, the messenger of ^cSatan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, ^fMy grace is sufficient for thee: for my strength is made ^gperfect in weakness. Most gladly therefore will I rather glory in my ^hinfirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in ⁱinfirmities, in reproaches, in necessities, in persecutions, in ^jdistresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, ^kthough I be nothing.

12 Truly the ^lsigns of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other ^mchurches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: ⁿfor I seek not your's, but you. for the children ought not to lay up for the parents, but the parents for the children.

A.D. 60.

^a See Lk. 16. 23, note on hades.

^b allowed to man.

^c 2 Cor. 11. 30.

^d Ezk. 28. 24; Gal. 4. 14.

^e Satan. Eph. 4. 27. (Gen. 3. 1; Rev. 20. 10.)

^f Grace (imparted). Gal. 2. 9. (Rom. 6. 1; 2 Pet. 3. 18.)

^g Mt. 5. 48, note.

^h Or, weaknesses.

ⁱ straits.

^j Lk. 17. 10; 1 Cor. 3. 7; Eph. 3. 8.

^k 1 Cor. 9. 2.

^l Churches (local). Gal. 1. 2, 13, 22. (Acts 2. 41; Phil. 1. 1.)

^m 1 Cor. 10. 33; 1 Thes. 2. 8.

ⁿ your souls.

^o Holy Spirit. 2 Cor. 13. 14. (Mt. 1. 18; Acts 2. 4.)

^p 2 Cor. 5. 12.

^q 2 Cor. 13. 2, 10; 1 Cor. 4. 21.

^r Sin. Rom. 3. 23, note.

^s Repentance. 2 Tim. 2. 25. (Mt. 3. 2; Acts 17. 30.)

^t Deut. 19. 15.

^u Phil. 2. 7, 8. 1 Pet. 3. 18.

^v 1 Cor. 11. 28; 1 John 3. 20.

15 And I will very gladly spend and be spent for ^wyou; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same ^xspirit? *walked* we not in the same steps?

(5) The warning.

19 Again, think ye that we excuse ^yourselves unto you? we speak before God in Christ: but we *do* all things, dearly beloved, for your edifying.

20 For I fear, iest, ^zwhen I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have ^{aa}sinned already, and have not ^{ab}repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER 13.

THIS is the third *time* I am coming to you. ^{ac}In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have ^{ad}sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For ^{ae}though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 ^{af}Examine yourselves, whether

¹ It has been conjectured that Paul's "thorn in the flesh" was chronic ophthalmia, inducing bodily weakness, and a repulsive appearance (Gal. 4. 15; 1 Cor. 2. 3, 4; 2 Cor. 10. 10). This cannot be positively known, and the reserve of Scripture is as sure a mark of inspiration as its revelations. Paul's particular "thorn" is not described that his consolations may avail for all to whom *any* thorn is given.

ye be in the faith; prove your own selves. ^aKnow ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I ^btrust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 ^cFor we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your ^dperfection.

10 Therefore I write these things being absent, lest being present I

A.D. 60.

a Do ye not recognize yourselves that.

b i.e. hope.

c Prov.21.30.

d Perfecting.

Mt.5.48,

note.

e rejoice.

f perfected;

cf. Mt.5.48,

note.

g Rom.16.16.

h Holy Spirit.

Gal.3.2,3,5,

14. (Mt.1.18;

Acts 2.4.)

should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

(6) *Conclusion.*

11 Finally, brethren, ^efarewell. Be ^fperfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 ^gGreet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the ^hHoly Ghost, be with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

GALATIANS.

[1 10

WRITER. The Apostle Paul (1. 1).

Date. Galatians was probably written A.D. 60, during Paul's third visit to Corinth. The occasion of the Epistle is evident. It had come to Paul's knowledge that the fickle Galatians, who were not Greeks, but Gauls, "a stream from the torrent of barbarians which poured into Greece in the third century before Christ," had become the prey of the legalizers, the Judaizing missionaries from Palestine.

Theme. The theme of Galatians is the vindication of the Gospel of the grace of God from any admixture of law-conditions, which qualify or destroy its character of pure grace.

The Galatian error had two forms, both of which are refuted. The first is the teaching that obedience to the law is mingled with faith as the ground of the sinner's justification; the second, that the justified believer is made perfect by keeping the law. Paul meets the first form of the error by a demonstration that justification is through the Abrahamic Covenant (Gen. 15, 18), and that the law, which was four hundred and thirty years after the confirmation of that covenant, and the true purpose of which was condemnation, not justification, cannot disannul a salvation which rests upon the earlier covenant. Paul meets the second and more subtle form by vindicating the office of the Holy Spirit as Sanctifier.

The book is in seven parts: I. Salutation, 1. 1-5. II. Theme, 1. 6-9. III. Paul's Gospel is a revelation, 1. 10-2. 14. IV. Justification is by faith without law, 2. 15-3. 24. V. The rule of the believer's life is gracious, not legal, 3. 25-5. 15. VI. Sanctification is through the Spirit, not the law, 5. 16-24. VII. Exhortations and conclusion, 5. 25-6. 18.

CHAPTER 1.

Part I. Salutation (vs. 1-5).

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

Part II. Theme and occasion of the Epistle (vs. 6-9).

6 I marvel that ye are so soon re-

A.D. 58.
a Churches (local). vs. 2, 13, 22; Col. 4. 15, 16. (Acts 2. 41; Phil. 1. 1.)
b 1 Cor. 16. 1; Acts 16. 6.
c Grace (in salv.). vs. 6, 15; Gal. 2. 21. (Rom. 3. 24; John 1. 16, note.)
d Gal. 2. 20; 1 Cor. 15. 3; 1 Pet. 2. 24.
e Sin. Rom. 3. 23, note.
f Gal. 6. 14; Rom. 12. 2; Col. 2. 20.
g i. e. *agge*.
h 1 John 2. 15-17; Acts 4. 12.
i Gal. 5. 10, 12; Acts 15. 24.
k 2 Cor. 2. 17; 11, 13, 14.
l 1 Ki. 13. 18.
m 1 Cor. 16. 22.
n 1 Thes. 2. 4.
o Phil. 1. 1.

moved from him that called you into the grace of Christ unto another gospel;

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Part III. Paul's gospel is a revelation, not a tradition from the other apostles (Gal. 1. 10-2. 14).

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

¹ The test of the Gospel is grace. If the message excludes grace, or mingles law with grace as the means either of justification or sanctification (Gal. 2. 21; 3. 1-3), or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is "another" gospel, and the preacher of it is under the anathema of God (vs. 8, 9).

² The demonstration is as follows: (1) The Galatians know Paul, that he is no seeker after popularity (v. 10). (2) He puts his known character back of the assertion that his Gospel of grace was a revelation from God (vs. 11, 12). (3) As for the

11 But I certify you, brethren, that the ^agospel which was preached of me is not after ^bman.

12 For I neither received it of man, neither was I taught *it*, but by the ^crevelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the ^{1d}Jews' religion, how that beyond measure I persecuted ^ethe church of God, and wasted it:

14 And profited in the Jews' ²religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who ^fseparated me from my mother's womb, and ^gcalled me by his grace,

16 To reveal his Son ⁴ⁱⁿ me, that I might preach him among the ^hheathen; immediately I ^jconferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I ^kwent up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's ^lbrother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had ^mheard only, that he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they ⁿglorified God in me.

CHAPTER 2.

THEN ^ofourteen years after I went up again to Jerusalem with Barnabas, and took ^pTitus with me also.

A.D. 58.

^a Gospel. vs. 6-12; Gal. 2.2,5,7,14. (Gen. 12.1-3; Rev. 14.6.)

^b Inspiration. vs. 11,12; Eph. 3.3,5. (Ex. 4.15; Rev. 22.19.)

^c Acts 9.3,5,17-20; Gal. 1.16; Eph. 3.3,5.

^d Acts 9.1-3.

^e Church (visible). Phil. 3.6. (1 Cor. 10.32; 1 Tim. 3.15.)

^f Jer. 1.5.

^g Rom. 8.30.

^h 2 Cor. 4.6.

ⁱ Gentiles. j v. 1.

^k Acts 9.26. l Mt. 12.46; 13.55.

^m Acts 9.21,27,28.

ⁿ Acts 11.18.

^o Acts 15.1,2.

^p 2 Cor. 8.16,23.

^q Acts 16.9.

^r Acts 15.4.

^s Phil. 2.16.

^t 2 Cor. 11.26; Jude 4.

^u Gal. 5.1,13.

^v Cf. v. 11.

^w v. 14; Gal. 3.1.

^x Acts 10.34; Rom. 2.11.

^y Acts 22.21; Rom. 11.13.

^z 1 Pet. 1.1.

^a Acts 15.13.

^b Grace (imparted). Eph. 3.2-8. (Rom. 6.1; 2 Pet. 3.18.)

^c Acts 15.3.

^d Gentiles. e Acts 11.19-26; 15.1.

A.D. 52.] f Acts 11.3.

g Gen. 12.11-13.

2 And I went up by ^{revelation}, and communicated unto them that gospel which I preach among the Gentiles, but ^{privately} to them which were of reputation, lest by any means I should run, or had run, in ^{vain}.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of ^{false} brethren unawares brought in, who came in privily to spy out our ^{liberty} which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we ^{gave} place by subjection, no, not for an hour; that the ^{truth} of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God ^{accepteth} no man's person:) for they who seemed to be ^{somewhat} in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the ^{uncircumcision} was committed unto me, as ^{the gospel} of the ^{circumcision} was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when ^{James}, Cephas, and John, who seemed to be pillars, perceived the ^{grace} that was given unto me, they gave to me and Barnabas the ^{right} hands of fellowship; that we ^{should go} unto the ^{heathen}, and they unto the circumcision.

10 Only ^{they would} that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to ^{Antioch}, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did ^{eat} with the Gentiles: but when they were come, he withdrew and ^{separated} him-

Judaizers, Paul himself had been a foremost Jew, and had forsaken Judaism for something better (vs. 13, 14). (4) He had preached grace years before he saw any of the other apostles (vs. 15-24). (5) When he did meet the other apostles they had nothing to add to his revelations (2. 1-6). (6) The other apostles fully recognized Paul's apostleship (2. 7-10). (7) If the legalizers pleaded Peter's authority, the answer was that he himself had claimed none when rebuked (2. 11-14).

¹ The new dispensation of grace having come in, the Mosaic system, if still persisted in, becomes a mere "Jews' religion."

² The word "religion," Gr. *threskeia* = "religious service," is used but five times in the N.T.: (1) In a bad sense, Acts 26. 5; Gal. 1. 14; Jas. 1. 26; Col. 2. 18 ("worshipping"); (2) in the sense of a believer's good works, Jas. 1. 27. It is never used as synonymous with salvation or spirituality.

self, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the ^ggospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Part IV. Justification is by faith without law (Gal. 2. 15-3. 24).

(1) *Even Jews must be so justified.*

15 ¹We who are ^cJews by nature, and not ^dsinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the ^ffaith of Jesus Christ, even we have believed in ^gJesus Christ, that we might be ^hjustified by the faith of Christ, and ⁱnot by the works of the law; for by the works of the law shall no flesh be justified.

17 But if, while ²we seek to be justified ^bby Christ, we ourselves also are found ^dsinners, is therefore Christ the ^kminister of sin? God forbid.

18 For if I ^bbuild again the things which I destroyed, I make myself a ^dtransgressor.

(2) *The law has already executed its sentence upon the believer.*

19 For I through the law am ^mdead to the law, that I might live unto God.

(3) *The Christian life is the out-living of the inliving Christ.* (Cf. Gal. 5. 15-23.)

20 I am ⁿcrucified with Christ: nevertheless ^oI live; yet ^pnot I, but Christ liveth in me; and the ^qlife which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

A.D. 58.

a Acts 15. 37-39.

b Gospel. Gal. 3. 8. (Gen. 12. 1-3; Rev. 14. 6.)

c Phil. 3. 5.

d Sin. Rom. 3. 23, note.

e Justification. Gal. 3. 8, 11, 24. (Lk. 10. 14; Rom. 3. 28.)

f Faith. Gal. 3. 6, 7, 9, 11, 15, 22, 26. (Gen. 3. 20; Heb. 11. 39.)

g Christ Jesus.

h Psa. 143. 2; Rom. 3. 20, 28.

i Law (of Moses). vs. 15, 16, 19, 21; Gal. 4. 21-30. (Ex. 19. 1; Gal. 3. 1-29.)

j Rom. 8. 1; Gal. 5. 6.

k Rom. 6. 1.

l Gal. 5. 2-4.

m Rom. 7. 4.

n Gal. 6. 14; Col. 2. 11, 12, 20.

o Rom. 6. 8-11; Col. 3. 1; Eph. 2. 5, 6.

p Eph. 4. 24, note.

q Life (eternal). Gal. 6. 8. (Mt. 7. 14; Rev. 22. 19.)

r Grace (in salu.). Gal. 5. 4. (Rom. 3. 24; John 1. 16, note.)

s Rom. 10. 10, note.

t Gal. 3. 4; 5. 2; cf. 1 Cor. 15. 17.

u Rom. 10. 17.

v Mt. 5. 48, note.

w Flesh. Gal. 4. 23, 29. (John 1. 13; Jude 23.)

z Acts 9. 17; 10. 44.

aa Faith. vs. 7, 9, 11, 12, 22, 26; Eph. 2. 8. (Gen. 3. 20; Heb. 11. 39.)

ab Jehovah. Gen. 15. 6.

ac Imputation. Jas. 2. 23. (Lev. 25. 50; Jas. 2. 23.)

ad sons.

ae Gentiles.

af Gospel. Gal. 4. 13. (Gen. 12. 1-3; Rev. 14. 6.)

ag Gen. 12. 3.

ah believing.

ai Deut. 27. 26.

(4) *To mingle law-works with grace in justification frustrates grace.*

21 I do not frustrate the ^rgrace of God: for if ^srighteousness come by the law, then Christ is dead ⁱⁿvain.

CHAPTER 3.

(5) *The gift of the Spirit is by faith, not by law-works.*

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the ^uhearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made ^vperfect by the ^wflesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ^xministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

(6) *The Abrahamic Covenant is a by-faith covenant.* (Cf. Rom. 4. 1-22.)

6 Even as Abraham ^ybelieved ^zGod, and it was ^aaccounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are ^bthe children of Abraham.

8 And the scripture, foreseeing that God would justify the ^cheathen through faith, preached before the ^dgospel unto Abraham, *saying*, ^eIn thee shall all nations be blessed.

9 So then they which be of faith are blessed with ^ffaithful Abraham.

(7) *The man under law-works is under the curse of the law.*

10 For as many as are of the works of the law are under the curse: for it is written, ^gCursed is every one that continueth not in all

¹ Paul here quotes from his words to Peter when he withstood him at Antioch to show the Galatians that, whatever the legalists may have pretended, Peter and he were in perfect accord doctrinally. Paul appealed to the common *belief* of Peter and himself as a rebuke of Peter's inconsistent *practice*.

² That is, "we" Jews. (See Rom. 3. 19-23.) The passage might be thus paraphrased: If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. (Cf. Gal. 5. 1-4.)

things which are written in the book of the law to do them.

11 But that no man is ^ajustified by the law in the sight of God, *it is evident*: for, ^bThe just shall live by faith.

12 And the law is ^cnot of faith: but, ^dThe man that doeth them shall live in them.

(8) *Christ has borne our law-curse that we might have the faith-blessing.*

13 Christ hath ^eredeemed us from the curse of the law, being ^fmade a ^gcurse for us: for it is written, ^hCursed is every one that hangeth on a tree:

14 That the ⁱblessing of Abraham might come on the ^jGentiles through ^kJesus Christ; that we might receive the promise of the ^lSpirit through faith.

15 Brethren, I speak after the manner of men; *Though it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to ^mAbraham and his seed were the promises made. He saith not, And to ⁿseeds, as of many; but as of ^oone, And to thy seed, which is Christ.

(9) *The law does not add a new condition to the Abrahamic covenant of faith.*

17 And this I say, *that the cove-*

A.D. 58.

^a *Justification.* vs. 8. 11. 24; Gal. 5. 4. (Lk. 18. 14; Rom. 3. 28.)

^b Hab. 2. 4.

^c Rom. 9. 31, 32.

^d Lev. 18. 5.

^e Gal. 4. 5; Eph. 1. 7.

^f *Sacrifice (of Christ).* Gal. 4. 4, 5. (Gen. 4. 4; Heb. 10. 18.)

^g *Judgments (the seven).* 1 Tim. 1. 20. (2 Sam. 7. 14; Rev. 20. 12.)

^h Deut. 21. 23.

ⁱ v. 8; Rom. 4. 2-5.

^j Rom. 3. 29, 30.

^k *Christ Jesus.*

^l *Holy Spirit.* vs. 2, 3, 5, 14; Gal. 4. 6, 29. (Mt. 1. 18; Acts 2. 4.)

^m Gen. 13. 15.

ⁿ Gen. 25. 5, 6.

^o Gen. 22. 18.

^p Rom. 4. 9, 10, 13, 14.

^q Ex. 12. 40, 41.

^r Rom. 4. 13; 11. 5.

^s Gen. 22. 16, 17.

^t *for the sake.* i. e. in order that sin might be made manifest as transgression. See Rom. 4. 15; 5. 20; 7. 7, 13.

^u Gal. 4. 4; Heb. 10. 8, 9.

^v Rom. 10. 10, note.

^w Omit "to bring us."

^z *up to, or until.*

nant, that was confirmed before of ¹God in Christ, the law, which was ²four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For ³if the inheritance ^{be} of the law, *it is no more of promise*: but God ⁴gave it to Abraham by promise.

(10) *The true intent of the law is condemnation, and as a preparatory discipline.*

19 ¹Wherefore then *serveth* the law? It was added ²because of transgressions, till the ³seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a ⁴mediator of one, but God is one.

21 *Is the law then against the promises of God?* God forbid: for if there had been a law given which could have given life, verily ⁵righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the ⁶law was our schoolmaster ⁷to bring us ⁸unto

¹ The answer is sixfold: (1) The law was added because of transgressions, i. e. to give to sin the character of transgression. (a) Men had been sinning before Moses, but in the absence of law their sins were not put to their account (Rom. 5. 12); the law gave to sin the character of "transgression," i. e. of personal guilt. (b) Also, since men not only continued to transgress after the law was given, but were provoked to transgress by the very law which forbade it (Rom. 7. 8), the law conclusively proved the inveterate sinfulness of man's nature (Rom. 7. 11-13). (2) The law, therefore, "concluded all under sin" (cf. Rom. 3. 19, 20, 23). (3) The law was an *ad interim* dealing, "till the seed should come" (v. 19). (4) The law shut sinful man up to faith as the only avenue of escape (v. 23). (5) The law was to the Jews what the pedagogue was in a Greek household, a ruler of children in their minority, and it had this character "unto" (i. e. until) Christ (v. 24). (6) Christ having come, the believer is no longer under the pedagogue (v. 25).

² I. The law of Moses, Summary: (1) The Mosaic Covenant was given to Israel in three parts: the commandments, expressing the righteous will of God (Ex. 20. 1-26); the "judgments," governing the social life of Israel (Ex. 21. 1-24. 11), and the "ordinances," governing the religious life of Israel (Ex. 24. 12-31. 18). (2) The commandments and ordinances were one complete and inseparable whole. When an Israelite sinned, he was held "blameless" if he brought the required offering (Lk. 1. 6; Phil. 3. 6). (3) Law, as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ (Gal. 3. 13, 14, 23, 24). (4) The attempt of legalistic teachers (e. g. Acts 15. 1-31; Gal. 2. 1-5) to mingle law with grace as the divine method for this present dispensation of grace, brought out the true relation of the law to the Christian, viz.

II. The Christian doctrine of the law: (1) Law is in contrast with grace. Under

Christ, that we might be ^ajustified by faith.

Part V. The rule of the believer's life is gracious, not legal (Gal. 3. 25-5. 15).

25 But after that faith is come, we are no longer under a ¹school-master.

(1) *The justified believer is a son in the family of God, not a servant under the law.*

26 For ye are all ^bthe children of God by faith in Christ Jesus.

27 For as many of you as have been ^cbaptized ^dinto Christ have put on Christ.

28 There is ^eneither Jew nor Greek, there is neither ^fbond nor free, there is neither ^gmale nor female: for ye are all ^hone in Christ Jesus.

29 And if ye ⁱbe Christ's, then are ye ^jAbraham's seed, and ^ktheirs according to the promise.

CHAPTER 4.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so ^hwe, when we were

A.D. 58.

^a Rom. 10. 4.
^b Gr. *huioi* = sons. See Eph. 1. 5, note.

^c Rom. 6. 3.

^d into.

^e Rom. 10. 12;

Col. 3. 11.

^f 1 Cor. 7. 20-24.

^g Acts 1. 14.

^h Eph. 2. 15, 16;

1 Cor. 12. 13.

ⁱ Rom. 4. 11.

^j Gal. 4. 7;

Heb. 9. 15.

^k i. e. Jews.

^l v. 9; Col. 2. 8,

20.

^m kosmos (Mt. 4. 8) =

mankind.

ⁿ Gen. 18. 10;

Heb. 9. 26.

^o John 16. 28.

^p Gen. 3. 15.

^q Sacrifice (of Christ). vs. 4.

5; Eph. 1. 7.

(Gen. 4. 4;

Heb. 10. 18.)

^r Gal. 3. 13.

^s Adoption.

Eph. 1. 5.

(Rom. 8. 15,

23; Eph. 1. 5.)

^t Holy Spirit.

vs. 6, 29; Gal.

5. 5, 16, 17-25.

(Mt. 1. 18;

Acts 2. 4.)

^u Eph. 1. 14;

1 Pet. 1. 4.

^v 1 Thes. 1. 9.

^w Rom. 8. 3;

Heb. 7. 18, 19.

^x Gal. 3. 1-3.

^y Col. 2. 16.

children, were in bondage under the ^eelements of the ^mworld:

(2) *The believer is redeemed from under the law.*

4 But when the ⁿfulness of the time was come, ^oGod sent forth his Son, made of a ^pwoman, made under the law,

5 To ^qredeem them that were ^runder the law, that we might receive the ^sadoption of sons.

(3) *The Spirit actualizes the believer's sonship.* (See Eph. 1. 5, note.)

6 And because ye are sons, God hath sent forth the ^tSpirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an ^uheir of God through Christ.

(4) *To lapse into legality is to go back to an elementary religion.*

8 Howbeit then, when ye knew not God, ye ^vdid service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the ^wweak and beggarly elements, whereunto ye ^xdesire again to be in bondage?

10 Ye ^yobserve days, and months, and times, and years.

the latter God bestows the righteousness which, under law, He demanded (Ex. 19. 5; John 1. 17; Rom. 3. 21, note; 10. 3-10; 1 Cor. 1. 30). (2) The law is, in itself, holy, just, good, and spiritual (Rom. 7. 12-14). (3) Before the law the whole world is guilty, and the law is therefore of necessity a ministry of condemnation, death, and the divine curse (Rom. 3. 19; 2 Cor. 3. 7-9; Gal. 3. 10). (4) Christ bore the curse of the law, and redeemed the believer both from the curse and from the dominion of the law (Gal. 3. 13; 4. 5-7). (5) Law neither justifies a sinner nor sanctifies a believer (Gal. 2. 16; 3. 2, 3, 11, 12). (6) The believer is both dead to the law and redeemed from it, so that he is "not under the law, but under grace" (Rom. 6. 14; 7. 4; Gal. 2. 19; 4. 4-7; 1 Tim. 1. 8, 9). (7) Under the new covenant of grace the principle of obedience to the divine will is inwrought (Heb. 10. 16). So far is the life of the believer from the anarchy of self-will that he is "inlawed to Christ" (1 Cor. 9. 21), and the new "law of Christ" (Gal. 6. 2; 2 John 5) is his delight; while, through the indwelling Spirit, the righteousness of the law is fulfilled in him (Rom. 8. 2-4; Gal. 5. 16-18). The commandments are used in the distinctively Christian Scriptures as an instruction in righteousness (2 Tim. 3. 16; Rom. 13. 8-10; Eph. 6. 1-3; 1 Cor. 9. 8, 9).

¹ Gr. *paidagogos*, "child-conductor." "Among the Greeks and Romans, persons, for the most part slaves, who had it in charge to educate and give constant attendance upon boys till they came of age."—*H. A. W. Meyer*. The argument does not turn upon the extent or nature of the pedagogue's authority, but upon the fact that it wholly ceased when the "child" (4. 1) became a "son" (4. 1-6), when the *minor* became an *adult*. The adult "son" does voluntarily that which formerly he did in fear of the pedagogue. But even if he does not, it is no longer a question between the son and the pedagogue (the law), but between the son and his Father—God. (Cf. Heb. 12. 5-10; 1 John 2. 1, 2.)

11 I am afraid of you, lest I have bestowed upon you labour in vain.
12 Brethren, I ^abeseech you, be as I am; for I am as ye are: ye have not ^binjured me at all.

13 Ye know how through infirmity of the flesh I preached the ^cgospel unto you at the first.

14 And my ^dtemptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

(5) *In legality the Galatians have lost their blessing.*

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have ^eplucked out your own eyes, and have given them to me.

16 Am I therefore become your ^fenemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would ^gexclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and ^hnot only when I am present with you.

(6) *The two systems, law and grace, cannot co-exist.*

19 My ⁱlittle children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be ^jpresent with you now, and to change my voice; for I stand in ^kdoubt of you.

21 Tell me, ye that desire to be under the ^llaw, do ye not ^mhear the law?

22 For it is written, ⁿthat Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he ^owho was of the bondwoman was born after the ^pflesh; but he of the freewoman was by ^qpromise.

24 Which things are an allegory: for these are the ^rtwo covenants; the one from the mount ^sSinai, which gendereth to ^tbondage, which is ^uAgar.

25 For this ^vAgar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in ^wbondage with her children.

A.D. 58.

^a 2 Cor. 6.11-13.^b 2 Cor. 2.5.^c *Gospel.* Eph. 1. 13. (Gen. 12.1-3; Rev. 14.6.)^d *Temptation.* Gal. 5.1. (Gen. 3. 1; Jas. 1.14.)^e Acts 20.37, 38.^f 2 Cor. 12.15.^g 2 TIm. 1.15.^h Phil. 2.12.ⁱ 1 Cor. 4. 21; 2 Cor. 13.1, 2.^j v. 11.^k *Law (of Moses).* vs. 21-30. Eph. 2. 15. (Ex. 19. 1; Gal. 3.1-29.)^l Rom. 3.19, 20.^m Gen. 16.15; 21. 2.ⁿ *Flesh.* vs. 23-29; Gal. 5. 19, 16-21, 24.

(John 1. 13; Jude 23.)

^o vs. 29; Gen. 17. 15-17.^p Heb. 8. 6, 7; 9. 15.^q Ex. 24. 6-8.^r Gal. 5. 1.^s *Hagar.*^t John 8. 32-36.^u Heb. 11. 10; 12. 22; Rev. 21. 2.^v Phil. 3. 20.^w Isa. 54. 1.^x Gal. 3. 29; Rom. 9. 8.^y Gen. 21. 9.^z Gen. 21. 10.^a Rom. 6. 14.^b *freewoman.*^c Phil. 4. 1; Gal. 2. 5.^d Acts 15. 10;

Col. 2. 8.

^e Acts 15. 1.^f Rom. 2. 25.^g i. e. of no experimental effect; the sense of liberty is lost. Gal. 2. 21; Col. 1. 23.^h *Justification.* Titus 3. 7. (Lk. 18. 14; Rom. 3. 28.)ⁱ *fallen away.* Gal. 4. 9.^j *Grace (in salo.).* Gal. 1. 6, note. (Rom. 3. 24; John 1. 16, note.)^k Rom. 5. 2, 5.^l Rom. 10. 10, note.^m *Christ Jesus.*ⁿ Gal. 6. 15; 3. 28; Rom. 10. 12.^o Rom. 3. 22; 5. 1.^p 1 Thes. 1. 3; Jas. 2. 20-26.^q Gal. 3. 3.^r *Lacoen.* Mt. 13. 33. (Gen. 19. 3; Mt. 13. 33.)

26 But Jerusalem which is ^aabove is free, which is the ^bmother of us all.

27 For it is written, ^cRejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now ^dwe, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh ^epersecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? ^fCast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are ^gnot children of the bondwoman, but of the ^hfree.

CHAPTER 5.

Application of the allegory.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the ^ayoke of bondage.

2 Behold, I Paul say unto you, that ^bif ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a ^cdebtor to do the whole law.

4 Christ is become of ^dno effect unto you, whosoever of you are ^ejustified by the law; ye are ^ffallen from ^ggrace.

5 For we through the Spirit ^hwait for the hope of righteousness ⁱby faith.

6 For in ^jJesus Christ neither ^kcircumcision availeth any thing, nor uncircumcision; but ^lfaith which ^mworketh by love.

7 Ye ⁿdid run well; who did hinder you that ye should not obey the truth?

8 This persuasion ^ocometh not of him that calleth you.

9 A little ^pleaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

¹ The allegory (vs. 22-31) is addressed to justified but immature believers (cf. 1 Cor. 3. 1, 2), who, under the influence of legalistic teachers, "desire to be under the law," and has, therefore, no application to a sinner seeking justification. It raises and answers, for the fifth time in this Epistle, the question, Is the believer under the law? (Gal. 2. 19-21; 3. 1-3; 3. 25, 26; 4. 4-6; 4. 9-31).

11 And I, brethren, if I yet preach circumcision, why do I yet suffer ^apersecution? then is the ^boffence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been ^ccalled unto liberty; only use not liberty for an ^doccasion to the flesh, but by ^elove serve one another.

14 For all the law is fulfilled in one word, *even* in this; ^fThou shalt love thy neighbour as thyself.

15 But if ye ^gbite and devour one another, take heed that ye be not ^hconsumed one of another.

Part VI. Sanctification is through the Spirit, not the law (vs. 16-24).

16 *This* I say then, ⁱWalk in the Spirit, and ye shall not fulfil the lust of the flesh.

(1) *The Spirit gives victory over sin.* (Cf. Rom. 8. 2. See Rom. 7. 15, note.)

17 For the flesh ^jlusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye ^kcannot do the things that ye would.

18 But if ye be ^lled of the Spirit, ye are not ^munder the law.

19 Now the ⁿworks of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall ^onot inherit the kingdom of God.

(2) *Christian character is produced by the Holy Spirit, not by self-effort.* (Cf. John 15. 1-5; Gal. 2. 20.)

22 ^pBut the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, ^qfaith,

23 Meekness, temperance: against ^rsuch there is no law.

A.D. 58.

^a Gal. 6.12.

^b 1 Cor. 1.23; 2 Tim.

^c 3.11,12.

^d v.1; Rom. 8.2.

^e Rom. 6.1,15-22;

^f 1 Pet. 2.16.

^g 1 Pet. 1.22; 1 John

^h 3.16-18.

ⁱ Lev. 19.18.

^j Jas. 3.13-16.

^k Isa. 9.16-21.

^l v. 25; Rom. 8.12,

^m 13.

ⁿ Rom. 7.22,23.

^o *should not.*

^p Rom. 8.14.

^q *i.e. not under*

bondage of effort

to please God by

law-works.

^r 2 Cor. 3.17.

^s Rom. 1.26-31;

^t Eph. 5.11,12;

^u 2 Tim. 3.4.

^v 1 Cor. 6.9,10;

^w Rev. 21.8.

^x *faithfulness.*

^y *such things.*

^z *Flesh.* vs. 13,16.

21,24; Gal. 6.8,13.

(John 1.13; Jude

23.)

^{aa} *Holy Spirit.* vs. 5.

16,17,18,22,25;

Gal. 6.8; (Mt. 1.18;

Ac's 2.4.)

^{ab} Phil. 2.3.

^{ac} *i.e. sin.* Rom. 3.

23, note.

^{ad} Rom. 15.1;

Gal. 5.25.

^{ae} John 13.12-15.

^{af} John 21.15-17.

^{ag} *Temptation.*

1 Thes. 3.5. (Gen.

3.1; Jas. 1.14.)

^{ah} Acts 20.35;

1 Thes. 5.14.

^{ai} *Law (of Christ).*

1 k. 6.27-38. (Gal.

6.2; 2 John 5.)

^{aj} Rom. 12.3.

^{ak} Jas. 1.22.

^{al} Rom. 12.2;

1 Cor. 11.28.

^{am} 2 Cor. 10,12-18.

^{an} Rom. 14.12.

^{ao} *Or. share with*

him. 1 Cor. 9.

7-15; 1 Tim. 5.18.

^{ap} Jas. 1.16.

^{aq} 1 Cor. 3.10-13.

^{ar} *Holy Spirit.*

Eph. 1.13,17.

(Mt. 1.18; Acts

2.4.)

^{as} *Life (eternal).*

Eph. 4.18. (Mt. 7.

14; Rev. 22.19.)

^{at} 1 Cor. 15.58;

2 Thes. 3.13.

^{au} Jas. 5.7,8.

24 And they that are Christ's have crucified the ^vflesh with the affections and lusts.

Part VII. The outworking of the new life in Christ Jesus (Gal. 5. 25-6. 18).

25 If we live in the ^wSpirit, let us also walk in the Spirit.

26 Let us not be desirous of ^xvain glory, provoking one another, envying one another.

CHAPTER 6.

(1) *The new life as a brotherhood: (a) the case of a sinning brother.*

BRETHREN, if a man be overtaken in a ^yfault, ye which are ^zspiritual, ^{aa}restore such an one in the spirit of ^{ab}meekness; considering thyself, lest thou also be ^{ac}tempted.

(b) *The case of a burdened brother.*

2 ^{ad}Bear ye one another's burdens, and so fulfil the ^{ae}law of Christ.

3 For if a man ^{af}think himself to be something, when he is nothing, he ^{ag}deceiveth himself.

4 But let every man ^{ah}prove his own work, and then shall he have rejoicing in ^{ai}himself alone, and not in another.

5 For every man shall ^{aj}bear his own burden.

(c) *The case of a teaching brother.*

6 Let him that is taught in the word ^{ak}communicate unto him that teacheth in all good things.

(2) *The new life as a husbandry.*

7 ^{al}Be not deceived; God is not mocked: for ^{am}whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the ^{an}Spirit shall of the Spirit reap ^{ao}life everlasting.

9 And let us not be ^{ap}weary in well doing: for in due season we shall ^{aq}reap, if we faint not.

¹ Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation of Gal. 2. 20, "Not I, but Christ," and as a definition of "fruit" in John 15. 1-8. This character is possible because of the believer's vital union to Christ (John 15. 5; 1 Cor. 12. 12, 13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5. 22, 23).

(3) *The new life as a beneficence.*
(Cf. Acts 10. 38.)

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

(4) *The new life in sacrificial love.*

11 Ye see how ¹large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair ^bshew in the flesh, they ^cconstrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your ^aflesh.

(5) *The new exultation of the new life.*

14 But ^aGod forbid that I should

A.D. 58.

^a Rom. 12. 13;
¹ 1 John 3. 17.
^b Phil. 3. 4, 6.
^c "Circumcision" stands here for externality in religion—form rather than spirit.
 Col. 2. 16-23.
^d *Flesh*. v. 13; Eph. 2. 3.
 (John 1. 13; Jude 23.)
^e Phil. 3. 8.
^f 1 Cor. 1. 18.
^g Gal. 1. 4; 2. 20.
^h Col. 2. 20;
 John 17. 9, 15.
ⁱ *kosmos* = world-system. Eph. 2. 2.
 (John 7. 7; Rev. 13. 3-8, note.)
^j Gal. 5. 6.
^k *creation*.
^l Rom. 4. 12;
 9. 6-8.

glory, save in the ^across of our Lord Jesus Christ, by whom the ^aworld is crucified unto me, and ^bI unto the ^aworld.

15 For ^jin Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new ^kcreature.

(6) *The peace of the new life.*

16 And as many as walk according to this rule, peace ^{be} on them, and mercy, and upon the ^aIsrael of God.

(7) *The new fellowship of suffering.*

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ ^{be} with your spirit. Amen.

¹ Gr. "with how large letters . . . mine own hand." The apostle was, it appears from many considerations, afflicted with ophthalmia, a common disease in the East, to the point almost of total blindness (e.g. Gal. 4. 13-15). Ordinarily, therefore, he dictated his letters. But now, having no amanuensis at hand, but urged by the spiritual danger of his dear Galatians, he writes, we cannot know with what pain and difficulty, with his own hand, in the "large letters" his darkened vision compelled him to use.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

1 1]

[1 4

WRITER. The Apostle Paul (1. 1).

Date. Ephesians was written from Rome in A.D. 64. It is the first in order of the Prison Epistles (Acts 20.-27.; see Acts 28. 30, *note*), and was sent by Tychicus, concurrently with Colossians and Philemon. It is probable that the two greater letters had their occasion in the return of Onesimus to Philemon. Ephesians is the most impersonal of Paul's letters. Indeed the words, "to the Ephesians," are not in the best manuscripts. Colossians (4. 16) mentions an epistle to the Laodiceans. It has been conjectured that the letter known to us as Ephesians is really the Laodicean letter. Probably it was sent to Ephesus and Laodicea without being addressed to any church. The letter would then be "to the saints and the faithful in Christ Jesus" anywhere.

Theme. The doctrine of the Epistle confirms this view. It contains the highest church truth, but has nothing about church order. The church here is the true church, "His body," not the local church, as in Philippians, Corinthians, etc. Essentially, three lines of truth make up this Epistle: the believer's exalted position through grace; the truth concerning the body of Christ; and a walk in accordance with that position.

There is a close spiritual affinity between Ephesians and Joshua, the "heavenlies" answering in Christian position to Canaan in Israel's experience. In both there is conflict, often failure, but also victory, rest, and possession (Josh. 21. 43-45; Eph. 1. 3; 3. 14-19; 6. 16, 23). As befits a complete revelation, the number seven is conspicuous in the structure of Ephesians.

The divisions are, broadly, four: I. The apostolic greeting, 1. 1, 2. II. Positional; the believer's standing "in Christ" and "in the heavenlies" through pure grace, 1. 3-3. 21. III. Walk and service, 4. 1-5. 17. IV. The walk and warfare of the Spirit-filled believer, 5. 18-6. 24.

CHAPTER 1.	A. D. 64.	
<i>Part I. The apostolic salutation</i> (vs. 1, 2).	^a Acts 9. 15; ^b Gal. 1. 1, 15. ^c Acts 19. 1; 20. 17-38. ^d Rev. 2. 11. ^e Rom. 1. 7; 1 Tim. 1. 2. ^f v. 17; 1 Pet. 1. 3. ^g Rom. 8. 29-32; 1 Cor. 3. 21-23; Col. 1. 12, 13. ^h v. 20; Eph. 2. 6; 3. 10; 6. 12. ⁱ Election (corporate). Col. 3. 12. (Deut. 7. 6; 1 Pet. 1. 2.)	<i>Part II. The believer's position in grace</i> (Eph. 1. 3-3. 21). (1) <i>The seven elements of the believer's position.</i> 3 ^e Blessed be the God and Father of our Lord Jesus Christ, who ^f hath blessed us with all spiritual blessings ^g in ^h heavenly places in Christ: 4 According as he hath ^h chosen us in him before the foundation
P AUL, an apostle of Jesus Christ by the "will of God, to the saints which are at ^b Ephesus, and to the ^c faithful ^h in Christ Jesus: 2 ^d Grace ^{be} to you, and peace, from God our Father, and ^{from} the Lord Jesus Christ.		

¹ The believer's place as a member of the body of Christ, vitally united to Him by the baptism with the Holy Spirit (1 Cor. 12. 12, 13).

² Literally, *the heavenlies*. The same Greek word is used in John 3. 12, where "things" is added. In both places the word signifies that which is heavenly in contradistinction to that which is earthly. In Ephesians "places" is especially misleading. "The heavenlies" may be defined as the sphere of the believer's spiritual experience as identified with Christ in nature (2 Pet. 1. 4); life (Col. 3. 4; 1 John 5. 12); relationships (John 20. 17; Heb. 2. 11); service (John 17. 18; Mt. 28. 20); suffering (Phil. 1. 29; 3. 10; Col. 1. 24); inheritance (Rom. 8. 16, 17); and future glory in the kingdom (Rom. 8. 18-21; 1 Pet. 2. 9; Rev. 1. 6; 5. 10). The believer is a heavenly man, and a stranger and pilgrim on the earth (Heb. 3. 1; 1 Pet. 2. 11).

of the ^aworld, that we should be ^bholy and without blame before him in love:

5 Having ¹predestinated us unto the ²adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption ^dthrough his blood, the forgiveness of ^esins, according to the riches of his ^fgrace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the ^gmystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the ³dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being ^hpredestinated according to the purpose of him who worketh all things after the ⁱcounsel of his own will:

12 That we should be to the ^jpraise of his glory, who first ^ktrusted in Christ.

13 In whom ye also *trusted*, after

A.D. 64.

^a *i.e.* earth.
^b *Sanctify, holy (persons)* (N. T.). Eph. 2.21. (Mt. 4.5; Rev. 22. 11.)

^c *Adoption.* (Rom. 8. 15, 23.)

^d *Sacrifice (of Christ).* Col. 1. 14, 20. (Gen. 4.4; Heb. 10. 18.)

^e *Sin.* Rom. 3. 23, *note.*

^f *Grace (in salu.).* vs. 6, 7; Eph. 2. 5, 7, 8. (Rom. 3. 24; John 1. 16, *note.*)

^g *Rom.* 16. 25, 26; Eph. 3. 3; Mt. 13. 11, *note.*

^h *Predestination.* vs. 5, 11. (Acts 4. 28.)

ⁱ *Isa.* 40. 14; 46. 10; Dan. 4. 35.

^j vs. 6, 14; Eph. 3. 21.

^k *hoped.*

^l *Gospel.* Eph. 3. 1-10. (Gen. 12. 1-3; Rev. 14. 6.)

^m *having believed.*

ⁿ *Assurance.* Eph. 4. 30. (Isa. 32. 17; Jude 1.)

^o *Holy Spirit.* vs. 13, 17; Eph. 2. 18, 22. (Mt. 1. 16; Acts 2. 4.)

^p *Bible prayers* (N. T.). Eph. 3. 14-21. (Mt. 6. 9; Rev. 22. 20.)

that ye heard the word of truth, the ^lgospel of your salvation: in whom also ^mafter that ye believed, ⁿye were ⁴sealed with that ^oholy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

(2) *The prayer for knowledge and power.*

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my ^pprayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead,

¹ Predestination is that effective exercise of the will of God by which things become determined by Him as things are brought to pass. See *Election*, 1 Pet. 1. 2, *note*; *Foreknowledge*, 1 Pet. 1. 20, *note*.

² Adoption (*huiiothesia*, "placing as a son") is not so much a word of *relationship* as of *position*. The believer's relation to God as a child results from the new birth (John 1. 12, 13), whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son (Gal. 4. 1-5). The indwelling Spirit gives the realization of this in the believer's present experience (Gal. 4. 6); but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of the body" (Rom. 8. 23; 1 Thes. 4. 14-17; Eph. 1. 14; 1 John 3. 2).

³ The Dispensation of the Fulness of Times. This, the seventh and last of the ordered ages which condition human life on the earth, is identical with the kingdom covenanted to David (2 Sam. 7. 8-17; Zech. 12. 8, Summary; Lk. 1. 31-33; 1 Cor. 15. 24, Summary), and gathers into itself under Christ all past "times": (1) The time of oppression and misrule ends by Christ taking His kingdom (Isa. 11. 3, 4). (2) The time of testimony and divine forbearance ends in judgment (Mt. 25. 31-46; Acts 17. 30, 31; Rev. 20. 7-15). (3) The time of toil ends in rest and reward (2 Thes. 1. 6, 7). (4) The time of suffering ends in glory (Rom. 8. 17, 18). (5) The time of Israel's blindness and chastisement ends in restoration and conversion (Rom. 11. 25-27; Ezk. 39. 25-29). (6) The times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens (Dan. 2. 34, 35; Rev. 19. 15-21). (7) The time of creation's thralldom ends in deliverance at the manifestation of the sons of God (Gen. 3. 17; Isa. 11. 6-8; Rom. 8. 19-21).

⁴ The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies: (1) A finished transaction (Jer. 32. 9, 10; John 17. 4; 19. 30). (2) Ownership (Jer. 32. 11, 12; 2 Tim. 2. 19). (3) Security (Esth. 8. 8; Dan. 6. 17; Eph. 4. 30).

and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this ¹world, but also in that which is to come:

(3) *Christ exalted to be the Head of his body, the church.*

22 And hath ^bput all *things* under his feet, and gave him to be the head over all *things* to the church,

23 Which is his ^cbody, the ^dfulness of him that filleth all in all.

CHAPTER 2.

(4) *The method of Gentile salvation.*

AND you *hath he quickened*, who were dead in trespasses and sins:

2 Wherein in time past ye walked according to the course of this ¹world, according to the ²prince of the power of the air, the spirit that now worketh in the ³children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our ⁴flesh, fulfilling the desires of the ⁵flesh and of the ⁶mind; and were by nature the children of ⁷wrath, even as others.

4 But God, who is ⁸rich in mercy, for his ⁹great love wherewith he loved us,

5 Even when we were ¹⁰dead in sins, hath ¹¹quickened us together with Christ, (by grace ye are ¹²saved;)

6 And hath raised us up together, and made us sit together in heavenly *places* in Christ Jesus:

7 That in the ¹³ages to come he might shew the exceeding riches of his grace in *his* ¹⁴kindness toward us through Christ Jesus.

8 For by ¹⁵grace are ye ¹⁶saved through ¹⁷faith; and that not of yourselves: *it is the* ¹⁸gift of God:

9 Not of ¹⁹works, lest any man should ²⁰boast.

10 For we are his workmanship,

A.D. 64.

^a i. e. age.

^b Psa. 8.6; 110.1;

^c 1 Cor. 15.27;

^d Heb. 2.3.

^e Church (true).

vs. 22, 23; Eph. 2.

19, 22. (Mt. 16. 18;

Heb. 12. 23.)

^f Or. complement.

Gen. 2. 15; Eph. 5.

28-30, 32.

^g kosmos = world-

system. Col. 2. 20.

(John 7. 7; Rev. 13.

3-8, note.)

^h John 12. 31; 1 John

5. 19.

ⁱ sons.

^k Flesh. Eph. 6. 12

(John 1. 13; Jude.

23.)

^l Jas. 1. 21; 2 Pet. 2.

13.

^m Col. 2. 8.

ⁿ Rom. 1. 18;

Eph. 5. 6.

^o Eph. 1. 7; 2. 7;

Psa. 103. 8-11.

^p John 3. 16; 1 John

4. 9, 10.

^q Death (spiritual).

Paul. vs. 1-5.

(Gen. 2. 17.)

^r Col. 2. 13;

John 5. 25, 26.

^s Rom. 1. 16, note.

^t Eph. 1. 21; 3. 21;

Rev. 20. 4; 21. 1-4.

^u Tit. 3. 4.

^v Grace (in safe.)

vs. 5, 7, 8; Col. 1. 6.

(Rom. 3. 24; John

1. 16, note.)

^w Faith. Eph. 3. 17.

(Gen. 3. 20; Heb.

11. 39.)

^x John 1. 12, 13.

^y Rom. 4. 4, 5; 11. 6.

^z Rom. 3. 27; 1 Cor.

1. 26-31.

^{aa} Eph. 4. 24, note.

^{ab} kosmos (Mt. 4.

8.) mankind.

^{ac} Law (of Moses).

Phil. 3. 9; (Ex.

19. 1; Gal. 3. 1-29.)

^{ad} Reconciliation.

See Col. 1. 20, 21.

^{ae} Holy Spirit. vs.

18, 22; Eph. 3. 5, 16.

(Mt. 1. 18; Acts

2. 4.)

^{af} Church (true) vs.

19, 22; Eph. 3. 1-16.

(Mt. 16. 18; Heb.

12. 23.)

^{ag} Christ (as stone).

Rom. 9. 32, 33.

(Ex. 17. 6; 1 Pet.

2. 8.)

^{ah} created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(5) *The Gentile position by nature.*

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the ¹world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

(6) *Jew and Gentile one body in Christ.*

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, even the ¹law of commandments *contained* in ordinances; for to make in himself of twain one ²new man, so making peace;

16 And that he might ³reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we ⁴both have access by one Spirit unto the Father.

(7) *The church a temple for the habitation of God through the Spirit.*

19 Now therefore ye are no more strangers and foreigners, but ⁵fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner ⁶stone;

21 In whom all the building fitly

¹ Death (spiritual), Summary: Spiritual death is the state of the natural or unregenerate man as still in his sins (Eph. 2. 1), alienated from the life of God (Eph. 4. 18, 19), and destitute of the Spirit. Prolonged beyond the death of the body, spiritual death is a state of eternal separation from God in conscious suffering. This is called "the second death" (Rev. 2. 11; 20. 6, 14; 21. 8).

² Here the "new man" is not the individual believer but the church, considered as the body of Christ in the sense of Eph. 1. 22, 23; 1 Cor. 12. 12, 13; Col. 3. 10, 11. (See Heb. 12. 23, note.)

framed together ^agroweth unto an ^bholy temple in the Lord:

22 In whom ye also are builded together for an ^chabitation of God through the Spirit.

CHAPTER 3.

The church a mystery hidden from past ages.

FOR this cause I Paul, the prisoner of ^aJesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the ^agrace of God which is given me to you-ward:

3 How that by ^brevelation he made known unto me the ^cmystery; (as I ^dwrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the ^emystery of Christ)

5 Which in other ^fages was not made known unto the sons of men, as it is ^gnow revealed unto his ^hholy apostles and prophets by the Spirit;

6 ⁱThat the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the ^jgospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the ^kleast of all saints, is this grace given, that I should preach among the ^lGentiles the ^munsearchable riches of Christ;

9 And to make all ⁿmen see what is the fellowship of the ^omystery, which ^pfrom the beginning of the world hath been ^qhid in God, who ^rcreated all things by Jesus Christ:

10 To the intent that now unto the ^sprincipalties and powers in heavenly ^tplaces might be known by the ^uchurch the manifold wisdom of God,

11 ^vAccording to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have ^wboldness and access with confidence by the faith of him.

A.D. 64.

^a 1 Cor. 3.16,17.

^b *Holy, sanctify (persons)* (N. T.) v. 21; Eph. 3.5. (Mt. 4.5; Rev. 22. 11.)

^c Ex. 25.8; 1 Kt. 5.3, 5; John 2.19-21; 2 Cor. 6.16.

^d *Christ Jesus.*

^e *Grace (imparted), vs. 2, 8; Eph. 4.7, 29. (Rom. 6.1; 2 Pet. 1.18.)*

^f Rom. 16.25, 26; Gal. 1.12, 15, 16.

^g Mt. 13.11, note.

^h Eph. 1.9, 10, 18-22.

ⁱ *generations.*

^j *Inspiratlon, vs. 3-5; Eph. 6.17. (Ex. 4.15; Rev. 22. 19.)*

^k *Sanctify, holy (persons)* (N. T.) v. 21; Eph. 5.26, 27. (Mt. 4.5; Rev. 22. 11.)

^l *Gospel, vs. 1-10; Eph. 6. 15-19; (Gen. 12.1-3; Rev. 14. 6.)*

^m 1 Cor. 15.9;

ⁿ 1 TIm. 1.15.

^o Rom. 11.13.

^p vs. 18, 19; Col. 2. 2, 3.

^q *throughout the ages.*

^r v. 5; Col. 1.26.

^s John 1.3; Heb. 1.2.

^t Eph. 1.21; 1 Pet. 1.12.

^u *Church (true), vs. 1-10; Eph. 5. 23, 25-27, 29-32. (Mt. 16.18; Heb. 12.23.)*

^v Eph. 1.4, 11.

^w Heb. 10.19;

^x 1 John 4.18.

^y *Bible prayers (N. T.), Phil. 1. 9-11. (Mt. 6.9; Rev. 22.20.)*

^z Eph. 1.3.

^{aa} *every family.*

^{ab} Eph. 1.7; 2.4; Phil. 1.10.

^{ac} Col. 1.11.

^{ad} *Holy Spirit, vs. 5, 16; Eph. 4.3, 4, 30. (Mt. 1.18; Acts 2.4.)*

^{ae} John 14.23;

^{af} Col. 1.27.

^{ag} *Faith, Phil. 3.9. (Gen. 3.20; Heb. 11.29.)*

^{ah} Eph. 1.18.

^{ai} Rom. 10.3, 11, 12.

(*Parenthetic: the prayer for inner fulness and knowledge.*)

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I ^wbow my knees unto the ^xFather of our Lord Jesus Christ,

15 Of whom ^ythe whole family in heaven and earth is named,

16 That he would grant you, according to the ^zriches of his glory, to be ^{aa}strengthened with might by his ^{ab}Spirit in the inner man;

17 That ^{ac}Christ may dwell in your hearts by ^{ad}faith; that ye, being rooted and grounded in love,

18 May be ^{ae}able to comprehend with all saints ^{af}what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him ^{be} glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER 4.

Part III. The walk and service of the believer as in Christ, and as having the Spirit (Eph. 4. 1-5. 17).

(1) *The walk to be worthy the position.*

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

(2) *The seven unities to be kept.*

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

¹ That the Gentiles were to be saved was no mystery (Rom. 9. 24-33; 10. 19-21). The mystery "hid in God" was the divine purpose to make of Jew and Gentile a wholly new thing—"the church, which is his [Christ's] body," formed by the baptism with the Holy Spirit (1 Cor. 12. 12, 13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2. 14, 15; Col. 3. 10, 11). The revelation of this mystery, which was foretold but not explained by Christ (Mt. 16. 18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the church.

5 ^aOne Lord, ^bone faith, ^cone baptism,

6 One ^dGod and Father of all, who is above all, and through all, and in you all.

(3) *The ministry gifts of Christ to his body.*

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ^eWhen he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he ¹gave ²some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

(4) *The purpose of the ministry gifts.*

12 For the ¹perfecting of the saints, ²for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a ^hperfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every ⁱwind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But ^jspeaking the truth in love, may grow up ^kinto him in all things, which is the ^lhead, *even* Christ:

16 From whom the whole body

A.D. 64.

^a1 Cor.1.13;

8.5.6.

^bGal.1.23;

1 Cor.15.1-8.

^c1 Cor.12.12,

13; Eph.5.30.

^d1 Cor.8.6;

12.6.

^ePsa.68.18,

^fMt.5.48,

note.

^gunto the

doing of

service.

^hEph.1.23;

2.15.

ⁱMt.11.7.

^jholding.

^kunto.

^lEph.1.22.

*m*every joint

of supply.

*n*v.12.

^oCol.2.19.

^pEph.2.2.

^qDeath (spir-

itual). vs.18,

19; Col.2.13.

(Gen.2.17;

Eph.2.5.)

^rLife (eter-

nal). Phil.2.

16, (Mt.7.14;

Rev.22.19.)

^s1 Tim.4.2.

^tActs 2.36.

^uhave put off.

^vRom.6.6,

note.

^wbeing.

^xhave put on.

^yRom.10.10,

note.

^zZech.8.16.

^aPsa.4.4.

^bSin. Rom.3.

23, *note.*

^c2 Cor.2.10,11.

^dSatan.

Eph.6.11,

(Gen.3.1;

Rev.20.10.)

fitly joined together and compacted by ^mthat which every joint supplieth, according to the effectual working in the ⁿmeasure of every part, maketh ^oincrease of the body unto the edifying of itself in love.

(5) *The walk of the believer as a new man in Christ Jesus.*

17 This I say therefore, and testify in the Lord, that ye henceforth ^pwalk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being ^qalienated from the ^rlife of God through the ignorance that is in them, because of the blindness of their heart:

19 ^sWho being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so ^tlearned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye ^uput off concerning the former conversation the ^vold man, which is corrupt according to the deceitful lusts;

23 ^wAnd be renewed in the spirit of your mind;

24 And that ye ^xput on the ^ynew man, which after God is created in ^zrighteousness and true holiness.

25 Wherefore putting away lying, ^aspeak every man truth with his neighbour: for we are members one of another.

26 ^bBe ye angry, and ^csin not: let not the sun go down upon your wrath:

27 ^dNeither give place to the ^edevil.

28 Let him that stole steal no more: but rather let him labour,

¹ In 1 Cor. 12. 8-28 the Spirit is seen as enduing the members of the body of Christ with spiritual gifts, or enablements for a varied service; here certain Spirit-endued men, viz. apostles, prophets, evangelists, pastors, and teachers, are themselves the gifts whom the glorified Christ bestows upon His body the church. In Corinthians the gifts are spiritual enablements for specific service; in Ephesians the gifts are men who have such enablements.

² The Lord, in bestowing the gifted men, determines, providentially (e.g. Acts 11. 22-26), or directly through the Spirit (e.g. Acts 13. 1, 2; 16. 6, 7), the places of their service. "Some" (churches or places) need one gift, as, e.g. evangelist; "some" (churches or places) need rather a pastor or teacher. Absolutely nothing in Christ's service is left to mere human judgment or self-choosing. Even an apostle was not permitted to choose his place of service (Acts 16. 7, 8).

³ The new man is the regenerate man as distinguished from the old man (Rom. 6. 6, *note*), and is a new man as having become a partaker of the divine nature and life (2 Pet. 1. 4; Col. 3. 3, 4), and in no sense the old man made over, or improved (2 Cor. 5. 17; Gal. 6. 15; Eph. 2. 10; Col. 3. 10). The new man is Christ, "formed" in the believer (Gal. 2. 20; 4. 19; Col. 1. 27; 1 John 4. 12).

working with *his* hands the thing which is good, that he may have to ^agive to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of ^bedifying, that it may minister ^cgrace unto the hearers.

(6) *The walk of the believer as indwelt by the Spirit.*

30 And grieve not the ^dholy Spirit of God, whereby ye ^eare sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, ^fforgiving one another, even as God ^gfor Christ's sake hath ^hforgiven you.

CHAPTER 5.

(7) *The walk of the believer as God's dear child.*

BE ye therefore ⁱfollowers of God, as dear children;

2 And ^jwalk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a ^ksweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor ^lfoolish talking, nor jesting, which are not ^mconvenient: but rather ⁿgiving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an ^oidolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the ^pchildren of disobedience.

7 Be not ye therefore ^qpartakers with them.

8 For ye were sometimes darkness, but now are ye ^rlight in the Lord: walk as children of light:

9 (For the ^sfruit of the ^tSpirit is in all goodness and ^urighteousness and truth;)

A.D. 64.

^a Lk. 3.11.
^b Rom. 15. 2.
^c *Grace (imparted)*. Phil. 1. 7. (Rom. 6.1; 2 Pet. 3.18.)
^d *Holy Spirit*. vs. 4, 23, 30; Eph. 5. 9, 18. (Mt. 1. 18; Acts 2. 4.)
^e *Assurance*. Eph. 5. 29, 30. (Isa. 32. 17; Jude 1.)
^f Lk. 6. 33-37.
^g *in Christ*.
^h *Forgiveness*. Col. 2. 13. (Lev. 4. 20; Mt. 26. 28.)
ⁱ *imitators*. Cf. 1 Cor. 11. 1.
^j *Law (of Christ)*. 1 Pet. 1. 8, 22. (Gal. 6. 2; 2 John 5.)
^k Lev. 1. 9, 13, 17; 2. 2.
^l 2 Tim. 2. 23; Tit. 3. 9.
^m Rom. 1. 28.
ⁿ v. 20; 1 Thes. 5. 18.
^o 1 Cor. 5. 11.
^p sons.
^q 1 Tim. 5. 22.
^r 1 Thes. 5. 5.
^s 1 John 2. 9.
^t *light*.
^u See 1 John 3. 7, note.
^v 2 Cor. 6. 14.
^w v. 3.
^x John 3. 20, 21; Heb. 4. 13.
^y Isa. 60. 1, 2.
^z Col. 4. 5.
^a Rom. 12. 2; Col. 1. 9.
^b *Holy Spirit*. Eph. 6. 17, 18. (Mt. 1. 18; Acts 2. 4.)
^c Psa. 101. 1.
^d Psa. 34. 1; Isa. 63. 7; Phil. 4. 6; Col. 3. 17;
^e 1 Thes. 5. 18.
^f Phil. 2. 3;
^g 1 Pet. 5. 5.
^h Cf. Gen. 3. 16.
ⁱ Col. 1. 18.
^j *Church (true)*. vs. 23, 25-27, 29-32; Col. 1. 18, 24. (Mt. 16. 18; Heb. 12. 23.)
^k Rom. 1. 16, note.
^l Col. 3. 18;
^m 1 Pet. 3. 1, 5.
ⁿ Col. 3. 19.
^o v. 2; cf. Gal. 2. 20.

10 Proving what is acceptable unto the Lord.

11 And have ^pno fellowship with the unfruitful works of darkness, but rather reprove ^qthem.

12 For it is a ^rshame even to speak of those things which are done of them in secret.

13 But all things that are re-proved are ^smade manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, ^tAwake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 ^uRedeeming the time, because the days are evil.

17 Wherefore be ye not unwise, ^vbut understanding what the will of the Lord is.

Part IV. The walk and warfare of the believer as filled with the Spirit (Eph. 5. 18-6. 24).

18 And be not drunk with wine, wherein is excess; but be filled with the ^wSpirit;

(1) *The inner life of the Spirit-filled believer.*

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making ^xmelody in your heart to the Lord;

20 ^yGiving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

(2) *The married life of Spirit-filled believers as illustrating Christ and the church.*

21 ^zSubmitting yourselves one to another in the fear of God.

22 Wives, ^asubmit yourselves unto your own husbands, as unto the Lord.

23 For the husband is ^bthe head of the wife, even as Christ is the head of the ^cchurch; and he is the ^dsaviour of the body.

24 Therefore as the church is ^esubject unto Christ, so ^flet the wives be to their own husbands in every thing.

25 ^gHusbands, love your wives, ^heven as Christ also loved the ⁱchurch, and gave himself for it;

¹ Christ's love-work for the church is threefold: past, present, future: (1) For love He gave Himself to redeem the church (v. 25); (2) in love he is sanctifying the church (v. 26); (3) for the reward of His sacrifice and labour of love He will present the church to Himself in flawless perfection, "one pearl of great price" (v. 27; Mt. 13. 46).

26 That he might ^asanctify and cleanse it with the washing of water ^bby the word,

27 That he might present it to himself a glorious church, ^cnot having in spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as ^dthe Lord the church:

30 For we are ^emembers of his body, of his flesh, and of his bones.

31 ^fFor this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great ^gmystery: but I speak concerning Christ and the ^hchurch.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she ⁱreverence ^jher husband.

CHAPTER 6.

(3) *The domestic life of Spirit-filled believers as children and servants.*

CHILDREN, ^kobey your parents in the Lord; for this is right.

2 ^lHonour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, ^mprovoke not your children to wrath: but bring them up in the ⁿnurture and admonition of the Lord.

5 ^o"Servants, be obedient to them that are ^pyour masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with ^qeyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

A.D. 64.

^a *Sanctify, holy (persons) (N.T.). vs. 26, 27; Col. 1.22. (Mt. 4.5; Rev. 22.11.)*

^b *John 15.3; 17.17.*

^c *Song 4.7.*

^d *Christ.*

^e *Assurance. vs. 29, 30; Phil. 1.6. (Isa. 32.17; Jude 1.)*

^f *Gen. 2.24.*

^g *Mt. 13.11, note*

^h *Bride (of Christ). Rev. 19.6-8. (John 3.29; Rev. 19.6-8.)*

ⁱ *1 Pet. 3.2.*

^j *Col. 3.20.*

^k *Ex. 20.12; Deut. 5.16.*

^l *Col. 3.21.*

^m *Or, discipline.*

ⁿ *1 Pet. 2.18.*

^o *Col. 3.22.*

^p *Col. 3.24, 25.*

^q *1 Pet. 2.23.*

^r *Col. 4.1.*

^s *Col. 3.25.*

^t *Josh. 1.5, 6, 9.*

^u *Rom. 13.12; 2 Cor. 6.7.*

^v *Satan. 1 Thes. 2.18. (Gen. 3.1; Rev. 20.10.)*

^w *Flesh. Phil. 3.3, 4. (John 1.13; Jude 23.)*

^x *world-rulers of this darkness.*

^y *the heavens-lies.*

^z *v. 11; 2 Cor. 10.4.*

^a *Isa. 11.5; Lk. 12.35; 1 Pet. 1.13.*

^b *Isa. 59.17;*

^c *2 Cor. 6.7;*

^d *1 Thes. 5.8.*

^e *Isa. 52.7;*

^f *Rom. 10.15.*

^g *1 John 5.4.*

^h *wicked one. f Rom. 1.16, note.*

ⁱ *Inspiration. 1 Tim. 4.1. (Ex. 4.15; Rev. 22.19.)*

^j *Col. 4.2; 1 Thes. 5.17, 18.*

^k *Holy Spirit. vs. 17, 18; Phil. 1.19. (Mt. 1.18; Acts 2.4.)*

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he ^lreceive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, ^mforbearing threatening: knowing that ⁿyour Master also is in heaven; neither is there ^orespect of persons with him.

(4) *The warfare of Spirit-filled believers.*

(a) *The warrior's power.*

10 Finally, my brethren, ^pbe strong in the Lord, and in the power of his might.

(b) *The warrior's armour.*

11 Put on the whole ^qarmour of God, that ye may be able to stand against the wiles of the ^rdevil.

(c) *The warrior's foes.*

12 For we wrestle not against ^sflesh and blood, but against principalities, against powers, against the ^trulers of the darkness of this world, against spiritual wickedness in ^uhigh places.

13 Wherefore take unto you the ^vwhole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having ^wyour loins girt about with truth, and having on the ^xbreastplate of righteousness;

15 And your ^yfeet shod with the preparation of the gospel of peace;

16 Above all, taking the ^zshield of faith, wherewith ye shall be able to quench all the fiery darts of the ^awicked.

17 And take the helmet of ^bsalvation, and the sword of the Spirit, which is the ^csword of God:

(d) *The warrior's resource.*

18 ^dPraying always with all prayer and supplication in the ^eSpirit, and watching thereunto with all perseverance and supplication for all saints;

¹ Verses 30, 31 are quoted from Gen. 2. 23, 24, and exclude the interpretation that the reference is to the church merely as the body of Christ. Eve, taken from Adam's body, was truly "bone of his bones, and flesh of his flesh," but she was also his wife, united to him in a relation which makes of "twain . . . one flesh" (Mt. 19. 5, 6), and so a clear type of the church as bride of Christ (see 2 Cor. 11. 2, 3). The bride types are Eve (Gen. 2. 23, 24); Rebecca (Gen. 24. 1-7, *note*); Asernath (Gen. 41. 45; *note* under Gen. 37. 2); Zipporah (Ex. 2. 21). See Hos. 2. 1-23, *note*.

19 And for me, ^athat utterance may be given unto me, that I may open my mouth boldly, to make known the ^bmystery of the ^cgospel.

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, ^dTychicus, a beloved brother and ^efaithful minis-

A.D. 64.

^a Acts 4.29;
Col.4.2.
^b Mt.13.11, *note*
^c Gospel, Phil.
1.5-7, 17, 27.
(Gen.12.1-3;
Rev.14.6.)
^d Acts 20.4;
2 Tim.4.12;
Tit.3.12.
^e 1 Cor.4.1,2;
Col.1.7.
^f 2 Cor.1.6; 7.13.
^g 1 Cor.16.24.

ter in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might ^fcomfort your hearts.

23 Peace *be* to the brethren, and ^glove with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

PHILIPPIANS.

[1 12

WRITER. The Apostle Paul (1. 1).

Date. The date of Philippians cannot be positively fixed. It is one of the prison letters. Whether Paul was twice imprisoned, and if so, whether Philippians was written during the first or second imprisonment, affects in no way the message of the Epistle. A.D. 64 is the commonly received date. The immediate occasion of the Epistle is disclosed in Phil. 4. 10-18.

Theme. The theme of Philippians is Christian experience. Soundness of doctrine is assumed. There is nothing in church order to set right. Philippi is a normal New Testament assembly—"saints in Christ Jesus, with the bishops (elders) and deacons." The circumstances of the apostle are in striking contrast with his Christian experience. As to the former, he was Nero's prisoner. As to the latter, there was the shout of victory, the pæan of joy. Christian experience, he would teach us, is not something which is going on around the believer, but something which is going on within him.

The key-verse is, "For to me to live is Christ, and to die is gain" (1. 21). Right Christian experience, then, is the outworking, whatever one's circumstances may be, of the life, nature, and mind of Christ living in us (1. 6, 11; 2. 5, 13).

The divisions are indicated by the chapters: I. Christ, the believer's life, rejoicing in suffering, 1. 1-30. II. Christ, the believer's pattern, rejoicing in lowly service, 2. 1-30. III. Christ, the believer's object, rejoicing despite imperfections, 3. 1-21. IV. Christ, the believer's strength, rejoicing over anxiety, 4. 1-23.

CHAPTER 1.

Part I. *Christ, the believer's life, rejoicing in spite of suffering* (Phil. 1. 1-30).

(1) *Salutation.*

PAUL and Timotheus, the servants of Jesus Christ, to ^aall the saints in Christ Jesus ^bwhich are at Philippi, with the ^bbishops and deacons:

2 Grace ^{be} unto you, and peace, from God our Father, and ^{from} the Lord Jesus Christ.

3 I thank my God upon every ^dremembrance of you,

4 Always in every ^prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath ^begun a good work in you will perform ^{it} until the ^day of Jesus Christ:

A.D. 64.

^a Churches (local). (Acts 2.41.)

^b Or, overseers. See Elders.

¹ Tim. 3.1, 2. (Acts 31.30; Tit. 1.5-9.)

^c Eph. 1.2.

^d Or, mention.

^e Eph. 1.16;

¹ Thes. 1.2.

^f Assurance.

Col. 2.2.

(Isa. 32.17;

Jude 1.)

^g 1 Cor. 1.8.

^h Grace (imparted).

Col. 3.16;

(Rom. 6.1;

2 Pet. 3.18.)

ⁱ Bible prayers (N.T.).

Col. 1.9-11.

(Mt. 6.9;

Rev. 22.20.)

^j 1 John 3.7.

^k note.

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of ^hmy grace.

(2) *Joy triumphing over suffering.*

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I ^{pray}, that your love may abound yet more and more in knowledge and ⁱⁿ all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the ^day of Christ;

11 Being filled with the fruits of ^righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things

¹ Churches (local), Summary: A local church is an assembly of professed believers on the Lord Jesus Christ, living for the most part in one locality, who assemble themselves together in His name for the breaking of bread, worship, praise, prayer, testimony, the ministry of the word, discipline, and the furtherance of the Gospel (Heb. 10. 25; Acts 20. 7; 1 Cor. 14. 26; 1 Cor. 5. 4, 5; Phil. 4. 14-18; 1 Thes. 1. 8; Acts 13. 1-4). Such a church exists where two or three are thus gathered (Mt. 18. 20). Every such local church has Christ in the midst, is a temple of God, and indwelt by the Holy Spirit (1 Cor. 3. 16, 17). When perfected in organization a local church consists of "saints, with the bishops [elders] and deacons."

which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds ^ain Christ are manifest in all ^bthe palace, ^cand in all other ^dplaces;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that ^dthis shall turn to my ^esalvation through your prayer, and the supply of the ^fSpirit of Jesus Christ,

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but ^gthat with all ^hboldness, as always, so now also Christ shall be magnified in my body, whether ⁱit be by life, or by death.

21 For to me to live ^jis Christ, and to ^kdie ^lis gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a ^mdesire to depart, and to be with Christ; which is ⁿfar better:

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in ^oJesus Christ for me by my coming to you again.

27 Only let your ^pconversation be as it becometh the ^qgospel of Christ: that whether I come and see you, or else be absent, I may

A.D. 64.

a Or, for.

b Or, *Caesar's court*. Phil. 4.22.

c Or, to all others.

d Job 13.16, Septuagint.

e Rom.1.16, note.

f *Holy Spirit*. Phil.2.1. (Mt.1.18; Acts 2.4.)

g Eph.6.19,20.

h *Death (physical)*. vs.21-23; 2 Pet.1.13,14. (Gen.3.19; Heb.9.27.)

i 2 Cor.5.2,8.

j Psa.16.11.

k *Christ Jesus*.l *manner of life*.m *Gospel*. vs.5, 7,12,17,27; Phil.2.22.

(Gen.12.1-3; Rev.14.6.)

n Acts 5.41.

o Acts 16.19;

1 Thes.2.2.

p *Holy Spirit*. Phil.3.3.

(Mt.1.18;

Acts 2.4.)

q Col.3.12.

r Gal.5.26;

Jas.3.14.

s *faction*.t *ostentation*.

u 1 Cor.13.5.

v John 13.14;

1 Pet.2.21.

w *a thing to be grasped after*. See Gen.3.5-6.x Or, *emptied himself*.

y Psa.8.4-6.

z Psa.40.6-8.

a Heb.2.9;

Rev.3.21.

hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of ^asalvation, and that of God.

29 For unto you it is ^bgiven in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye ^csaw in me, and now hear to ^dbe in me.

CHAPTER 2.

Part II. Rejoicing the believer's pattern, rejoicing in lowly service (Phil. 2. 1-30).

(1) *Exhortation to unity and meekness.*

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the ^eSpirit, if any ^fbowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, ^gbeing of one accord, of one mind.

3 Let ^hnothing be done through ⁱstrife or ^jvainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on ^khis own things, but every man also on the things of others.

(2) *The sevenfold self-humbling of Christ.*

5 Let ^lthis mind be in you, which was also in Christ Jesus:

6 Who, being in the ^mform of God, thought it not ⁿrobbery to be equal with God:

7 But ^omade himself of no reputation, and took upon him the form of a servant, and ^pwas made in the likeness of men:

8 And being found in fashion as a man, ^qhe humbled himself, and became obedient unto death, even the death of the cross.

(3) *The exaltation of Jesus.*

9 ^rWherefore God also hath high-

1 "Form," etc., Gr. *en morphē*, "the form by which a person or thing strikes the vision, the external appearance."—*Thayer*. Cf. John 17. 5: "The glory which I had with Thee before the world was." Nothing in this passage teaches that the Eternal Word (John 1. 1) emptied Himself of either His divine nature, or His attributes, but only of the outward and visible manifestation of the Godhead. "He emptied, stripped Himself of the insignia of Majesty."—*Lightfoot*. "When occasion demanded He exercised His divine attributes."—*Moorehead*. Cf. John 1. 1, note; 20. 28, note.

ly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(4) *The outworking of the inwardly worked salvation.*

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

(5) *The apostolic example.*

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh

A.D. 64.

a Isa. 45. 23;
Rev. 5. 13.
b John 13. 13;
Rom. 14. 9.
c John 6. 27, 29;
Heb. 4. 11;
2 Pet. 1. 5, 10.
d Rom. 1. 16,
note.
e Heb. 13. 21.
f 1 Cor. 10. 10.
g children.
h generation.
Deut. 32. 5.
i kosmos (Mt. 4. 8) = mankind.
j Life (eternal) Phil. 4. 3. (Mt. 7. 14; Rev. 22. 19.)
k 1 Cor. 1. 8,
note.
l poured out as a drink-offering.
m hope.
n 1 Thes. 3. 2.
o Or, so dear unto me.
p Gospel. Phil. 4. 3, 15. (Gen. 12. 1-3; Rev. 14. 6.)
q Phil. 4. 18.
r Mt. 10. 40.
s 1 Thes. 5. 16.
t 2 Pet. 1. 12, 15.
u Isa. 56. 10, 11.
v Psa. 119. 115.
w Gal. 5. 1, 3.
x Holy Spirit. Col. 1. 8. (Mt. 1. 18; Acts 2. 4.)
y Flesh. vs. 3, 4; Col. 2. 11, 23. (John 1. 13; Jude 23.)
z Acts 23. 6.
a Church (visible). 1 Tim. 3. 15. (1 Cor. 10. 32; 1 Tim. 3. 15.)
b Rom. 10. 3,
note.
c Isa. 53. 11;
Jer. 9. 23, 24;
John 17. 3;
1 Cor. 2. 2.
d 2 Cor. 11. 25, 27.
e Law (of Moses). 1 Tim. 1. 8, 9. (Ex. 19. 1; Gal. 3. 1-29.)
f Faith. 1 Thes. 4. 14. (Gen. 3. 20; Heb. 11. 39.)
g Rom. 3. 21,
note.

unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER 3.

Part III. Christ, object of the believer's faith, desire, and expectation (Phil. 3. 1-21).

(1) *Warning against Judaizers.*

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

(2) *Warning against trusting in legal righteousness.*

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

(3) *Christ, object of the believer's faith for righteousness.*

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

(4) *Christ, object of the believer's desire for fellowship in resurrection power.*

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have reached that: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

(5) *The appeal for unity in the walk.*

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

(6) *But truth is not to be compromised for the sake of unity.*

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

(7) *Christ, object of the believer's expectation.*

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

A.D. 64.

a 1 Pet. 4.13.

b from among.

c Mt. 5.48, note.

d 1 Cor. 9.24; Heb. 12.1.

e goal.

f upward.

g Gal. 5.10.

h Hos. 6.3; Jas. 1.5.

i 1 Pet. 5.3.

j 2 Pet. 2.1.

k citizenship.

l Christ (Second Advent). vs. 20, 21;

1 Thes. 1.9, 10. (Deut. 30.3; Acts 1.9-11.)

m Rom. 1.16, note.

n Resurrection. 1 Thes. 4.13-17. (Job 19.25; 1 Cor. 15.52.)

o body of humiliation.

p body of glory.

q Rewards. Col. 3.24. (Dan. 12.3; 1 Cor. 3.14.)

r Life (eternal). Col. 1.27. (Mt. 7.14; Rev. 22.19.)

s gentleness.

t Jas. 5.7, 9; Rev. 22.7, 20.

u Mt. 6.25; 1 Pet. 5.7.

v Cf. Mt. 10.34, note.

w Eph. 4.25.

x 2 Cor. 8.21.

y Deut. 16.20.

z Jas. 3.17.

a 1 Cor. 13.

b Heb. 13.20.

c Or, is revived.

d Omit "therewith."

e Heb. 13.5.

CHAPTER 4.

Part IV. Christ, the believer's strength, rejoicing over anxiety (Phil. 4. 1-23).

(1) *Exhortation to unity and joy.*

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

(2) *The secret of the peace of God.*

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(3) *The presence of the God of peace.*

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

(4) *The victory over anxious care.*

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am in-

structed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^athrough Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the ^bgospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

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^a John 15.5;
2 Cor.12.9.

^b Gospel. vs.3,
15; Col.1.5,
6,23. (Gen.
12.1-3; Rev.
14.6.)

^c Or, have re-
ceived.

^d Sacrifice
(the be-
liever-
priest's).
Heb.13.15,16.
(Gen.4.4;
Heb.10.18.)

^e Psa.23.1.

18 But I ^chave all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a ^dsacrifice acceptable, wellpleasing to God.

19 But my God shall ^esupply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

COLOSSIANS.

[1 16

WRITER. The Apostle Paul (1. 1).

Date. Colossians was sent by the same messenger who bore Ephesians and Philemon, and was probably written at the same time.

Theme. Epaphras, who laboured in the Word in the assembly at Colosse, was Paul's fellow-prisoner at Rome. Doubtless from him Paul learned the state of that church. As to fundamentals that state was excellent (1. 3-8), but in a subtle way two forms of error were at work: The first was legality in its Alexandrian form of asceticism, "touch not, taste not," with a trace of the Judaic observance of "days"; the object of which was the mortification of the body (cf. Rom. 8. 13). The second form of error was false mysticism, "intruding into those things which he hath not seen"—the result of philosophic speculation. Because these are ever present perils, Colossians was written, not for that day only, but for the warning of the church in all days.

The Epistle is in seven divisions: I. Introduction, 1. 1-8. II. The apostolic prayer, 1. 9-14. III. The exaltation of Christ, Creator, Redeemer, Indweller, 1. 15-29. IV. The Godhead incarnate in Christ, in whom the believer is complete, 2. 1-23. V. The believer's union with Christ in resurrection life and glory, 3. 1-4. VI. Christian living, the fruit of union with Christ, 3. 5-4. 6. VII. Christian fellowship, 4. 7-18.

CHAPTER 1.

Part I. Introduction: the apostolic greeting (vs. 1-8).

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother,

2 To the saints and faithful brethren in Christ, which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

Part II. The apostle's seven-fold prayer (vs. 9-14).

9 For this cause we also, since

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a i.e. earth.
 b Mk.4.8; John 15. 16; Phil.1.11.
 c Grace (in salo.). 2 Thes.2.16. (Rom.3.24; John 1.16, note.)
 d Col.4.12; Phm. 23.
 e 1 Cor.4.1,2; Eph. 6.21.
 f Holy Spirit. 1 Thes.1.5,6. (Mt.1.18; Acts 2. 4.)
 g Bible prayers (N.T.). 1 Thes. 3.10-13. (Mt.6.9; Rev.22.20.)
 h Rom.12,2; Eph. 5.10,17.
 i Eph.1.8.
 j Eph.4.1; Phil.1. 27; 1 Thes.2.12.
 k Rom.15.2; 1 Cor. 10.33; 1 Thes.4.1.
 l John 15.16; 2 Cor. 9.8; Phil.1.11; Tit.3.1; Heb.13.21.
 m 2 Pet.3.18.
 n Eph.3.16; 6.10.
 o 2 Cor.9.4; 12.12; Eph.4.2.
 p 2 Cor.8.2; Heb. 10.34.
 q The Son of his love.
 r Rom.3.24, note.
 s Eph.1.7.
 t 2 Cor.4.4; Heb.1.3.
 u Rev.3.14.
 v John 1.3; Heb.1.3.

the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

Part III. The exaltation of Christ (vs. 15-29).

(1) The seven superiorities of Christ.

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or

dominions, or principalities, or powers: "all things were created by him, and for him:

17 And ^bhe is before all things, and by him ^call things consist.

18 And he is the ^dhead of the body, the church: who is the beginning, the firstborn ^efrom the dead; that in all ^fthings he might have the preeminence.

19 ^fFor it pleased *the Father* that in him should all fulness dwell;

(2) *The reconciling work of Christ.*

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he ¹reconciled

22 ¹In the body of his flesh through death, to present you ^hholy and unblameable and unreprieveable ⁱin his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the ^jgospel, which ye have heard, and which was ^kpreached to every creature which is under heaven; whereof I Paul ^lam made a minister;

(3) *The mystery of the indwelling Christ.*

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the ^mchurch:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to ⁿfulfil the word of God;

26 *Even* the ^omystery which hath been hid from ^pages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this ^qmystery among the

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^a Rom. 11. 36;

^b Heb. 2. 10.

^c John 17. 5.

^d Heb. 1. 3.

^e Eph. 1. 22.

^f Rev. 1. 5.

^g *For in him all the fulness of the Godhead was pleased to dwell.*

^h *Sacrifice (of Christ).* Heb. 7. 27. (Gen. 4. 3; Heb. 10. 18.)

ⁱ *Reconciliation.* vs. 20, 21; see Rom. 5. 10.

^j Eph. 2. 15, 16.

^k *Sanctify, holy (persons) (N. J.).* Col. 3. 12. (Mt. 4. 3; Rev. 22. 11.)

^l Eph. 5. 27.

^m *Gospel.* vs. 5, 6, 23; 1 Thes. 1. 5. (Gen. 12. 1-3; Rev. 14. 6.)

ⁿ Col. 1. 6.

^o 1 Cor. 1. 17; Gal. 2. 2.

^p *Church (true).* vs. 18, 24; Heb. 2. 12. (Mt. 16. 18; Heb. 12. 23.)

^q *complete.*

^r Mt. 13. 11, *note.*

^s Eph. 3. 2-6.

^t Mt. 13. 11, *note.*

^u Eph. 4. 24, *note.*

^v *Life (eternal).* Col. 3. 3, 4. (Mt. 7. 14; Rev. 22. 19.)

^w Acts 20. 20, 27.

^x Mt. 5. 48, *note.*

^y Phil. 1. 30; Col. 1. 29; 1 Thes. 2. 2.

^z 2 Cor. 1. 6.

^{aa} Col. 3. 14.

^{ab} *Assurance.*

^{ac} 1 Thes. 1. 5. (Isa. 33. 17; Jude 1.)

^{ad} *The best authorities omit "and of the Father, and of Christ."*

^{ae} Eph. 1. 9; 3. 9.

^{af} vs. 6, 18; Rom. 16. 18; 2 Cor. 11. 13; Eph. 4. 14; 5. 6.

^{ag} 1 Cor. 14. 40.

^{ah} 1 Pet. 5. 9.

^{ai} *kosmos* (Mt. 4. 8) = mankind.

Gentiles; which is ^{ba}Christ ^{bb}in you, the hope of glory:

28 Whom we preach, ^{bc}warning every man, and teaching every man in all wisdom; that we may present every man ^{bd}perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER 2.

Part IV. *The Godhead incarnate in Christ, in whom the believer is complete* (Col. 2. 1-23).

FOR I would that ye knew what ^{ca}great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 ^{cb}That their hearts might be comforted, being ^{cc}knit together in love, and unto all riches of the ^{cd}full assurance of understanding, to the acknowledgement of the ^{ce}mystery of God, ^{cf}and of the Father, and of Christ;

3 ^{cg}In whom are hid all the treasures of wisdom and knowledge.

(1) *The danger from enticing words.* (Cf. Rom. 16. 17, 18; 1 Cor. 2. 4; 2 Pet. 2. 3.)

4 And this I say, ^{ch}lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and ^{ci}beholding your order, and the ^{cj}steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

(2) *The twofold warning against (a) philosophy, (b) legality.*

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the ^{ck}world, and not after Christ.

¹ Reconciliation. The Greek word signifies "to change thoroughly from," and occurs, Rom. 5. 10; 11. 15; 1 Cor. 7. 11; 2 Cor. 5. 18, 19, 20. Reconciliation looks toward the effect of the death of Christ upon man, as propitiation (Rom. 3. 25, *note*) is the Godward aspect, and is that effect of the death of Christ upon the believing sinner which, through divine power, works in him a "thorough change" toward God from enmity and aversion to love and trust. It is never said that God is reconciled. God is propitiated, the sinner reconciled (cf. 2 Cor. 5. 18-21).

² The "mystery of God" is Christ, as incarnating the fulness of the Godhead, and all the divine wisdom and knowledge for the redemption and reconciliation of man.

(3) *Nothing can be added to completeness.*

9 For in him ^adwelleth all the fullness of the Godhead bodily.

10 And ye are complete in him, which is the ^ahead of all principality and power:

11 In whom also ye are ^ccircumcised with the circumcision made without hands, in putting off the body of ^dthe sins of the flesh by the circumcision of Christ:

12 ^eBuried with him in baptism, wherein also ye are risen with ^fhim through the faith of the ^goperation of God, who hath raised him from the dead.

13 And you, being ^gdead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having ^hforgiven you all trespasses;

(4) *Law observances were abolished in Christ.* (Cf. Mt. 5. 17.)

14 ⁱBlotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having ^jspoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore ^kjudge you in meat, or in drink, or in respect of an ^lholyday, or of the new moon, or of the sabbath days:

17 Which are a ^mshadow of things to come; but the body *is* of Christ.

(5) *Warning against false mysticism.*

18 Let no man beguile you of your reward in a voluntary humility and worshipping of ⁿangels, ^ointruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not ^pholding the ^qHead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

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^a John 1.14; Col. 1.19.^b Eph. 1.20; 1 Pet. 3.22.^c Deut. 10.16; Jer. 4.4; Rom. 2.29; Phil. 3.2.^d Omit "the sins of."^e Rom. 6.4.^f Eph. 1.20.^g *Death (spiritual)*. Eph. 2.1-5. (Gen. 2.17; Eph. 2.5.)^h *Forgiveness*. Col. 3.13. (Lev. 4.20; Mt. 26.28.)ⁱ Eph. 2.15, 16.^j Eph. 6.12; Heb. 2.14.^k Rom. 14.3.^l *Sanctify, holy (things)* (N.T.). 2 Tim. 3.15. (Mt. 4.5; Rev. 22.11.)^m Heb. 8.5; 9.9; 10.1.ⁿ Heb. 1.4, note.^o *holding fast*.^p Eph. 4.15, 16.^q *kosmos* = world-system. Jas. 1.27, (John 7.7; Rev. 13.3-8, note.)^r Or, "whch do not really honour God, but only satisfy the flesh"

(i. e. by creating a reputation for superior sanctity).

^s *Flesh*. vs. 11, 23; 1 Pet. 3.21. (John 1.13; Jude 23.)^t Rom. 6.5; Eph. 2.6; Col. 2.12.^u Rom. 8.34; Eph. 1.20.^v Rom. 6.2; Gal. 2.20; Col. 2.20.^w *Life (eternal)*. vs. 3.4; 1 Tim. 1.16. (Mt. 7.14; Rev. 22.19.)^x Phil. 3.21; 1 John 3.2.^y Rom. 8.13; Gal. 5.24.^z Eph. 5.5.^{aa} Rom. 1.18; Eph. 5.6; Rev. 22.15.^{ab} *sons*.^{ac} Eph. 2.2; Tit. 3.3.^{ad} Eph. 4.22; Heb. 12.1; Jas. 1.21; 1 Pet. 2.1.^{ae} Rom. 6.6, note.(6) *Warning against asceticism.*

20 Wherefore if ye be dead with Christ from the rudiments of the ^aworld, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; ^bnot in any honour to the satisfying of the ^cflesh.

CHAPTER 3.

Part V. The believer's union with Christ, now and hereafter (vs. 1-4).

IF ye then be ^drisen with Christ, seek those things which are above, where ^eChrist sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 ^fFor ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is our* ^glife, ^hshall appear, then shall ye also appear with him in glory.

Part VI. Christian living, the fruit of union with Christ (Col. 3. 5-4. 6).

5 ⁱMortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is ^jidolatry:

6 ^kFor which things' sake the ^lwrath of God cometh on the ^mchildren of disobedience:

7 In the which ⁿye also walked some time, when ye lived in them.

8 ^oBut now ye also put off all these; ^panger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the ^qold man with his deeds;

10 And have put on the new *man*,

¹ The errorists against whom Paul warns the Colossians, and against whom, *in principle*, the warning has perpetual significance, were called "Gnostics," from *gnosis*, "knowledge." These Gnostics "came most keenly into conflict with the exalted rank and redeeming work of Christ, to whom they did not leave His full divine dignity, but assigned to Him merely the highest rank in the order of spirits, while they exalted angels as concerned in bringing in the Messianic salvation."—*H. A. W. Meyer*. Paul's characteristic word in Colossians for the divine revelation is *epignosis*, i. e. "full-knowledge" (1. 9, 10; 3. 10), as against the pretended "knowledge" of the errorists. The warnings apply to all extra-biblical forms, doctrines, and customs, and to all ascetic practices.

which is renewed in knowledge after the image of him that ^acreated him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: ^bbut Christ is all, and in all.

12 Put on therefore, as the ^celect of God, ^dholy and beloved, ^ebowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ ^fforgave you, so also *do* ye.

14 And ^gabove all these things *put on* ^hcharity, which is the bond of ⁱperfection.

15 And let the peace of ^jGod ^krule in your hearts, to the which also ye are called in one body; and ^lbe ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; ^mteaching and admonishing one another in psalms and hymns and spiritual songs, singing with ⁿgrace in your hearts to the Lord.

17 And ^owhatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, ^psubmit yourselves unto your own husbands, as ^qit is fit in the Lord.

19 Husbands, ^rlove your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is ^swell pleasing unto the Lord.

21 Fathers, provoke not your children to ^tanger, lest they be discouraged.

22 ^uServants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And ^vwhatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the ^wreward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

A.D. 64.

a Eph.4.24, note.
b Eph.1.23.
c Election (corporate). 1 Thes.1.4. (Deut.7.6; 1 Pet.1.2.)
d Sanctify, holy (persons) (N.T.). 1 Thes.5.2. (Mt.4.5; Rev.22.11.)
e Eph.4.24; Phil.2.1,2.
f Forgiveness. Heb.9.22. (Lev.4.20; Mt.26.28.)
g John 13.34; 1 Cor.13.; Eph. 5.2; 1 Pet.4.8.
h Love.
i Mt.5.48, note.
j Christ.
k John 14.27; Rom.14.17; Phil.4.7.
l v.17; Phil.4.6; Col.2.7.
m 1 Thes.5.18.
n Eph.5.19,20.
o Grace (imparted). Col. 4.6. (Rom.6.1; 2 Pet.3.18.)
p 1 Cor.10.31.
q Cf. Gen.3.16.
r Eph.5.22;
s 1 Pet.3.1.
t Eph.5.25.
u Eph.6.1.
v Eph.6.4.
w Eph.6.5; 1 Tim.6.1; Tit. 2.9; 1 Pet.2.18.
x Eph.6.6-8.
y Rewards.
z 1 Thes.2.19. (Dan.12.3; 1 Cor.3.14.)
a Eph.6.18;
b 1 Thes.5.17.
c Mt.13.11, note.
d Grace (imparted). 2 Thes.1.12. (Rom.6.1; 2 Pet.3.18.)
e Acts 20.4; Eph.6.21;
f 2 Tim.4.12; Tit.3.12.
g Eph.6.22.
h Phm.10.
i Acts 19.29; 20.4; 27.2; Phm.24.
j Acts 15.37; 2 Tim.4.11.
k Col.1.7; Phm.23.
l Mt.5.48, note.
m 2 Tim.4.11.
n 2 Tim.4.10; Phm.24.

CHAPTER 4.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 ^aContinue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the ^bmystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be always with ^cgrace, seasoned with salt, that ye may know how ye ought to answer every man.

Part VII. Christian fellowship (vs. 7-18).

7 All my state shall ^dTychicus declare unto you, *who* is a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 ^eWhom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^fOnesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 ^gAristarchus my fellow-prisoner saluteth you, and ^hMarcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 ⁱEpaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand ^jperfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are in* Laodicea, and them in Hierapolis.

14 ^kLuke, the beloved physician, and ^lDemas, greet you.

15 Salute the brethren which are

¹ A touching illustration of priestly service (see 1 Pet. 2. 9, note) as distinguished from ministry of gift. Shut up in prison, no longer able to preach, Epaphras was still, equally with all believers, a priest. No prison could keep him from the throne of grace, so he gave himself wholly to the priestly work of intercession.

in Laodicea, and Nymphas, and the ^achurch which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

A.D. 64.

^a *Churches (local)*, vs.15, 16; 1 Thes.1.1; (Acts 2.41; Phil.1.1.)
^b Phm.2.
^c Heb.13.3.

17 And say to ^bArchippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. ^cRemember my bonds. Grace *be* with you. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

THESSALONIANS.

[2 1

WRITER. The Apostle Paul (1. 1).

Date. The Epistle was written from Corinth, A.D. 54, shortly after Paul's departure from Thessalonica (Acts 16. 17.), and is the earliest of his letters.

Theme. The theme of the Epistle is threefold: (1) To confirm young disciples in the foundational truths already taught them; (2) to exhort them to go on to holiness; (3) to comfort them concerning those who had fallen asleep. The second coming of Christ is prominent throughout. The Epistle is incidentally most interesting as showing the richness in doctrine of the primitive evangelism. During a mission of about one month the apostle had taught all the great doctrines of the Christian faith.

The divisions of the Epistle are sufficiently indicated by the chapters: I. The model church, and the three tenses of the Christian life, 1. 1-10. II. The model servant and his reward, 2. 1-20. III. The model brother, and the believer's sanctification, 3. 1-13. IV. The model walk, and the believer's hope, 4. 1-18. V. The model walk, and the day of Jehovah, 5. 1-28.

CHAPTER 1.

Part I. The model church, and the three tenses of the Christian life.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

A. D. 54.

^a Churches (local). 1 Thes. 2. 12. (Acts 2. 41; Phil. 1. 1.)

^b Acts 17. 1.

^c Lit. operative faith, and laborious love, and hoped-for patience.

^d Election (corporate). 2 Thes. 2. 13. (Deut. 7. 6; 1 Pet. 1. 2.)

^e Gospel. 1 Thes. 2. 4, 8, 9. Gen. 12. 1-3; Rev. 14. 6.)

^f Assurance. 2 Tim. 1. 12. (Isa. 32. 17; Jude 1.)

^g Acts 13. 52.

^h Holy Spirit. vs. 5, 6; 1 Thes. 4. 8. (Mt. 1. 18; Acts 2. 4.)

ⁱ Rom. 10. 18.

^j 2 Thes. 1. 4.

^k 1 Cor. 12. 2; Gal. 4. 8.

^l Christ (Second Advent). vs. 9, 10; 1 Thes. 2. 19. (Deut. 30. 3; Acts 1. 9, 11.)

^m from among. Mt. 3. 7; Rom. 5. 9.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye were turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

CHAPTER 2.

Part II. The model servant, and his reward.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

¹ (See Introductory notes). That is: election, 1. 4; Holy Spirit, 1. 5, 6; 4. 8; 5. 19; assurance, 1. 5; Trinity, 1. 1, 5, 6; conversion, 1. 9; second advent of Christ, 1. 10; 2. 19; 3. 13; 4. 14-17; 5. 23; walk, 2. 12; 4. 1; sanctification, 4. 3; 5. 23; day of Jehovah, 5. 1-3; resurrection, 4. 14-18; the tripartite nature of man, 5. 23.

² The tenses of the believer's life here indicated are logical and give the true order. They occur also in v. 3. The "work of faith" is to "turn to God from idols" (cf. John 6. 28, 29); the "labour of love" is to "serve the living and true God"; and the "patience of hope" is to "wait for his Son from heaven" (cf. Mt. 24. 42; 25. 13; Lk. 12. 36-48; Acts 1. 11; Phil. 3. 20, 21). Paul repeats this threefold sequence in Tit. 2. 11-13.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at ^aPhilippi, we were ^bbold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of ^cdeceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For ^dneither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men ^esought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth ^fher children:

8 So being affectionately desirous of you, we were willing to ^ghave imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our ^hlabour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the ⁱgospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father ^jdoth his children,

12 That ye would walk ^kworthy of God, ^lwho hath called you into his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received ^mit not as the word of men, but as it is in truth, the word of God, which effectually ⁿworketh also in you that believe.

14 For ye, brethren, became ^ofollowers of the ^pchurches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they ^qhave of the Jews:

15 Who both killed the Lord Jesus, and ^rtheir own prophets, and have persecuted us; and they please not God, and are contrary to all men:

A.D. 54.

a Acts 16.12.
b Acts 17.2,3.
c 2 Pet.1.16.
d 2 Cor.2.17.
e John 5.41,44;
Gal.1.10.
f her own.
g Rom.1.11.
h Acts 20.34,35;
2 Thes.3.7,8.
i Gospel. vs.4, 8,9; 1 Thes.3.2; (Gen.12.1-3; Rev.14.6.)
j Eph.4.1.
k 1 Cor.1.9;
2 Thes.2.14;
2 Tim.1.9.
l Jas.1.18;
1 Pet.1.23.
m imitators.
n Churches (local).
2 Thes.1.1,4. (Acts 2.41; Phil.1.1.)
o Acts 7.52.
p Acts 17.5,13; 18.12.
q Rom.1.16, note.
r Sin. Rom.3.23, note.
s Satan.
2 Thes.2.9. (Gen.3.1; Rev.20.10.)
t Rewards.
2 Tim.4.8. (Dan.12.3; 1 Cor.3.14.)
u 2 Cor.1.14; Phil.4.1,9.
v Jude 24.
w Christ (Second Advent).
1 Thes.3.13. (Deut.30.3; Acts 1.9-11.)
x Acts 17.15.
y Gospel.
2 Thes.1.8. (Gen.12.1-3; Rev.14.6.)
z Eph.3.13.
a John 16.2;
1 Cor.4.9;
2 Tim.3.12;
1 Pet.2.21.
b v.1.
c 2 Cor.11.2,3.
d Temptation.
1 Tim.6.9. (Gen.3.1; Jas.1.14.)
e Gal.4.11.
f love.
g Phil.1.8.
h 2 Cor.7.6,7.
i Eph.6.13,14; Phil.4.1.
j Bible prayers (N. T.). 2 Thes.1.11,12. (Mt.5.9; Rev.22.20.)
k Mt.5.48, note.

16 ^aForbidding us to speak to the Gentiles that they might be ^bsaved, to fill up their ^csins against: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but ^dSatan hindered us.

19 For what is our hope, or joy, or ^e'crown of rejoicing? Are not even ye ^fin the presence ^gof our Lord Jesus Christ ^hat his coming?

20 For ye are our glory and joy.

CHAPTER 3.

Part III. The model brother, and the believer's sanctification.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone; 2 And sent ^aTimotheus, our brother, and minister of God, and our fellowlabourer in the ^bgospel of Christ, to establish you, and to comfort you concerning your faith:

3 ^cThat no man should be moved by these afflictions: for yourselves know that ^dwe are appointed thereto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, ^ewhen I could no longer forbear, I sent to know your faith, ^flest by some means the tempter have ^gtempted you, and our labour ^hbe in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and ⁱcharity, and that ye have good remembrance of us always, ^jdesiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were ^kcomforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand ^lfast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day ^mpraying exceedingly that we might see your face, and might ⁿperfect that which is lacking in your faith?

11 Now God himself and our

Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound ⁱⁿ love one toward another, and toward all *men*, even as we do toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER 4.

Part IV. The model walk, and the believer's hope.

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

A.D. 54.

^a Or, guide.

^b 1 John 4.7, 12.

^c 2 Thes. 2.17;

^d 1 John 3.20.

^e Christ (Second Advent).

^f 1 Thes. 4.14-

^g 17. (Deut. 30.3;

^h Acts 1.9-11.)

ⁱ Or, request.

^j Or, beseech.

^k Col. 1.10.

^l 1 Cor. 15.58.

^m 1 Cor. 6.15, 18.

ⁿ Eph. 4.17, 18.

^o Or, oppress.

^p or, outreach.

^q Or, in the.

^r Lev. 11.44;

^s Heb. 12.14;

^t 1 Pet. 1.14, 16.

^u Or, rejecteth.

^v Holy Spirit.

^w 1 Thes. 5.19.

^x (Mt. 1.18;

^y Acts 2.4.)

^z John 15.12, 17.

^{aa} 1 Pet. 4.15.

^{ab} 1 Pet. 2.12.

^{ac} fallen asleep.

^{ad} Faith.

^{ae} 2 Thes. 2.11,

^{af} 12. (Gen. 3.20;

^{ag} Heb. 11.39.)

^{ah} Resurrec-

^{ai} tion. vs. 13-

^{aj} 17; 2 Tim. 2.

^{ak} 16; Job 19.25;

^{al} 1 Cor. 15.52.)

^{am} 1 Cor. 15.20.

^{an} v. precede.

^{ao} Christ (Sec-

^{ap} ond Advent)

^{aq} vs. 14-17; 1 Cor.

^{ar} 15.23, 51, 52.

^{as} (Deut. 30.3;

^{at} Acts 1.9-11.)

^{au} y Rev. 20.5, 6.

^{av} z 1 Cor. 15.51.

^{aw} a Church

^{ax} (4.19); Heb.

^{ay} 12.23. (Mt. 16.

^{az} 18; Heb.

^{ba} 12.23.)

^{bb} b John 14.3.

^{bc} c Day (of Je-

^{bd} hovah). vs.

^{be} 1-3; 2 Thes.

^{bf} 2.1-8. (Isa. 2.

^{bg} 10-22; Rev.

^{bh} 19.11-21.)

^{bi} d Lk. 12.39, 40;

^{bj} 2 Pet. 3.10;

^{bk} Rev. 16.15.

^{bl} e Gen. 7.11; Mt.

^{bm} 24.27; Lk. 17.

^{bn} 26, 27; 2 Pet. 2.

^{bo} 5. 3, 6.

^{bp} f Eph. 5.8;

^{bq} 1 John 2.8.

^{br} r sons.

^{bs} h Mt. 25.5; Rom.

^{bt} 13.12, 13.

^{bu} i 1 Pet. 5.8.

^{bv} j Isa. 59.17;

^{bw} Eph. 6.14, 17.

^{bx} k Rom. 1.16,

^{by} note.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER 5.

Part V. The model walk, and the day of Jehovah. (Cf. Rev. 19. 11-21, note.)

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us

¹ Not church saints only, but all bodies of the saved, of whatever dispensation, are included in the first resurrection (see 1 Cor. 15. 52, note), as here described, but it is peculiarly the "blessed hope" of the Church (cf. Mt. 24. 42; 25. 13; Lk. 12. 36-48; Acts 1. 11; Phil. 3. 20, 21; Tit. 2. 11-13).

to wrath, but to obtain ^asalvation by our Lord Jesus Christ.

10 Who died for us, that, ^bwhether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know ^cthem which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And ^dbe at peace among yourselves.

14 Now we ^eexhort you, brethren, warn them that are unruly, comfort the feebleminded, support the ^fweak, be ^gpatient toward all ^hmen.

15 See that none ⁱrender evil for evil unto any ^jman; but ever follow that which is good, both among yourselves, and to all ^kmen.

16 Rejoice evermore.

17 Pray without ceasing.

A.D. 54.

^a Rom.1.16,

note.

^b Rom.14.8,9;

^c 2 Cor.5.15.

^d Heb.13.7,17.

^e Mk.9.50.

^f beseech.

^g Rom.15.1.

^h Eph.4.2.

ⁱ Prov.20.22;

^j 24.29; Mt.5.

^k 39,44.

^l Holy Spirit.

^m 2 Thes.2.13.

(Mt.1.18;

Acts 2.4.)

ⁿ every form

of.

^o Sanctify,

holy (per-

sors) (N.T.).

^p 1 Tim.4.5.

(Mt.4.5;

Rev.22.11.)

^q 1 Cor.1.8,9.

^r 1 Cor.10.13;

^s 2 Thes.3.3.

^t adjure.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the ^uSpirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from ^vall appearance of evil.

23 And the very God of peace ^wsanctify you wholly; and I ^xpray God your ^ywhole spirit and soul and body be preserved ^zblameless unto the coming of our Lord Jesus Christ.

24 Faithful is ^{aa}he that calleth you, who also will do ^{ab}it.

25 Brethren, pray for us.

26 Greet all the brethren with an ^{ac}holy kiss.

27 I ^{ad}charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ ^{ae}be with you. Amen.

¹ Man a trinity. That the human soul and spirit are not identical is proved by the facts that they are divisible (Heb. 4. 12), and that soul and spirit are sharply distinguished in the burial and resurrection of the body. It is sown a natural body (*soma psuchikon* = "soul-body"), it is raised a spiritual body (*soma pneumatikon*), 1 Cor. 15. 44. To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between the mortal body and the resurrection body. In Scripture use, the distinction between spirit and soul may be traced. Briefly, that distinction is that the spirit is that part of man which "knows" (1 Cor. 2. 11), his mind; the soul is the seat of the *affections, desires*, and so of the *emotions*, and of the active *will*, the self. "My soul is exceeding *sorrowful*" (Mt. 26. 38; see also Mt. 11. 29; and John 12. 27). The word translated "soul" in the O.T. (*nephesh*) is the exact equivalent of the N.T. word for soul (Gr. *psyche*), and the use of "soul" in the O.T. is identical with the use of that word in the N.T. (see, e.g. Deut. 6. 5; 14. 26; 1 Sam. 18. 1; 20. 4, 17; Job 7. 11, 15; 14. 22; Psa. 42. 6; 84. 2). The N.T. word for spirit (*pneuma*), like the O.T. *ruach*, is trans. "air," "breath," "wind," but predominantly "spirit," whether of God (e.g. Gen. 1. 2; Mt. 3. 16) or of man (Gen. 41. 8; 1 Cor. 5. 5). Because man is "spirit" he is capable of God-consciousness, and of communication with God (Job 32. 8; Psa. 18. 28; Prov. 20. 27); because he is "soul" he has self-consciousness (Psa. 13. 2; 42. 5, 6, 11); because he is "body" he has, through his senses, world-consciousness. See Gen. 1. 26, *note*.

WRITER. The Apostle Paul (1. 1).

Date. Second Thessalonians was evidently written very soon after Paul's first letter to that church. The occasion may well have been the return of the bearer of the former Epistle, and his report.

Theme. The theme of Second Thessalonians is, unfortunately, obscured by a mistranslation in the A.V. of 2. 2, where "day of Christ is at hand" (1 Cor. 1. 8, note) should be, "day of the LORD is now present" (Isa. 2. 12, refs.). The Thessalonian converts were "shaken in mind" and "troubled," supposing, perhaps on the authority of a forged letter as from Paul, that the persecutions from which they were suffering were those of the "great and terrible day of the LORD," from which they had been taught to expect deliverance by "the day of Christ, and our gathering together unto him" (2. 1).

The present letter, then, was written to instruct the Thessalonians concerning the day of Christ, "and our gathering together unto him" (1 Thes. 4. 14-17) and the relation of the "day of Christ" to the "day of the LORD." First Thessalonians had more in view the "day of Christ"; the present Epistle the "day of the LORD."

The Epistle is in five divisions: I. Salutation, 1. 1-4. II. Comfort, 1. 5-12. III. Instruction concerning the day of the LORD and the man of sin, 2. 1-12. IV. Exhortations and apostolic commands, 2. 13-3. 15. V. Benediction and authentication, 3. 16-18.

CHAPTER 1.

Part I. Salutation.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

Part II. Comfort in persecution.

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

A.D. 54.

a 1 Thes. 1.1.

b laue.

c 2 Cor. 9.2.

d Churches

(*locut.*) vs. 1,4;

1 Tim. 3. 15, 16;

(Acts 2.41; Phil. 1. 1.)

e Jas. 5. 11.

f Phil. 1. 28.

g 1 Thes. 2. 14;

Heb. 10. 32, 33.

h Rev. 6. 10.

i Christ (Second

Advent). vs. 7-10;

2 Thes. 2. 8.

(Deut. 30. 3; Acts 1. 9-11.)

j the angels of

his might.

k Heb. 1. 4, note.

l Day of destruc-

tion). vs. 7-10;

Rev. 19. 19, 20.

(Job 21. 30; Rev. 20. 11-15.)

m Gospel. 2 Thes.

2. 14. (Gen. 12.

1-3; Rev. 14. 6.)

n Phil. 3. 19; 2 Pet.

3. 7.

o Isa. 2. 19.

p Mt. 25. 31.

q Bible prayers

(N. T.). 2 Thes.

2. 16, 17. (Mt. 6. 9;

Rev. 22. 20.)

r Col. 1. 12; Rev.

3. 4.

s 1 Pet. 1. 7.

t Grace (im-

parted). 2 Tim.

2. 1. (Rom. 6. 1;

2 Pet. 3. 18.)

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER 2.

Part III. The day of the LORD and the man of sin.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by

spirit, nor by word, nor by letter as from us, as that the ^aday of Christ is ^bat hand.

3 Let no man deceive you by any means: ^cfor that day shall not come, except there come ^aa falling away first, and that ^dman of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what ^ewithholdeth that he might be revealed in his time.

7 For the ^fmystery of ^giniquity doth already work; only he who now ^hletteth will ⁱlet, until he be taken out of the way.

8 And then shall ^jthat ^kWicked be revealed, ^lwhom the Lord shall consume with the spirit of his mouth, and shall destroy ^mwith the brightness of his coming:

9 ⁿEven him, whose coming is after the working of ^oSatan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not ^pthe love of the truth, that they might be ^qsaved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be ^rdammned who ^sbelieved not the truth, but had pleasure in ^tunrighteousness.

Part IV. Exhortation and instruction (to 3. 15).

13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning ^uchosen you to ^vsalvation through sanctification of the ^wSpirit and belief of the truth:

14 Whereunto he called you by our ^xgospel, to the obtaining of the glory of our Lord Jesus Christ.

A.D. 54.

^a Day of the LORD. See Isa. 2.12, refs.
^b now present.
^c the apostasy.
^d Or, lawless one.
^e Or, that which restrains.
^f Mt. 13.11, note.
^g lawlessness.
^h hindereth.
ⁱ hinder.
^j The Beast, vs. 3-8; Rev. 13. 1-8 (Dan. 7.8; Rev. 19.20.)
^k Lawless one.
^l Day of Jehovah. vs. 1-8; 2 Pet. 3.10. (Isa. 2. 10-22; Rev. 19. 11-14.)
^m Christ (Second Advent).
1 Tim. 6.14, 15. (Deut. 30.3; Acts 1.9-11.)
ⁿ Satan. 1 Tim. 1. 20. (Gen. 3.12; Rev. 20.10.)
^o 1 Cor. 16. 22.
^p Rom. 1.16, note.
^q judged.
^r Faith. vs. 11, 12; 2 Tim. 1.12. (Gen. 3.20; Heb. 11.39.)
^s Apostasy. 1 Tim. 4.1-3. (Lk. 18.8; 2 Tim. 3.1-8.)
^t Election (corporate). 2 Tim. 2.10. (Deut. 7.6; 1 Pet. 1.2.)
^u Rom. 1.16, note.
^v Holy Spirit. 1 Tim. 3.16. (Mt. 1.18; Acts 2.4.)
^w Gospel. 1 Tim. 1.11. (Gen. 12.1-3; Rev. 14.6.)
^x Rom. 6.17; Jude 3.
^y Bible prayers (N.T.). 2 Thes. 3.5. (Mt. 6.9; Rev. 22.20.)
^z Grace (in salu.). 1 Tim. 3.14, 15. (Rom. 3.24; John 1.16, note.)
^a Bible prayers (N.T.). Heb. 13. 20, 21. (Mt. 6.9; Rev. 22.20.)

15 Therefore, brethren, stand fast, and hold the ^atraditions which ye have been taught, whether by word, or our epistle.

16 ^bNow our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope ^cthrough grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER 3.

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the ^aLord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

¹ The order of events is: (1) The working of the mystery of lawlessness under divine restraint which had already begun in the apostle's time (v. 7); (2) the apostasy of the professing church (v. 3; Lk. 18. 8; 2 Tim. 3. 1-8); (3) the removal of that which restrains the mystery of lawlessness (vs. 6, 7). The restrainer is a person — "he," and since a "mystery" always implies a supernatural element (Mt. 13. 11, note), this Person can be no other than the Holy Spirit in the church, to be "taken out of the way" (v. 7; 1 Thes. 4. 14-17); (4) the manifestation of the lawless one (vs. 8-10; Dan. 7. 8; 9. 27; Mt. 24. 15; Rev. 13. 2-10); (5) the coming of Christ in glory and the destruction of the lawless one (v. 8; Rev. 19. 11-21); (6) the day of Jehovah (vs. 9-12; Isa. 2. 12, refs.).

11 For we hear that there are some which walk among you disorderly, working not at all, but are ^abusybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they ^bwork, and eat their own bread.

13 But ye, brethren, ^cbe not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and ^dhave no company with him, that he may be ashamed.

A.D. 54.

^a 1 Tim.5.13;
1 Pet.4.15.
^b Eph.4.28.
^c 1 Cor.15.58.
^d Separation.
vs.6.14;
1 Tim.6.3-11.
(Gen.12.1;
2 Cor.6.
14-17.)
^e Lev.19.17.
^f John 14.27.
^g 1 Cor.16.21.
^h Rom.16.24.

15 Yet count *him* not as an enemy, but admonish *him* ^eas a brother.

Part V. Benediction and subscription.

16 Now the ^fLord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The ^gsalutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The ^hgrace of our Lord Jesus Christ *be* with you all. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

1 1]

TIMOTHY.

[1 17

WRITER. The Apostle Paul (1. 1).

Date. The date of this Epistle turns upon the question of the two imprisonments of Paul. If there were two (see Acts 28. 30, *note*), then it is clear that First Timothy was written during the interval. If Paul endured but one Roman imprisonment, the Epistle was written shortly before Paul's last journey to Jerusalem.

Theme. As the churches of Christ increased in number, the questions of church order, of soundness in the faith, and of discipline became important. At first the apostles regulated these things directly, but the approaching end of the apostolic period made it necessary that a clear revelation should be made for the guidance of the churches. Such a revelation is in First Timothy, and in Titus. The keyphrase of this Epistle is, "That thou mayest know how thou oughtest to behave thyself in the house of God." Well had it been with the churches if they had neither added to nor taken from the divine order.

The divisions are five: I. Legality and unsound doctrine rebuked, 1. 1-20. II. Prayer and the divine order of the sexes enjoined, 2. 1-15. III. The qualifications of elders and deacons, 3. 1-16. IV. The walk of the "good minister," 4. 1-16. V. The work of the "good minister," 5. 1-6. 21.

CHAPTER 1.

Part I. Legalism and unsound teaching rebuked.

PAUL, an apostle of Jesus Christ by the commandment of God our ^aSaviour, and ^bLord Jesus Christ, *which is our hope;*

2 Unto Timothy, my ^cown son in the faith: Grace, mercy, and peace, from God our Father and ^dJesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I ^ewent into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give ^fheed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now ^gthe end of the commandment is ^hcharity out of a ⁱpure heart, and of a good conscience, and of faith unfeigned:

6 From which some ^jhaving swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is ^kgood, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for

A.D. 65.

^a Rom. 1. 16, *note.*
^b Christ Jesus our hope.

^c true child.
^d Christ Jesus.

^e Acts 20-1, 3.
^f 1 Tim. 6. 3, 4, 20.

^g Rom. 13. 8, 10;
Gal. 5. 14.

^h love.
ⁱ Eph. 6. 23.

^j 2 Tim. 4. 10.
^k Rom. 7. 12.

^l Law (of Moses).
vs. 8, 9; Heb. 7. 19.
(Ex. 19-1; Gal. 3. 1-29.)

^m smilers.
ⁿ 2 Cor. 2. 17.

^o gospel of the glory.

^p Gospel. 2 Tim. 1. 8, 10; (Gen. 12. 1-3; Rev. 14. 6.)

^q 1 Tim. 6. 15.
^r 1 Cor. 9. 17.

^s 1 Cor. 15. 10.
^t 1 Cor. 7. 25.

^u Col. 1. 25.
^v Acts 8. 3; 1 Cor.

vs. 13. 23. 34.
^w John 3. 16, 17.

^x kosmos (Mt. 4. 8)
= mankind.

^y Rom. 1. 16, *note.*
^z Grace (in salu.).

vs. 14, 15; 2 Tim. 1. 9. (Rom. 3. 24; John 1. 16, *note.*)

^{aa} Rom. 15. 4.
^{ab} Life (eternal).

^{ac} 1 Tim. 4. 8. (Mt. 7. 14; Rev. 22. 19.)

^{ad} incorruptible.
^{ae} Cf. John 1. 18.

^{af} *note.*

the ungodly and for sinners, for unholy and profane, for ^mmurderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to ⁿsound doctrine;

11 According to the ^oglorious ^pgospel of the ^qblessed God, which was ^rcommitted to my trust.

12 And I thank Christ Jesus our Lord, who hath ^senabled me, for that he counted me ^tfaithful, ^uputting me into the ministry;

13 Who was ^vbefore a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ^wignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a ^xfaithful saying, and worthy of all acceptation, that Christ Jesus came into the ^yworld to ^zsave ^{aa}sinner; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a ^{ab}pattern to them which should hereafter believe on him to ^{ac}life everlasting.

17 Now unto the King eternal, ^{ad}immortal, ^{ae}invisible, the only wise

God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, ^ason Timothy, according to the prophecies which went before on thee, that thou by them mightest war ^ba good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is ^{1c}Hymenæus and Alexander; whom I have ^ddelivered unto ^eSatan, that they may learn not to blaspheme.

CHAPTER 2.

Part II. Prayer, and the divine order of the sexes.

IXHORT therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For ^fkings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and ^ghonesty.

3 For this is good and acceptable in the sight of God our ^hSaviour;

4 ⁱWho will have all men to be ^jsaved, and to come unto the knowledge of the truth.

5 For ^kthere is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ^lransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that ^mmen pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with ⁿbroided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the ^owoman learn in ^psilence with all ^qsubjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in ^rsilence.

A.D. 65.

^a child.^b the.^c 2 Tim. 2.17, 18.^d Judgments (the seven). 2 Tim. 4.1. (2 Sam. 7.14; Rev. 20.12.)^e Satan.

1 Tim. 3.6, 7. (Gen. 3.1; Rev. 20.10.)

^f Rom. 13.1.^g gravity.^h Rom. 1.16, note.ⁱ John 3.15, 16; 2 Pet. 3.9.^j Rom. 1.16, note.^k Mt. 20.28.^l the men.^m Or, plaited.

1 Pet. 3.3.

ⁿ 1 Cor. 14.34.^o quietness.^p Cf. Gen. 3.16.^q quietness.^r Sin. Rom. 3. 23, note.^s preserved.^t love.^u an overseer.^v an overseer.^w Elders.

1 Tim. 5.1, 17, 19. (Acts 11. 30; Tit. 1.5-9.)

^x discreet.^y 2 Tim. 2.24.^z Psa. 101.2.^a Prov. 16.18.^b Jude 6.^c Acts 22.12.^d 1 Tim. 6.9;

2 Tim. 2.26.

^e Satan.

1 Tim. 5.15.

(Gen. 3.1;

Rev. 20.10.)

^f Acts 6.3.^g v. 16; Mt. 13.

11, note.

^h Or, Women

in like man-

ner must.

ⁱ v. 4.^j Or, minist-

tered.

^k Mt. 25.21.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the ^{transgression}.

15 Notwithstanding she shall be ^{saved} in childbearing, if they continue in faith and ^{charity} and holiness with sobriety.

CHAPTER 3.

Part III. The qualifications of elders and deacons.

THIS is a true saying, If a man desire the office of a ^bbishop, he desireth a good work.

2 ^aA ^wbishop then must be blameless, the husband of one wife, ^xvigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but ^ypatient, not a brawler, not covetous;

4 One that ruleth ^zwell his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being ^alifted up with pride he fall into the condemnation of the ^bdevil.

7 Moreover he must have a good report of ^cthem which are without; lest he fall into reproach and the ^dsnare of the ^edevil.

8 Likewise ^{must} the ^fdeacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the ^gmystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being ^{found} blameless.

11 ^hEven so ^{must} their wives be grave, not slanderous, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ⁱruling their children and their own houses well.

13 For they that have ^jused the office of a deacon ^kwell purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

¹ It is significant as bearing upon the seriousness of all false teaching, and particularly as related to resurrection, that Paul calls it blasphemy to teach that "the resurrection is past already" (2 Tim. 2. 17, 18).

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself ^ain the house of God, which is the ^bchurch of the living God, the pillar and ground of the truth.

16 And without controversy great is the ^amystery of godliness: God was ^amanifest in the flesh, justified in the ^cSpirit, seen of ^aangels, preached unto the Gentiles, believed on in the ^eworld, received up into glory.

CHAPTER 4.

Part IV. The walk of a "good minister of Jesus Christ."

NOW the ^bSpirit ⁱspeaketh expressly, that in the latter times some shall ^ddepart from the faith, giving heed to seducing spirits, and doctrines of ^kdevils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is ⁱsanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of ^mJesus Christ, nourished up in the words of ⁿfaith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself ^rrather unto godliness.

8 For bodily exercise profiteth ^olittle: but godliness is profitable unto all things, having promise of the life that now is, and of ^pthat which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour

A.D. 65.

^a Heb. 3.6.
^b Churches (local), vs. 5, 15, 16; Phm. 2 (Acts 2.41; Phil. 1.1.)
^c Church (visible). (1 Cor. 10.32.)
^d Mt. 13.11, note.
^e Holy Spirit. 1 Tim. 4.1. (Mt. 1.18; Acts 2.4.)
^f Heb. 1.4, note.
^g kosmos (Mt. 4.8) = mankind.
^h Holy Spirit. 2 Tim. 1.7, 14. (Mt. 1.18; Acts 2.4.)
ⁱ Inspiration. 2 Tim. 3.16. (Ex. 4.15; Rev. 22.19.)
^j Apostasy. vs. 1-3; 2 Tim. 4.3, 4. (Lk. 18. 8; 2 Tim. 3. 1-8.)
^k demons.
^l Sanctify, holy (persons) (N.T.). Tit. 1.8. (Mt. 4.5; Rev. 22.11.)
^m Christ Jesus.
ⁿ the faith.
^o for a little.
^p Life (eternal). 1 Tim. 6.12, 19. (Mt. 7.14; Rev. 22.19.)
^q hope.
^r Preserver.
^s Tit. 2.7, 15.
^t love.
^u 2 Tim. 1.6.
^v Deut. 34.9.
^w Rom. 1.16, note.
^x vs. 5, 16.
^y descendants.
^z hopeth.
^a Rev. 3.1.
^b 2 Cor. 12.14.
^c unbeliever.

and suffer reproach, because we ^atrust in the living God, who is the ^bSaviour of all men, specially of those that believe.

11 These things command and teach.

12 ^aLet no man despise thy youth; but be thou an example of the believers, in word, in conversation, in ^ccharity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 ^aNeglect not the gift that is in thee, which was given thee by prophecy, with the ^blaying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^wsave thyself, and them that hear thee.

CHAPTER 5.

Part V. The work of a "good minister of Jesus Christ."

REBUKE not an elder, but ⁱntreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are ^awidows indeed.

4 But if any widow have children or ^bnephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, ^ctrusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is ^adead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and ^bspecially for those of his own house, he hath denied the faith, and is worse than an ^ainfidel.

¹ Church (visible), Summary: The passages under this head (1 Cor. 10. 32; 1 Tim. 3. 15) refer to that visible body of professed believers called, collectively, "the Church," of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical "Church" has existed the true Church, "which is his body, the fulness of him that filleth all in all" (Eph. 1. 22, 23; Heb. 12. 23, note), like the believing Remnant within Israel (Rom. 11. 5, note). The predicted future of the visible Church is apostasy (Lk. 18. 8; 2 Tim. 3. 1-8); of the true Church, glory (Mt. 13. 36-43; Rom. 8. 18-23; 1 Thes. 4. 14-17).

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

A.D. 65.

a Acts 16.15.
 b being guilty.
 c 2 Thes.3.11.
 d Satan.
 2 Tim.2.26.
 (Gen.3.1;
 Rev.20.10.)
 e 1 Thes.5.12,
 13.
 f Deut.25.4;
 1 Cor.9.7,11.
 g Lk.10.7.
 h Elders. vs.1,
 17,19; Jas.5.
 14; (Acts 11.
 30; Tit.1.
 5-9.)
 i Deut.19.15.
 j Sin. Rom.3.
 23, note.
 k 2 Tim.4.1.
 l Heb.1.4, note.
 m Or, prejudice.
 n Deut.1.17.
 o Acts 13.3.
 p water only.
 q Sin. Rom.3.
 23, note.
 r Gal.5.19.
 s Eph.6.5.
 t 2 Tim.1.13.
 u Tit.1.1.
 v 1 Cor.8.2.
 w 2 Tim.3.5.
 x Prov.15.16.
 y Heb.13.5.
 z earth.
 a Psal.49.17.
 b Gen.28.20.
 c will to be.
 d Prov.28.20.
 d Temptation.
 Heb.2.18.
 (Gen.3.1;
 Jas.1.14.)
 e a root.
 f every.
 g Separation.
 2 Tim.2.19-
 21. (Gen.12.
 1; 2 Cor.6.
 14-17.)
 h 1 John 3.7,
 note.
 i Life (eternal). vs.12,
 19; 2 Tim.1.1,
 10. (Mt.7.14;
 Rev.22.19.)
 j Heb.10.23.
 k 1 Tim.5.21.
 l John 18.36,
 37.

CHAPTER 6.

Part V. continued.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep this commandment without spot, unre-

bukeable, until ^ethe appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* ^bthe blessed and only Potentate, the ^cKing of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; ^awhom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this ^eworld, that they be not high-minded, nor ^ftrust in uncertain riches, but in the living God, who

A.D. 65.

a Christ (Second Advent).
Tit. 2.13.
(Deut. 30.3;
Acts 1.9-11.)
b 1 Tim. 1.17.
c Rev. 17.14.
d Cf. John 1.
18, note.
e age.
f hope.
g Eccl. 5.18,19.
h Phil. 3.14.
i on what is
really life.
j Tit. 1.14.
k the know-
ledge which
is.

giveth us richly all things ^gto enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may ^hlay hold ⁱon eternal life.

20 O Timothy, keep that which is committed to thy trust, ^javoiding profane *and* vain babblings, and oppositions of ^kscience falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

1 1]

TIMOTHY.

[1 15

WRITER. The Apostle Paul (1. 1).

Date. This touching letter was written by Paul to his "dearly beloved son" shortly before his martyrdom (4. 6-8), and contains the last words of the great apostle which inspiration has preserved.

Theme. Second Timothy (in common with Second Peter, Jude, and Second and Third John) has to do with the personal walk and testimony of a true servant of Christ in a day of apostasy and declension. The key-phrases are, "All they which are in Asia be turned away from me" (1. 15); and, "A good soldier of Jesus Christ" (2. 3). The Asian churches had not disbanded, nor ceased to call themselves Christian, but they had turned away from the doctrines of grace distinctively revealed through the Apostle Paul (see Introduction, p. 1189). This was the proof that already the apostasy had set in in its first form, legalism.

The natural divisions are four: I. The Apostle's greeting, 1. 1-18. II. The pathway of an approved servant in a day of apostasy, 2. 1-26. III. Apostasy and the Word, 3. 1-17. IV. A faithful servant and his faithful Lord, 4. 1-22.

CHAPTER 1.

Part I. The apostolic greeting.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor

A. D. 66.

a Tit. 1.2.
 b 1 Tim. 1.2.
 c child.
 d Acts 23.1.
 e Heb. 13.18.
 f 2 Tim. 4.9, 21.
 g 1 Tim. 3.6.
 h Acts 16.1.
 i 1 Tim. 4.14.
 j Rom. 8.15; 1 John 4.18.
 k Lk. 24.49.
 l Col. 1.24.
 m Rom. 1.16, note.
 n Grace (in salu.).
 Tit. 2.11; (Rom. 3.24; John 1.16, note.)
 o i. e. ages.
 p Rom. 1.16, note.
 q Lie (eternal).
 Tit. 1.2; (Mt. 7.18; Rev. 22.15.)
 r incorruptibility.
 s Gospel, vs. 8, 10; 2 Tim. 2.8. (Gen. 12.1-3; Rev. 14.6.)
 t Rom. 1.16.
 u Assurance.
 2 Tim. 4.8, 18. (Isa. 32.17; Jude 1.)
 v Faith. Heb. A.2.3; 10.22. (Cen. 3.20; Heb. 11.39.)
 w pattern, or, outline.
 x 1 Tim. 6.3.
 y Holy Spirit. vs. 7, 14; Tit. 3.5. (Mt. 1.18; Acts 2.4.)
 z Acts 19.10.
 a Tim. 4.10, 16.

of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

¹ The believer's resources in a day of general declension and apostasy are: (1) Faith (1. 5); (2) the Spirit (1. 6, 7); (3) the word of God (1. 13; 3. 1-17; 4. 3, 4); (4) the grace of Christ (2. 1); (5) separation from vessels unto dishonour (2. 4, 20, 21); (6) the Lord's sure reward (4. 7, 8); (7) the Lord's faithfulness and power (2. 13, 19).

16 The Lord give mercy unto the house of Onesiphorus; ^afor he oft refreshed me, and was not ashamed of my ^bchain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord ^cin that day: and in how many things he ^dministered unto me at Ephesus, thou knowest very well.

CHAPTER 2.

Part II. The path of a "good soldier" in the time of apostasy.

THOU therefore, my ^eson, be strong in the ^fgrace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same ^gcommit thou to faithful men, who shall be able to teach others also.

3 Thou therefore ^hendure hardness, as a good soldier of Jesus Christ.

4 No man that ⁱwarreth entangleth himself with the affairs of *this* life; that he may please him who hath ^jchosen him to be a soldier.

5 And if a man also strive for masteries, ^kyet is he not crowned, except he strive lawfully.

6 The husbandman ^lthat labour-eth must be first partaker of the fruits.

7 Consider what I say; and ^mthe Lord give thee understanding in all things.

8 Remember that ⁿJesus Christ of the seed of David was raised from the dead according to my ^ogospel:

9 Wherein I suffer trouble, as an evil doer, even unto ^pbonds; but the word of God is not bound.

10 Therefore I endure all things for the ^qpleat's sakes, that they may also obtain the ^rsalvation which is in Christ Jesus with eternal glory.

11 *It is a faithful saying:* For if we ^sbe dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we ^tdeny *him*, he also will deny us:

13 If we ^ubelieve not, ^vyet he abideth faithful: he ^wcannot deny himself.

14 Of these things ^xput *them* in

A.D. 66.

^a 2 Tim. 4. 19.

^b Acts 28. 20.

^c Mt. 25. 34.

^d Heb. 6. 10.

^e child.

^f Grace (*im-*

parted).

Heb. 4. 16.

(Rom. 6. 1;

2 Pet. 3. 18.)

^g 1 Tim. 1. 18.

^h 2 Tim. 4. 5.

ⁱ goeth as a

soldier. 1 Cor.

9. 25, 26.

^j enlisted.

^k must la-

bour, before

partaking of

the fruits.

^l Prov. 2. 6.

^m Rom. 1. 3, 4.

ⁿ Gospel.

Phm. 13.

(Gen. 12. 1-3;

Rev. 14. 6.)

^o Eph. 6. 20.

^p Election

(*corporate*).

Tit. 1. 1.

(Deut. 7. 6;

1 Pet. 1. 2.)

^q Rom. 1. 16,

note.

^r have died.

^s Mt. 10. 33.

^t are unfaith-

ful.

^u Num. 23. 19.

^v 2 Pet. 1. 13.

^w Tit. 3. 9, 10.

^x 2 Pet. 1. 10.

^y Mt. 13. 52.

^z 1 Tim. 6. 21.

^a 1 Cor. 15. 12.

^b Resurrec-

tion, Heb.

11. 19.

(Job 19. 25;

1 Cor. 15. 52.)

^c Prov. 10. 25.

^d Jehovah.

Num. 16. 5.

^e the Lord.

^f Rom. 9. 21.

^g Separation.

vs. 19, 21;

Heb. 11. 24.

25. 20.

^h (Gen. 12.

1, 2 Cor. 6.

14-17.)

ⁱ 2 Tim. 3. 17.

^j 1 John 3. 7,

note.

^k love.

^l v. 16.

^m Or, *forbear-*

ing.

ⁿ Gal. 6. 1.

^o Repentance.

Heb. 6. 1, 6.

(Mt. 3; 2,

Acts 17. 30.)

^p Satan, Heb.

2. 14. (Gen. 3.

1; Rev. 20. 10.)

^q 1 Tim. 4. 1;

2 Pet. 3. 3;

1 John 2. 18;

Jude 17, 18.

remembrance, charging *them* before the Lord that they ^ustrive not about words to no profit, *but* to the subverting of the hearers.

15 ^vStudy to shew thyself approved unto God, a workman that needeth not to be ashamed, ^wrightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have ^xerred, ^ysaying that the ^zresurrection is past already; and overthrow the faith of some.

19 Nevertheless the ^afoundation of God standeth sure, having this seal, The ^bLord knoweth them that are his. And, Let every one that nameth the name of ^cChrist depart from iniquity.

20 But in a great house there are not only ^dvessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore ^epurge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and ^fprepared unto every good work.

22 Flee also youthful lusts: but follow ^grighteousness, faith, ^hcharity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned ⁱquestions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all ^jmen, apt to teach, ^kpatient,

25 In ^lmeeekness instructing those that oppose themselves; if God peradventure will give them ^mrepentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the ⁿdevil, who are taken captive by him at his will.

CHAPTER 3.

Part III. The apostasy predicted: the believer's resource—the Scriptures.

THIS I know also, ^pthat in the last days perilous times shall come.

¹ Apostasy, Summary: Apostasy, "falling away," is the act of professed Christians who deliberately reject revealed truth (1) as to the deity of Jesus Christ, and (2) redemption through His atoning and redeeming sacrifice (1 John 4. 1-3; Phil.

2 ^aFor men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 ^bTraitors, heady, highminded, lovers of pleasures more than lovers of God;

5 ^cHaving a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort ^dare they which creep into houses, and lead captive silly women laden with ^esins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and ^fJambres withstood Moses, so do these also resist the truth: ^gmen of corrupt minds, ^hreprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifested unto all ⁱmen, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, ^jcharity, patience,

11 Persecutions, afflictions, which came unto me at ^kAntioch, at ^lIconium, at Lystra; what persecutions I endured: but out of ^mthem all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and ⁿseducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned ^othem;

15 And that from a child thou hast known the ^pholy ^qscriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 ^rAll scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-

A D. 66.

^a Rom. 1.29,31.^b 2 Pet.2.10.^c Tit.1.16.^d Tit.1.11.^e Sin. Rom.3.

23, note.

^f Ex.7.11,12,

22; 8.7; 9.11.

^g 1 Tim.6.5.^h Apostasy.

vs.1-8. (Lk.

18.8.)

ⁱ Love.^j Acts 13.45,50.^k Acts 14.5,6,

19.

^l Juggling

impostors.

^m Sanctify,

holy (things)

(N.T.). Heb.

9.12.

(Mt.4.5;

Rev.22.11.)

ⁿ Rom.1.16,

note.

^o Inspiration.

1 Pet.1.10-12,

25. (Ex.4.15;

Rev.22.19.)

^p 1 John 3.7,

note.

^q complete.

See Mt.5.

48, note.

^r Judgments

(the seven).

Heb.9.27.

(2 Sam.7.14;

Rev.20.12.)

^s Tit.2.15.^t Apostasy.

vs.3,4;

Heb.6.4-8.

(Lk.18.8;

2 Tim.3.1-8.)

^u 2 Tim.2.3.^v 1 Tim.4.

12,15.

^w Phil.1.23;

2 Pet.1.14.

^x 1 Tim.6.12.^y the.^z Assurance.

vs.8,18;

Heb.6.11.

(Isa.32.17;

Jude 1.)

^a Rewards.

Heb.11.6.

(Dan.12.3;

1 Cor.3.14.)

^b 1 John 3.7,

note.

^c 1 Cor.2.9.^d Cf.Col.4.14;

Phm.24.

^e age.^f Tit.3.12.

tion, for instruction in ^hrighteousness:

17 That the man of God may be ⁱperfect, thoroughly furnished unto all good works.

CHAPTER 4.

Part IV. A faithful servant and his faithful Lord.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall ^jjudge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; ^kreprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 ^lAnd they shall turn away ^mtheir ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, ⁿendure afflictions, do the work of an evangelist, make ^ofull proof of thy ministry.

6 For I am now ready to be offered, and the time of my ^pdeparture is at hand.

7 I have ^qfought ^ra good fight, I have finished ^smy course, I have kept the faith:

8 Henceforth there is ^tlaid up for me a ^ucrown of ^vrighteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all ^wthem also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For ^xDemas hath forsaken me, having loved this present ^yworld, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And ^zTychicus have I sent to Ephesus.

3. 18; 2 Pet. 2. 1). Apostasy differs therefore from error concerning truth, which may be the result of ignorance (Acts 19. 1-6), or heresy, which may be due to the snare of Satan (2 Tim. 2. 25, 26), both of which may consist with true faith. The apostate is perfectly described in 2 Tim. 4. 3, 4. Apostates depart from the faith, but not from the outward profession of Christianity (3. 5). Apostate teachers are described in 2 Tim. 4. 3; 2 Pet. 2. 1-19; Jude 4, 8, 11-13, 16. Apostasy in the church, as in Israel (Isa. 1. 5, 6; 5. 5-7), is irremediable, and awaits judgment (2 Thes. 2. 10-12; 2 Pet. 2. 17, 21; Jude 11-15; Rev. 3. 14-16).

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the ^aLord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but ^ball *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding ^cthe Lord stood with me, and strengthened me: that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was de-

A.D. 66.

^a *Jehovah.*
² Sam.3.39.

^b 2 Tim.1.15.

^c Mt.10.19;
Acts 23.11.

^d Psa.22.21.

livered out of the ^dmouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO

TITUS.

1 1]

[1 11

WRITER. The Apostle Paul (1. 1).

Date. Practically the same with First Timothy.

Theme. Titus has much in common with First Timothy. Both Epistles are concerned with the due order of the churches. The distinction is that in First Timothy sound doctrine is more prominent (1 Tim. 1. 3-10), in Titus the divine order for the local churches (Tit. 1. 5). The permanent use of these Epistles lies in this twofold application, on the one hand to churches grown careless as to the truth of God, on the other, to churches careless as to the order of God's house. The importance of this order is made solemnly emphatic in that the tests by which true elders and deacons may be known are repeated (1 Tim. 3. 1-7; Tit. 1. 6-9).

There are two divisions: I. The qualifications and functions of elders, 1. 1-16. II. The pastoral work of the true elder, 2. 1-3. 15.

CHAPTER 1.

Part I. The divine order for the local churches.

PAUL, a ^aservant of God, and an apostle of Jesus Christ, according to the faith of God's ^belect, and the acknowledging of the truth which is after godliness;

2 In hope of ^ceternal life, which God, that cannot lie, promised before the ^dworld began;

3 But hath in ^edue times manifested his word through preaching, which is committed unto me according to the commandment of ^fGod our ^gSaviour;

4 To Titus, *mine* own son ^hafter the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our ⁱSaviour.

5 For this cause left I thee in,

A.D. 65.

^a bondman.

^b Election

(*corporate*).

1 Pet.5.13.

(Deut.7.6;

1 Pet.1.2.)

^c Life (*eternal*).

Tit.3.7.

(Mt.7.14;

Rev.22.19.)

^d age-times.

^e its own due

season.

^four Saviour-

God.

^g Rom.1.16,

note.

^h 1 Tim.1.1,2.

ⁱ Elders. vs.5.

9. (Acts 11.

30.)

^j no seeker of

base gain.

^k Sanctify,

holy (*per-*

sons) (N.T.).

Heb.2.11.

(Mt.4.5; Rev.

22.11.)

^l 2 Thes.2.15.

^m Jas.1.26.

Crete, that thou shouldst set in order the things that are ¹wanting, and ordain ²elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a ³bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, ⁴not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, ⁵holy, temperate;

9 ⁶Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain ⁷talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped,

¹ It is not at all a question of the presence in the assembly of persons having the qualifications of elders, made overseers by the Holy Spirit (Acts 20. 28): that such persons were in the churches of Crete is assumed; the question is altogether one of the *appointment* of such persons. These assemblies were not destitute of elders; but were "wanting," in that they were not duly appointed. There is a progress of doctrine in respect of the appointing of elders. Cf. v. 5, *note*.

² Elder (*presbuteros*) and bishop (*episcopos* = "overseer") designate the same office (cf. v. 7; Acts 20. 17; cf. v. 28), the former referring to the man, the latter to a function of the office. The eldership in the apostolic local churches was always plural. There is no instance of one elder in a local church. The functions of the elders are: to rule (1 Tim. 3. 4, 5; 5. 17), to guard the body of revealed truth from perversion and error (Tit. 1. 9), to "oversee" the church as a shepherd his flock (Acts 20. 28; John 21. 16; Heb. 13. 17; 1 Pet. 5. 2). Elders are made or "set" in the churches by the Holy Spirit (Acts 20. 28), but great stress is laid upon their due *appointment* (Acts 14. 23; Tit. 1. 5). At first they were ordained (Gr. *cheirotono*, "to elect," "to designate with the hand,") by an apostle; e.g. Acts 14. 23, but in Titus and 1 Timothy the qualifications of an elder become part of the Scriptures for the guidance of the churches in such appointment (1 Tim. 3. 1-7).

who ^asubvert whole houses, teaching things which they ought not, for ^bfilthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, ^cslow bellies.

13 This witness is true. Wherefore ^drebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 ^eUnto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They ^fprofess that they ^gknow God; but in works they deny ^hhim, being abominable, and ⁱdisobedient, and unto every good work reprobate.

CHAPTER 2.

Part II. The pastoral work of a true minister (Tit. 2. 1-3. 15).

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in ^jcharity, in patience.

3 The aged women likewise, that ^kthey be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, ^lkeepers at home, good, ^mobedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a ⁿpattern of good works: in doctrine ^oshewing uncorruptness, gravity, sincerity,

8 ^pSound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 ^qExhort servants to be obedient unto their own masters, and to please ^rthem well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of ^sGod our Saviour in all things.

11 For the ^tgrace of God that bringeth salvation hath appeared to all men,

A.D. 65.

^a Mt. 23.14.

^b the sake of

^c base gain.

^d lazy gluttons.

^e 2 Tim. 4.2.

^f Rom. 14.14,

20.

^g 2 Tim. 3.5.7.

^h Mt. 7.20, 21,

23; 25.12;

1 John 2.4.

ⁱ Or, void of

^j judgment.

^k love.

^l Or, diligent

^m at home.

ⁿ Cf Gen. 3.16.

^o 1 Tim. 4.12.

^p 1 Tim. 6.3.

^q our Saviour-

^r God.

^s Grace (in

^t salv.) Tit. 3.7.

(Rom. 3.24;

John 1.16,

note.)

^u lusts of this

^v age.

^w Christ (Sec-

^x ond Advent).

Jas. 5.7, 8.

(Deut. 30.3;

Acts 1.9-11.)

^y Rom. 1.16,

note.

^z Rom. 3.24,

note.

^{aa} lawlessness.

^{ab} Deut. 7.6;

1 Pet. 2.9.

^{ac} 1 Tim. 4.12.

^{ad} Rom. 13.1.

^{ae} Eph. 4.2.

^{af} 1 Cor. 6.11;

^{ag} 1 Pet. 4.3.

^{ah} our Saviour-

^{ai} God.

^{aj} Eph. 2.4, 8, 9.

^{ak} Rom. 10.3,

note.

^{al} Rom. 1.16,

note.

^{am} Holy Spirit.

Heb. 2.4.

(Mt. 1.18;

Acts 2.4.)

^{an} Rom. 1.16,

note.

^{ao} having been.

^{ap} Justifica-

^{aq} tion. Rom. 3.

20-28. (Lk.

18.14;

Rom. 3.28.)

^{ar} Grace (in

^{as} salv.)

Heb. 2.9.

(Rom. 3.24;

John 1.16,

note.)

^{at} Life (eter-

^{au} nal). Heb. 7.

3.16.

(Mt. 7.14;

Rev. 22.19.)

^{av} vs. 1.14.

^{aw} 2 Tim. 2.23.

^{ax} Mt. 18.17.

^{ay} Sin. Rom. 3.

23, note.

12 Teaching us that, denying ungodliness and ^bworldly lusts, we should live soberly, righteously, and godly, in this present world;

13 ^cLooking for that blessed hope, and the glorious appearing of the great God and our ^dSaviour Jesus Christ;

14 Who gave himself for us, that he might ^eredeem us from all ^finiquity, and purify unto himself a ^gpeculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority.

^hLet no man despise thee.

CHAPTER 3.

Part II. continued.

PUT them in mind to be ^wsubject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, ^{but} gentle, shewing all ^xmeekness unto all men.

3 For ^ywe ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, ^{and} hating one another.

4 But after that the kindness and love of ^zGod our Saviour toward man appeared,

5 ^{aa}Not by works of ^bbrighteousness which we have done, but according to his mercy he ^csaved us, by the washing of regeneration, and renewing of the ^dHoly Ghost;

6 Which he shed on us abundantly through Jesus Christ our ^eSaviour;

7 That ^fbeing ^gjustified ^hby his grace, we should be made heirs according to the hope of ⁱeternal life.

8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be ^jcareful to maintain good works. These things are good and profitable unto men.*

9 But ^kavoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic after the first and second admonition ^lreject;

11 Knowing that he that is such is subverted, and ^msinneth, being condemned of himself.

12 When I shall send Artemas

unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

A.D. 65.

^a Phil. 1. 11.

14 And let our's also learn to maintain ^agood works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO

VER. 1]

PHILEMON.

[VER. 21

WRITER. The Apostle Paul (1. 1).

Date. Probably A.D. 64. It is one of the Prison Epistles. See Introductions to Ephesians and Colossians.

Theme. Onesimus ("profitable"), a slave of Philemon, a Christian of Colosse, had robbed his master and fled to Rome. There he became a convert through Paul, who sent him back to Philemon with this letter. It is of priceless value as a teaching (1) in practical righteousness; (2) in Christian brotherhood; (3) in Christian courtesy; (4) in the law of love.

The divisions are four: I. Greeting, 1-3. II. The character of Philemon, 4-7. III. Intercession for Onesimus, 8-21. IV. Salutations and conclusion, 22-25.

Part I. The apostolic greeting.

PAUL, a ^aprisoner of Jesus Christ, and Timothy ^{our} brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to ^{our} beloved Apphia, and ^bArchippus our fellowsoldier, and to the ^cchurch in thy house:

3 ^dGrace to you, and peace, from God our Father and the Lord Jesus Christ.

Part II. The character of Philemon.

4 ^eI thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become ^feffectual by the acknowledging of ^gevery good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Part III. Intercession for Onesimus.

8 Wherefore, though I might be much bold in Christ to enjoin thee that ^hwhich is ⁱconvenient,

9 Yet for love's sake I rather beseech ^jthee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son ^kOnesimus, whom I have ^lbegotten in my bonds:

--- A.D. 64.

^a Eph.3.1.

^b Col.4.17.

^c Churches (local).
Jas.5.14.
(Acts 2.41;
Phil.1.1.)

^d Eph.1.2.

^e Eph.1.16.

^f Jas.2.14,17.

^g Phil.4.8;
2 Pet.1.5,8.

^h v.19.

ⁱ fitting.

^j Col.4.9.

^k 1 Cor.4.15.

^l 1 Pet.2.10.

^m Gospel.
Heb.4.2.
(Gen.12.1-3;
Rev.14.6.)

ⁿ bondman.

^o 2 Cor.8.23.

^p Lk.14.14.

^q in Christ.

^r 2 Cor.7.16.

11 ¹Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the ^mgospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a ⁿservant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a ^opartner, receive him as myself.

18 If he hath wronged thee, or oweth ^pthee ought, put that on mine ¹account;

19 I Paul have written ^{it} with mine own hand, I will repay ^{it}: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels ^qin the Lord.

21 Having ^rconfidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

¹ Verses 17, 18 perfectly illustrate imputation: "Receive him as myself"—reckon to him my merit; "If he hath wronged thee or oweth thee ought, put that on mine account"—reckon to me his demerit. See "Imputation," Lev. 25. 50; Jas. 2. 23. note.

Part IV. Salutations and conclusion.

22 But withal prepare me also a lodging: for I ^atrust that ^bthrough your prayers I shall be given unto you.

A.D. 64.

^a hope.^b Acts 12.5, 11, 12.^c Col. 1.7.^d Acts 12.12, 25.^e Acts 19, 29.^f 2 Tim. 4.10.^g 2 Tim. 4.22.

23 There salute thee ^eEpaphras, my fellowprisoner in Christ Jesus;

24 ^dMarcus, ^eAristarchus, ^fDemas, Lucas, my fellowlabourers.

25 The ^ggrace of our Lord Jesus Christ *be* with your spirit. Amen.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b Gospel.</i>	vs.	
1, 14, 15:	Mk.	
8. 35.	(Gen.	
12. 1-3; Rev.		
14. 6.)		

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE JEWISH-CHRISTIAN EPISTLES.

IN Hebrews, James, First and Second Peter, and Jude we have a group of inspired writings differing in important respects from Paul's Epistles. But this difference is in no sense one of conflict. All present the same Christ, the same salvation, the same morality. The difference is one of extension, of development. The Jewish-Christian writings deal with the elementary and foundational things of the Gospel, while to Paul were given the revelations concerning the church, her place in the counsels of God, and the calling and hope of the believer as vitally united to Christ in the one body.

The other characteristic difference is that while Paul has in view the body of true believers, who are therefore assuredly saved, the Judæo-Christian writers view the church as a professing body in which, during this age, the wheat and tares are mingled (Mt. 13. 24-30). Their writings, therefore, abound in warnings calculated to arouse and alarm the mere professor. A word of caution is, however, needful at this point. The persons warned are neither mere hypocrites, nor mere formalists. So far as it has gone their experiences are perfectly genuine. It is said of the supposed persons in Heb. 6. 4-9 that they had been "enlightened," and the same word is used in Heb. 10. 32, translated "illuminated." They are said, too, to have "tasted" of the heavenly gift, and again a word importing reality is used, for it occurs in Heb. 2. 9 of the death of Christ. The true point of the divine solicitude is expressed in verses 1 and 2. It is that they shall go on. They have made a real beginning, but it is not said of them that they have faith, and it *is* said (verse 9) that "things that accompany salvation" are "better." This fear lest beginners will "come short" is the theme of Heb. 3. 7-4. 3. The men in Mt. 7. 21-23 are not conscious hypocrites—they are utterly surprised at their exclusion. Characteristic contrasts are, Heb. 6. 4-6 with Rom. 8. 29-39; 2 Pet. 1. 10 with Phil. 1. 6. In this respect these Epistles group with Mt. 13.-23.; Acts 2.-9. The two Epistles of Peter, however, are less Jewish and more truly catholic than the other Jewish-Christian writings. He addresses, in his first Epistle, neither Jews as such, nor even Christian Jews of Jerusalem, or Judæa, but of the dispersion; while Second Peter is not distinctively Jewish at all.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

b <i>Gospel</i> . vs.1, 14,15; Mk. 8.35. (Gen. 12.1-3; Rev. 14.6.)
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Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

WRITER. The authorship of Hebrews has been in controversy from the earliest times. The book is anonymous, but the reference in 2 Pet. 3. 15 seems conclusive that Paul was the writer. See also Heb. 13. 23. All agree that, whether by Paul or another, the point of view is Pauline. We undoubtedly have here the method of Paul's synagogue addresses. No book of Scripture more fully authenticates itself as inspired.

Date. From internal evidence it is clear that Hebrews was written before the destruction of the Temple, A.D. 70 (cf. 10. 11).

Theme. The doctrinal passages reveal the purpose of the book. It was written with a twofold intent: (1) To confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law; and (2) the hortatory passages show that the writer had in view the danger ever present to Jewish professed believers of either lapsing back into Judaism, or of pausing short of true faith in Jesus Christ. It is clear from the Acts that even the strongest of the believers in Palestine were held to a strange mingling of Judaism and Christianity (e.g. Acts 21. 18-24), and that snare would be especially apt to entangle professed Christians amongst the Jews of the dispersion.

The key-word is "better." Hebrews is a series of contrasts between the good things of Judaism and the better things of Christ. Christ is "better" than angels, than Moses, than Joshua, than Aaron; and the New Covenant than the Mosaic Covenant. Church truth does not appear, the ground of gathering only being stated (13. 13). The whole sphere of Christian profession is before the writer; hence exhortations necessary to warn and alarm a mere professor.

Hebrews is in six divisions, but these include five parenthetic passages of exhortation. I. The great salvation, 1. 1-2. 18 (2. 1-4, parenthetic). II. The rest of God, 3. 1-4. 16 (all parenthetic). III. Our great High Priest, 5. 1-8. 6 (5. 11-6. 12, parenthetic). IV. The new covenant and the heavenly sanctuary, 8. 7-10. 39 (10. 26-39, parenthetic). V. The superiority of the faith-way, 11. 1-40. VI. The worship and walk of the believer-priest, 12. 1-13. 25 (12. 3-17, parenthetic).

CHAPTER 1.

Part I. The great salvation
(Heb. 1. 1-2. 18).

(1) *The Son better than the prophets.*

GOD, who "at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us "by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

A.D. 64.

a in many parts and in many ways.
b lit. in Son.
c ages.
d effulgence.
e expression of his substance.
f sat himself down.
g Eph. 1. 20, 21.

3 Who being the "brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, 'sat down on the right hand of the Majesty on high;

(2) *The Son better than the angels.*

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels

¹ Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2 Sam. 14. 20; Psa. 103. 20; 104. 4). In the O.T. the expression "the angel of the LORD" (sometimes "of God") usually implies the presence of Deity in angelic form (Gen. 16. 1-13; 21. 17-19; 22. 11-16; 31. 11-13; Ex. 3. 2-4; Jud. 2. 1; 6. 12-16; 13. 3-22). See Mal. 3. 1, note. The word angel is used of men in Lk. 7. 24; Jas. 2. 25; Rev. 1. 20; 2. 1, 8, 12, 18; 3. 1, 7, 14. In Rev. 8. 3-5 Christ is evidently meant. Sometimes angel is used of the spirit of man (Mt. 18. 10; Acts 12. 15). Though angels are spirits (Psa. 104. 4; Heb. 1. 14), power is given them to become visible in the semblance of human form (Gen. 19. 1, cf. v. 5; Ex. 3. 2; Num. 22. 22-31; Jud. 2. 1; 6. 11, 22; 13. 3, 6; 1 Chr. 21. 16, 20; Mt. 1. 20; Lk. 1. 26; John 20. 12; Acts 7. 30; 12. 7, 8, etc.). The word is always

said he at any time, Thou art my ^aSon, this day have I begotten thee? And again, ^bI will be to him a Father, and he shall be to me a Son?

6 And again, when he ^cbringeth in the firstbegotten into the ^dworld, he saith, ^eAnd let all the angels of God worship him.

7 And of the angels he saith, ^fWho maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O ^gGod, is for ever and ever: a sceptre of ^hrighteousness is the sceptre of thy kingdom.

9 Thou hast loved ⁱrighteousness, and hated ^jiniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, ^kThou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, ^lSit on my right

A.D. 64.

^a Psa. 2.7.^b 2 Sam. 7.14.^c Or, *bringeth back*.^d *oikoumene = inhabited earth*.^e Deut. 32.43, Septuagint.^f Psa. 104.4.^g vs. 8,9;^h Psa. 45.6,7.ⁱ *uprightness*.^j 1 John 3.7, note.^k *lawlessness*. See Rom. 3. 23, note.^l vs. 10-12;^m Psa. 102. 25-27.ⁿ Psa. 110.1.^o Rom. 1.16, note.^p *slip away from them*.^q *Sin. Rom. 3.23, note*.^r *Holy Spirit*.

Heb. 3.7;

(Mt. 1.18;

Acts 2.4.)

^s *oikoumene**= inhabited earth*.

hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of ^msalvation?

CHAPTER 2.

(Parenthesis: hearers warned.)

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should ⁿlet them slip.

2 For if the word spoken by angels was stedfast, and every ^otransgression and ^pdisobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great ^msalvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the ^qHoly Ghost, according to his own will?

(3) *The earth to be put under the man Christ Jesus.*

5 For unto the angels hath he not put in subjection the ^qworld to come, whereof we speak.

6 But one in a certain place tes-

used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Mt. 22. 30; Mk. 12. 25). They are exceedingly numerous (Mt. 26. 53; Heb. 12. 22; Rev. 5. 11; Psa. 68. 17). Their power is inconceivable (2 Ki. 19. 35). Their place is about the throne of God (Rev. 5. 11; 7. 11). Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the *physical* safety and well-being of believers (1 Ki. 19. 5; Psa. 34. 7; 91. 11; Dan. 6. 22; Mt. 2. 13, 19; 4. 11; Lk. 22. 43; Acts 5. 19; 12. 7-10). From Heb. 1. 14, with Mt. 18. 10; Psa. 91. 11, it would seem that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us (1 Cor. 4. 9; Eph. 3. 10; Eccl. 5. 6), a fact which should influence conduct. They receive departing saints (Lk. 16. 22). Man is made "a little lower than the angels," and in incarnation Christ took "for a little" (time) this lower place (Psa. 8. 4, 5; Heb. 2. 6, 9) that He might lift the believer into His own sphere above angels (Heb. 2. 9, 10). The angels are to accompany Christ in His second advent (Mt. 25. 31). To them will be committed the preparation of the judgment of the nations (see Mt. 13. 30, 39, 41, 42; 25. 32, note). The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Heb. 2. 5). An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections (Dan. 10. 13, 21; 12. 1, 2; Jude 9; 1 Thes. 4. 16). The only other angel whose name is revealed, Gabriel, was employed in the most distinguished services (Dan. 8. 16; 9. 21; Lk. 1. 19, 26).

Fallen angels. Two classes of these are mentioned: (1) "The angels which kept not their first estate [place], but left their own habitation," are "chained under darkness," awaiting judgment (2 Pet. 2. 4; Jude 6; 1 Cor. 6. 3; John 5. 22). See Gen. 6. 4, note. (2) The angels who have Satan (Gen. 3. 1; Rev. 20. 10, note) as leader. The origin of these is nowhere explicitly revealed. They may be identical with the demons (Mt. 7. 22, note). For Satan and his angels everlasting fire is prepared (Mt. 25. 41; Rev. 20. 10).

tified, saying, ^aWhat is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is not put under all things*. But now we see not yet all things put under him.

(4) *Jesus, made for a little time lower than the angels, dies for man that he may lift men above angels into the family of God.*

9 But we see Jesus, who was made ^aa little lower than the angels for the suffering of death, crowned with glory and honour; that he by the ^ggrace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the ^dcaptain of their salvation perfect through sufferings.

11 For both he that ^esanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, ^fI will declare thy name unto my brethren, in the midst of the ^hchurch will I sing praise unto thee.

13 And again, ^hI will put my trust in him. And again, Behold I and the children which ⁱGod hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise ^jtook part of the same; that through death he might ^kdestroy him that had the power of death, that is, ^lthe devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily ^mhe took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make ⁿreconciliation for the sins of the people.

18 For in that he himself hath suffered being ^otempted, he is able to succour them that are tempted.

A.D. 64.

^a vs. 6-8; Psa. 84.4-6.

^b Or, for a little, i.e. little time.

^c Grace (In salu.), Heb. 10. 29; (Rom. 3. 24; John 1. 16, note.)

^d leader, or originator, i.e. one who initiates and carries through; Trans. author in Heb. 12. 2.

^e Sanctify, holy (persons) (N. T.); Heb. 3. 1; (Mt. 4. 5; Rev. 22. 1.)

^f Psa. 22. 22.

^g Church (true) 1. Thes. 4. 16, 17. (Mt. 16. 18; Heb. 12. 23.)

^h Isa. 8. 17. Septuagint.

ⁱ Jehovah. Isa. 8. 13. Septuagint.

^j The word trans. took part is not the same as that trans. partakers, but implies taking part in something outside one's self.

^k bring to naught.

^l Satan. Jas. 4. 7. (Gen. 3. 1; Rev. 20. 10.)

^m not of angels doth he take hold, but he taketh hold of. Cf. Isa. 41. 9. Septuagint.

ⁿ Gr. hilaskomai, propitiation. See Rom. 3. 25, note.

^o Temptation. Heb. 3. 9. (Gen. 3. 1; Jas. 1. 14.)

^p Sanctify, holy (persons) (N. T.); Heb. 10. 10, 14, 29. (Mt. 4. 5; Rev. 22. 1.)

^q companions; the same word trans. fellows in Heb. 1. 9.

^r confession.

^s Num. 12. 7.

^t Zech. 6. 12, 13.

^u Num. 12. 7.

^v Deut. 18. 15, 19.

^w Holy Spirit. Heb. 6. 4. (Mt. 1. 18; Acts 2. 4.)

^x vs. 7-11; Psa. 95. 7-11.

^y Temptation. vs. 8; Heb. 4. 15. (Gen. 3. 1; Jas. 1. 14.)

^z Sin. Rom. 3. 23, note.

^a Psa. 95. 7, 8.

CHAPTER 3.

Part II. Parenthetic: The rest of God (Heb. 3. 1-4. 16).

(1) *Christ the Son better than Moses the Servant.*

WHEREFORE, ^qholy brethren, ^qpartakers of the heavenly calling, consider the Apostle and High Priest of our ^rprofession, Christ Jesus;

2 Who was faithful to him that appointed him, as also ^sMoses was faithful in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath ^tbuilt the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things is God.

5 And ^uMoses verily was faithful in all his house, as a servant, for a ^vtestimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

(2) *Exhortation: the generation that came out of Egypt did not enter the Canaan-rest because of unbelief.*

7 Wherefore (as the ^wHoly Ghost saith, ^xTo day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers ^ytempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called *To day*; lest any of you be hardened through the deceitfulness of ^zsin.

14 For we are made ^qpartakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, ^aTo day if ye

will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had ^asinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER 4.

(3) *But there is a better rest for the believer, of which God's creation-rest is the type.*

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the ^bgospel preached, as well as unto them: but the word preached did not profit them, not being mixed with ^cfaith in them that heard it.

3 For we which have believed do enter into rest, as he said, ^dAs I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the ^eworld.

4 For he spake in a certain place of the seventh ^fday on this wise, And ^gGod did rest the seventh day from all his works.

5 And in this ^hplace again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom ⁱit was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is ^jsaid, To day if ye will hear his voice, harden not your hearts.

8 For if ^kJesus had given them rest, then would he not afterward have spoken of another day.

(4) *The believer rests in a perfect work of redemption, as God rested from a perfect work of creation.*

9 There remaineth therefore a ^lrest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God ^mdid from his.

A.D. 64.

a Sin. Rom. 3.23, note.

b Gospel. 1 Pet.1.12, 25. (Gen.12.1-3; Rev. 14.6.)

c Faith. Heb.10.22, 38. (Gen. 3.20; Heb.11.39.)

d Psa.95.11.

e i.e. earth.

f Gen.2.2.

g Or, the gospel.

h Psa.95.7.

i Joshua.

j Or, keeping of a sabbath.

k 2 Pet.1.10.

l Heb.10.38.

m Or, disobedience.

n Isa.49.2.

o living and operative.

p Prov.15.11.

q Heb.9.12,24.

r Heb.10.23.

s confession.

t Hos.11.8.

u Temptation. Heb.11.37. (Gen.3.1; Jas.1.14.)

v apart from sin.

w Sin. Rom. 3.23, note.

x Grace (imparted). Heb.12.15, 28. (Rom. 6.1; 2 Pet. 3.18.)

y for seasonable help.

z clothed with.

a Ex.28.1; Num.16.40.

b Psa.2.7.

11 ^kLet us labour therefore to enter into that rest, lest any man ^lfall after the same example of ^munbelief.

12 ⁿFor the word of God is ^oquick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are ^bnaked and opened unto the eyes of him with whom we have to do.

(5) *The believer is kept in perfect rest by mercy and grace, through the Son of God.*

14 Seeing then that we have a great high priest, that is ^apassed into the heavens, Jesus the Son of God, ^llet us hold fast our ^oprofession.

15 For we have not a high priest which cannot be ^touched with the feeling of our infirmities; but was in all points ^utempted like as we are, ^vyet without ^wsin.

16 Let us therefore come boldly unto the ^xthrone of grace, that we may obtain mercy, and find grace ^yto help in time of need.

CHAPTER 5.

Part III. Our great High Priest (Heb. 5. 1-8. 6).

(1) *The office of high priest.*

FOR every high priest taken from among men is ordained for men in things ^apertaining to God, that he may offer both gifts and sacrifices for ^bsins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is ^ccompassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for ^dsins.

4 And no man taketh this honour unto himself, but he that is called of God, as was ^eAaron.

(2) *Christ a high priest after the order of Melchisedec.*

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, ^fThou art my Son, to day have I begotten thee.

6 As he saith also in another

place, "Thou art a priest for ever after the order of ¹Melchisedec.

7 Who in the days of his flesh, when he had offered up ^bprayers and supplications with strong crying and tears unto him that was able to save him ^dfrom death, and was heard ^ein that he feared;

8 Though he were a Son, yet learned he ^hobedience by the things which he suffered;

9 And ^bbeing made perfect, he became the author of eternal ^hsalvation unto all them that obey him;

10 ^hCalled of God an high priest after the order of Melchisedec.

(*Parenthetic: appeal and warning, to 6. 12.*)

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of ^kmilk, and not of strong meat.

13 For every one that useth milk is ^hunskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER 6.

THEREFORE leaving the ^mprinciples of the doctrine of Christ, let us go on unto ⁿperfection; not laying again ^othe foundation of ^prepentance from ^qdead works, and of faith toward God,

2 Of the doctrine of ^rbaptisms, and of laying on of hands, and of

A.D. 64.

a vs.5,6; Psa. 110.4.

b Mt.26.39,44.

c Mt.26.53.

d out of.

e because of his piety.

f Psa.19.3, note.

g Phil.2.8.

h Heb.2.10.

i Rom.1.16, note.

j saluted.

k 1 Cor.3.1-3.

l hath no experience.

m word of the beginning of the Christ.

n Mt.5.48, note.

o a.

p Repentance, vs.1,6; Heb. 6.6. (Mt.3. 2; Acts 17. 30.)

q Heb.9.14.

r Acts 19.4,5.

s Acts 17.31.

t Apostasy.

u vs.1,6; Heb.10.26-31. (Lk.18. 8; 2 Tim.3. 1-8.)

v Gr. metochous, going along with.

w Holy Spirit.

x Heb.9.14. (Mt.1,18; Acts 2.4.)

y i.e. age.

x Repentance. Heb.12.17. (Mt.3.2; Acts 17.30.)

y Psa.65.10.

z Rom.1.16, note.

a Mt.25.40.

b Assurance. Heb.7.25. (Isa.32.17; Jude 1.)

c imitators.

^rresurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 ^fFor it is ²impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made ^hpartakers of the ^hHoly Ghost,

5 And have tasted the good word of God, and the powers of the ^hworld to come,

6 If they shall fall away, to renew them again unto ^rrepentance; seeing they crucify to themselves the Son of God afresh, and put ^hhim to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth ^hblessing from God:

8 But that which beareth thorns and briars is rejected, and ^his nigh unto cursing; whose end ^his to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany ^hsalvation, though we thus speak.

10 ^hFor God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full ^hassurance of hope unto the end:

12 That ye be not slothful, but ^hfollowers of them who through faith and patience inherit the promises.

Part III Resumed. (3) *Our High Priest within the veil assures our coming there too.*

13 For when God made promise to Abraham, because he could

¹ See Gen. 14. 18, note. Melchisedec was a suitable type of Christ as High Priest, because: (1) he was a king-priest (Gen. 14. 18 with Zech. 6. 12, 13); (2) his name means, "my king is righteous" (cf. Isa. 11. 5), and he was king of Salem (i.e. "peace," cf. Isa. 11. 6-9); (3) he had no (recorded) "beginning of days" (cf. John 1. 1), nor "end of life" (cf. Rom. 6. 9; Heb. 7. 23-25); nor (4) was he made a high priest by human appointment (Psa. 110. 4). But the contrast between the high priesthood of Melchisedec and Aaron is only as to *person*, "*order*" (or appointment), and *duration*. In His *work* Christ follows the Aaronic pattern, the "shadow" of which Christ was the substance (Heb. 8. 1-6; 9. 1-28).

² Heb. 6. 4-8 presents the case of Jewish professed believers who halt short of faith in Christ after advancing to the very threshold of salvation, even "going along with" the Holy Spirit in His work of enlightenment and conviction (John 16. 8-10). It is not said that they had faith. This supposed person is like the spies at Kadesh-barnea (Deut. 1. 19-26) who saw the land and had the very fruit of it in their hands, and yet turned back.

swear by no greater, he sware by himself,

14 Saying ^a Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the ^b heirs of promise the immutability of his counsel, ^c confirmed it by an oath:

18 That by two immutable things, in which *it* was impossible for God to lie, we might have a strong ^d consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that ^e within the veil;

20 ^f Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of ^g Melchisedec.

CHAPTER 7.

The Melchisedec high priesthood resumed.

(4) *The historic Melchisedec a type of Christ.*

FOR this Melchisedec, king of Salem, priest of the most high ^h God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without ⁱ descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

(5) *Melchisedec high priesthood greater than the Aaronic.*

(a) *Because Aaron in Abraham paid Melchisedec tithes.*

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the ^j sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of

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their brethren, though they come out of the loins of Abraham:

6 But he whose ^k descent is not counted from them ^l received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of ^m whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

(b) *Because the Aaronic priesthood made nothing perfect.*

11 ⁿ If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was *there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man ^o gave attendance at the altar.

14 For *it is* ^p evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest.

16 Who is made, not after the law of a ^q carnal commandment, but after the power ^r of an ^s endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of ^t Melchisedec.

18 For there is verily a ^u disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 ^v For the ^w law made nothing ^x perfect, but the bringing in of a ^y better hope *did*; by the ^z which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, ^a The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

^a Gen. 22.16, 17.

^b Heb. 11.9; Rom. 8.17.

^c *interposed by, or, interposed himself.*

^d *encouragement.*

^e Lev. 16.15.

^f Heb. 4.14.

^g Psa. 110.4.

^h *Most high God.* Gen. 14. 18.

ⁱ *genealogy.*

^j Num. 18.21, 26.

^k *pedigree.*

^l Gen. 14.20.

^m Heb. 5.6;

Rev. 1.18.

ⁿ vs. 18, 19;

Heb. 8.7;

Gal. 2.21.

^o *hath been attached to the service of.*

^p Gen. 49.8, 10.

^q *fleshly, i.e.*

addressed to the carnal or natural man.

Cf. Heb. 9.10.

^r *of indissoluble life.*

^s *Life (eternal).* vs. 3, 15;

Jas. 1.12.

(Mt. 7.14;

Rev. 22.19.)

^t Psa. 110.4.

^u *setting aside.*

^v *For the law perfected nothing,*

but it was the bringer in of a better hope.

^w *Law (of Moses).*

Heb. 8.10.

(Ex. 19.1;

Gal. 3.1-29.)

^x Mt. 5.48,

note.

^y Rom. 5.2.

^z Psa. 110.4.

22 By so much was Jesus made a surety of a better ^atestament.

(c) *Because the Aaronic priests died: Christ ever liveth.*

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is ^bable also to save them ^dto the ^uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from ^sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own ^sins, and then for the people's: for this he did ^once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is ^hconsecrated for evermore.

CHAPTER 8.

(d) *Because the Aaronic priests served the shadows of which Christ serves the realities.*

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the ^sanctuary, and

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a *covenant.*

b Jude 24.

c Rom. 1.16, note.

d *completely.*

e *Assurance.*

Heb. 8.10-13. (Isa. 32.17; Jude 1.)

f *Sin.* Rom. 3.23, note.

g *Sacrifice (of Christ).* Heb. 9.11-15, 22, 26. (Gen. 4.4; Heb. 10.18.)

h *perfected.*

i *Or, holy things.*

j Heb. 10.21; 1 Tim. 3.15.

k *serve the representation and.*

l *oraculary told.*

m *Ex.* 25.40.

n *Or, testament.*

o *Ex.* 3.8; 19.5.

p *Jehovah.* vs. 8-12; Jer. 31.31-34.

q *consummate, or, perfect.*

r *Covenant (new).* (Isa. 61.8.)

s *The Eight Covenants.* (Gen. 1.28.)

of the ^ltrue tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who ^kserve unto the example and shadow of heavenly things, as Moses was ^ladmonished of God when he was about to make the tabernacle: for, ^mSee, saith he, *that thou make all things according to the pattern shewed to thee in the mou. t.*

(e) *Because Christ mediates a better covenant.*

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better ⁿcovenant, which was established upon better promises.

Part IV. The new covenant better than the old (Heb. 8. 7-10. 39).

7 For if ^othat first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the ^lLord, when I will ^umake a ^lnew ²³covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued

1 The New Covenant, Summary: (1) "Better" than the Mosaic Covenant, not morally, but efficaciously (Heb. 7. 19; Rom. 8. 3, 4). (2) Established on "better" (i.e. unconditional) promises. In the Mosaic Covenant God said, "If ye will" (Ex. 19. 5); in the New Covenant He says, "I will" (Heb. 8. 10, 12). (3) Under the Mosaic Covenant obedience sprang from fear (Heb. 2. 2; 12. 25-27); under the New from a willing heart and mind (v. 10). (4) The New Covenant secures the personal revelation of the Lord to every believer (v. 11); (5) the complete oblivion of sins (v. 12; Heb. 10. 17; cf. Heb. 10. 3); (6) rests upon an accomplished redemption (Mt. 26. 27, 28; 1 Cor. 11. 25; Heb. 9. 11, 12, 18-23); (7) and secures the perpetuity, future conversion, and blessing of Israel (Jer. 31. 31-40; see also "Kingdom (O.T.)," and 2 Sam. 7. 8-17). The New Covenant is the eighth, thus speaking of resurrection and of eternal completeness.

2 I. The Eight Covenants, Summary: (1) The Edenic Covenant (Gen. 1. 26-28, note) conditioned the life of man in innocency. (2) The Adamic Covenant (Gen. 3. 14-19, note) conditions the life of fallen man and gives promise of a Redeemer. (3) The Noahic Covenant (Gen. 9. 1, note) establishes the principle of human government. (4) The Abrahamic Covenant (Gen. 15. 18, note) founds the nation of Israel, and confirms, with specific additions, the Adamic promise of redemption. (5) The Mosaic Covenant (Ex. 19. 25, note) condemns all men, "for that all have sinned." (6) The Palestinian Covenant (Deut. 28.-30. 3, note) secures the final restoration and conversion of Israel. (7) The Davidic Covenant (2 Sam. 7. 8-17, note) establishes the perpetuity of the Davidic family (fulfilled in Christ, Mt. 1. 1;

not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAPTER 9.

(1) *The ordinances and sanctuary of the old covenant were mere types.*

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that

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a Jehovah. Jer. 31.33.

b Law (of Moses). Heb. 10.28. (Ex. 19.1; Gal. 3.1-29.)

c Assurance. vs. 10-13; Heb. 9.26. (Isa. 32.17; Jude 1.)

d Jer. 31.33.

e Jehovah. Jer. 31.34.

f Gr. hileos propitious. See 1 John 2.2; Rom. 3.25, note.

g Sin. Rom. 3.23, note.

h lawlessnesses.

i grows old and aged is near to disappearing.

j an earthly.

k Ex. 25.30, note.

l holy.

m Holy of holies.

n Lev. 16.12.

o Ex. 25.10.

p Ex. 16.33.

q Num. 17.10.

r Ex. 33.29; Deut. 10.2,5.

s Gr. hilasterion, place of propitiation. See 1 John 2.2; Rom. 3.25, note.

t in detail.

u i. e. sins of ignorance.

v as yet had its standing.

w Mt. 5.48, note.

z fleshy. Cf. Heb. 7.16.

y setting things right.

2 Heb. 10.1; Eph. 1.3, 11.

a creation.

b 1 Pet. 1.18, 19.

c Sanctify, holy (things) (N.T.). vs. 12, 24, 25.

2 Pet. 1.18. (Mt. 4.5; Rev. 22.11.)

budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

(2) *The sanctuary, and sacrifice of the new covenant are realities.*

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of

Lk. 1. 31-33; Rom. 1. 3), and of the Davidic kingdom, over Israel and over the whole earth; to be fulfilled in and by Christ (2 Sam. 7. 8-17; Zech. 12. 8; Lk. 1. 31-33; Acts 15. 14-17; 1 Cor. 15. 24). (8) The New Covenant rests upon the sacrifice of Christ, and secures the eternal blessedness, under the Abrahamic Covenant (Gal. 3. 13-29), of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to man, it is final and irreversible.

II. The relation of Christ to the eight covenants is as follows: (1) To the Edenic Covenant, Christ, as the "second Man," the "last Adam" (1 Cor. 15. 45-47), takes the place over all things which the first Adam lost (Col. 2. 10; Heb. 2. 7-8). (2) He is the "Seed of the woman" of the Adamic Covenant (Gen. 3. 15; John 12. 31; 1 John 3. 8; Gal. 4. 4; Rev. 20. 10), and fulfilled its conditions of toil (Mk. 6. 3) and obedience. (3) As the greatest son of Shem, in Him was fulfilled supremely the promise to Shem in the Noahic Covenant (Gen. 9. 1, note; Col. 2. 9). (4) He is the "Seed to whom the promises were made" in the Abrahamic Covenant; the son of Abraham obedient unto death (Gen. 22. 18; Gal. 3. 16; Phil. 2. 8). (5) He lived sinlessly under the Mosaic Covenant and bore for us its curse (Gal. 3. 10-13). (6) He lived obediently as a Jew in the land under the Palestinian Covenant, and will yet perform its gracious promises (Deut. 28.-30. 1-9). (7) He is the "Seed," "Heir," and "King" under the Davidic Covenant (Mt. 1. 1; Lk. 1. 31-33). (8) His sacrifice is the foundation of the New Covenant (Mt. 26. 28; 1 Cor. 11. 25).

goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(3) *The new covenant is also the last will and testament of Christ, sealed by his blood.*

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

(4) *The heavenly sanctuary purged with a better sacrifice (Lev. 16. 33).*

23 It was therefore necessary

A.D. 64.

a Holy Spirit.

Heb. 10. 15,

29. (Mt. 1. 18;

Acts 2. 4.)

b worship.

c covenant.

d Sacrifice (of

Christ), vs.

11-15. 22, 26;

Heb. 11. 4.

(Gen. 4. 4;

Heb. 10. 18.)

e Rom. 3. 24,

note.

f Sin. Rom. 3.

23. note.

g Or, be

brought in.

h inaugu-

rated.

i Lev. 14. 16.

j Mt. 26. 28.

k Jehovah.

Ex. 24. 8.

l Ex. 29. 12, 36.

m Forgiveness.

Mt. 26. 28.

(Lev. 4. 20;

Mt. 26. 28.)

n representa-

tions.

o Rom. 8. 34.

p not his own.

q consumma-

tion of the

ages.

r Assurance.

Heb. 10. 16.

18. 22. (Isa. 32

17; Jude 1.)

s Sin. Rom. 3.

23. note.

t Death

(physical).

(Gen. 3. 19.)

u Judgments

(the seven).

Heb. 12. 5-11.

(2 Sam. 7. 14;

Rev. 20. 12.)

v Day of judg-

ment. 2 Pet.

2. 9. (Mt. 10.

15; Rev. 20.

11.)

w Or, apart

from.

x Rom. 1. 16,

note.

y Mt. 5. 48,

note.

that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

(5) *The one sacrifice of the new covenant is better than the many sacrifices of the old.*

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

CHAPTER 10.

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

¹ Death, physical, Summary: (1) Physical death is a consequence of sin (Gen. 3. 19), and the universality of death proves the universality of sin (Rom. 5. 12-14). (2) Physical death affects the body only, and is neither cessation of life nor of consciousness (Hab. 2. 5, note; Lk. 16. 23, note; Rev. 6. 9, 10). (3) All physical death ends in the resurrection of the body. See "Resurrection" (Job 19. 25; 1 Cor. 15. 52, note). (4) Because physical death is a consequence of sin, it is not inevitable to the redeemed (Gen. 5. 24; 1 Cor. 15. 51, 52; 1 Thes. 4. 15-17). (5) Physical death has for the believer a peculiar qualification. It is called "sleep," because his body may be "awakened" at any moment (Phil. 3. 20, 21; 1 Thes. 4. 14-18). (6) The soul and spirit live, independently of the death of the body, which is described as a "tabernacle" (tent), in which the "I" dwells, and which may be put off (2 Cor. 5. 1-8; cf. 1 Cor. 15. 42-44; 2 Pet. 1. 13-15). (7) At the believer's death he is "clothed upon" with a "house from heaven" pending the resurrection of the "earthly house," and is at once "with the Lord" (2 Cor. 5. 1-8; Phil. 1. 23; Lk. 23. 43). As to the death of Christ, see Mt. 27. 50, note.

4 For *it* is not possible that the blood of bulls and of goats should take away ^asins.

5 Wherefore when he cometh into the ^bworld, he saith, 'Sacrifice and offering thou wouldest not, but a ^cbody hast thou prepared me:

6 In burnt-offerings and sacrifices for ^dsin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O ^eGod.

8 Above when he said, Sacrifice and offering and burnt-offerings and offering for ^fsin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will ^gwe are ^hsanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away ⁱsins:

12 But this man, after he had offered one ^jsacrifice for sins ^kfor ever, sat down ^lon the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath ^mperfected for ever ⁿthem that are sanctified.

15 *Whereof* the ^oHoly Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

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a Sin. Rom. 3, 23, note.

b kosmos (Mt. 4.8) = mankind.

c vs. 5, 7;

d Psa. 40. 6-8.

e vs. 14.

f Sacrifice (of Christ). (Gen. 4.4.)

g sat down in perpetuity.

h vs. 12, 13;

i Psa. 110. 1.

j Mt. 5. 48, note.

k v. 10.

l Holy Spirit. vs. 15, 29;

m Jas. 4. 5.

n (Mt. 1. 18;

Acts 2. 4.)

o Jehovah. vs. 16, 17; Jer. 31. 33, 34.

p Sin. Rom. 3, 23, note.

q Heb. 9. 8, 12.

r o John 14. 6; Heb. 7. 24.

s dedicated.

t Assurance.

vs. 16-18, 22;

u 1 Pet. 3. 18.

(Heb. 32. 17;

Jude 1.)

v Faith. vs. 22, 38; Heb. 12. 2.

(Gen. 3. 20;

Heb. 11. 39.)

w confession of the hope.

1 Thes. 5. 24.

x Mt. 10. 32.

y encouraging.

vs. Mt. 24.

z 2 Pet. 2, 20, 21.

aa Law (of Moses).

Jas. 2. 10. (Ex. 19. 1; Gal. 3. 1-29.)

17 And their ^{aa}sins and iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more ^{ab}offering for ^{ac}sin.

(6) *The believer worships in the holiest.*

19 Having therefore, brethren, boldness to enter into the ^{ad}holiest by the blood of Jesus,

20 By a new and ^{ae}living way, which he hath ^{af}consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full ^{ag}assurance of ^{ah}faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the ^{ai}profession of our faith without wavering; (for ^{aj}he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, "as the manner of some *is*; but ^{ak}exhorting one another: and so much the more, ^{al}was ye see the day approaching.

(*Parenthetic: The wavering warned: the Jewish sacrifices had lost their efficacy; it is Christ or judgment.*)

26 For if we ^{am}sin ^{an}wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised ^{ao}Moses' law

¹ Cf. Psa. 40. 6; the rule, applicable to *all* modifications of the form of quotations in the N.T. from O.T. writings, is that the divine Author of the both Testaments is perfectly free, in using an earlier statement, to recast the mere literary form of it. The variant form will be found invariably to give the deeper meaning of the earlier statement.

² Sacrifice, Summary: (1) The first intimation of sacrifice is Gen. 3. 21, the "coats of skins" having obviously come from slain animals. The first clear *instance* of sacrifice is Gen. 4. 4, explained in Heb. 11. 4. Abel's righteousness was the result of his sacrifice, not of his character. (2) Before the giving of the law the head of the family was the family priest. By the law an order of priests was established who alone could offer sacrifices. Those sacrifices were "shadows," types, expressing variously the guilt and need of the offerer in reference to God, and all pointing to Christ and fulfilled in Him. (3) As foreshadowed by the types and explained by the N.T., the sacrifice of Christ is *penal* (Gal. 3. 13; 2 Cor. 5. 21); *substitutional* (Lev. 1. 4; Isa. 53. 5, 6; 2 Cor. 5. 21; 1 Pet. 2. 24); *voluntary* (Gen. 22. 9; John 10. 18); *redemptive* (Gal. 3. 13; Eph. 1. 7; 1 Cor. 6. 20); *propitiatory* (Rom. 3. 25); *reconciling* (2 Cor. 5. 18, 19; Col. 1. 21, 22); *efficacious* (John 12. 32, 33; Rom. 5. 9, 10; 2 Cor. 5. 21; Eph. 2. 13; Heb. 9. 11, 12, 26; 10. 10-17; 1 John 1. 7; Rev. 1. 5); and *revelatory* (John 3. 16; 1 John 4. 9, 10).

died without mercy under two or three witnesses:

29 ^aOf how much sorer punishment, suppose ye, shall he be thought worthy, ^bwho hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ^csanctified, ^dan unholy thing, and hath done despite unto the ^eSpirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the ^fLord. And again, The Lord shall judge his people.

31 *It is a fearful thing to fall into the hands of the living God.*

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing ^gin yourselves that ye have ^hin heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, ⁱafter ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come ^jwill come, and he will not tarry.

38 Now the ^kjust shall live by faith: but if ^lany man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER 11.

Part V. The superiority of the faith way (Heb. 11. 1-40).

(1) The sphere of faith.

NOW faith is the ^msubstance of things hoped for, the ⁿevidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the ^oworlds were framed by the word of God, so that things which are seen were not made of things which do appear.

A.D. 64.

^a Heb.2.3.

^b Apostasy. 2 Pet.2.1-3. (Lk.18.8; 2 Tim.3.1-8.)

^c Sanctify, holy (persons) (N.T.), vs.10,14,29; Heb.13.12. (Mt.4.5; Rev.22.11.)

^d Gr. a common thing.

^e Grace (in salv.). 1 Pet. 1.10,13.

(Rom.3.24; John 1.16, note.)

^f Jehovah. Deut.32.35, 36.

^g that ye have for yourselves.

^h Lk.12.33.

ⁱ Lk.21.19.

^j Christ (Second Advent). 2 Pet.3.3,4. (Deut.30.3; Acts 1.9-11.)

^k Hab.2.3,4.

^l substantiating.

^m conviction.

ⁿ ages were planned.

^o Sacrifice (of Christ). Heb.13.11, 12. (Gen.4.4; Heb.10.18.)

^p vs.4,7. See Rom.10.10, note.

^q Gen.5.22,24.

^r had pleased.

^s Rewards.

Jas.1.12.

(Dan.12.3;

1 Cor.3.14.)

^t Gen.6.14,22.

^u Rom.1.16, note.

^v kosmos

(Mt.4.8) =

mankind.

^w Gen.12.1,4.

^x Gen.13.3,18.

^y tents.

^z waited for.

^a architect and builder.

^b Gen.21.1,2.

^c Gen.22.17.

^d Gen.3.15;

12.7.

^e i.e. acted upon them.

(2) Instances of faith: Abel.

4 By faith Abel offered unto God a more excellent ^asacrifice than Cain, by which he obtained witness that he was ^brighteous, God testifying of his gifts: and by it he being dead yet speaketh.

Enoch.

5 By faith ^cEnoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he ^dpleased God.

6 But without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and *that he is a rewarder of them that diligently seek him.*

Noah.

7 By faith ^eNoah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the ^fsaving of his house; by the which he condemned the ^gworld, and became heir of the righteousness which is by faith.

Abraham and Sara.

8 By faith ^hAbraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as ⁱin a strange country, ^jdwelling in ^ktabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he ^llooked for a city which hath foundations, whose ^mbuilder and maker *is God.*

11 Through faith also ⁿSara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so ^omany as the ^pstars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the ^qpromises, but having seen them afar off, and were persuaded of ^rthem, and embraced ^sthem, and ^tconfessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of ^athat country from whence they came out, they might have had opportunity to be returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was ^btried, offered up Isaac: and he that had received the promises offered up his only begotten son.

18 ^cOf whom it was said, ^dThat in Isaac shall thy seed be called:

19 Accounting that God was able to raise ^ehim up, ^feven from the dead; from whence also he received him ^gin a figure.

Isaac and Jacob.

20 By faith ^hIsaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, ⁱleaning upon the top of his staff.

Joseph.

22 By faith ^jJoseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Moses and his parents.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw ^khe was a proper child; and they were not afraid of the king's ^lcommandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, ^mthan to enjoy the pleasures of ⁿsin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence ^oof the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the

A.D. 64.

^a Gen.11.31.

^b Gen.22.1; Jas.2.21.

^c Or, to.

^d Gen.21.12.

^e Resurrection.

Rev. 20.4,5.

(Job 19.25;

1 Cor. 15.52.)

^f Gen.22.4;

Mt.20.19.

^g Gen.27.27.

^h Gen.47.31.

ⁱ Gen.50.24,25.

^j the child was beautiful.

^k Ex.1.16; 2.2.

^l Separation.

Heb.13.10-14.

(Gen.12.1;

2 Cor.6.14-17.)

^m Sin. Rom.3.

23, note.

ⁿ Omit of the reward.

^o Ex.12.21.

^p Ex.14.13;

Jas.5.15,16;

Jude 5.

^q Josh.6.12,20.

^r Josh.6.23;

Jas.2.25.

^s Jud.6.11.

^t Jud.4.6.

^u Jud.15.16.

^v Jud.11.32.

^w 1 Sam.7.9.

^x 1 John 3.7, note.

^y 1 Ki.17.22-

2 Ki.4.35.

^z vs.24,26.

^a Temptation.

1 Pet.1.6.

(Gen.3.1;

Jas.1.14.)

^b evil treated.

^c kosmos

(Mt.4.8) =

mankind.

^d Faith.

(Gen.3.20.)

^qpassover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 ^rBy faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

Joshua and Israel.

30 By faith the walls of ^sJericho fell down, after they were compassed about seven days.

Rahab.

31 By faith the harlot ^tRahab perished not with them that believed not, when she had received the spies with peace.

The many heroes of faith.

32 And what shall I more say? for the time would fail me to tell of ^uGedeon, and of ^vBarak, and of ^wSamson, and of ^xJephthae; of David also, and ^ySamuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought ^zrighteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women ^{aa}received their dead raised to life again: and others were tortured, not ^{ab}accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of ^{ac}cruel mockings and scourgings, yca. moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were ^{ad}tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, ^{ae}tormented;

38 (Of whom the ^{af}world was not worthy:) they wandered in deserts, and ^{ag}in mountains, and ^{ah}in dens and caves of the earth.

39 And these all, having obtained a good report through ^{ai}faith, received not the promise:

¹ The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works (John 1. 12; Jas. 2. 14-26). The particular uses of faith give rise to its secondary definitions: (1) For salvation, faith is personal trust, apart from meritorious works, in the Lord Jesus Christ, as delivered for our offences and raised again for our justification (Rom. 4. 5, 23-25). (2) As used in prayer, faith is the "confidence that we have in him, that if we ask anything according to his will, he

40 God having provided some better thing for us, that they without us should not be made "perfect.

CHAPTER 12.

Part VI. The walk and worship of the believer-priest (Heb. 12. 1-13. 25).

(1) *Jesus the example.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us ^blay aside every weight, and ^cthe sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the ^dauthor and ^efinisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(*Parenthetic (to v. 17): (a) The Father's chastening.*)

3 For ^fconsider him that endured such contradiction of ^gsinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against ^hsin.

5 And ye have forgotten the exhortation which speaketh unto you as unto ⁱchildren, My son, despise not thou the chastening of the ^jLord, nor faint when thou art rebuked of him:

6 For whom the ^kLord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what ^lson is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave ^mthem reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us ⁿafter their own

A.D. 64.

a Mt. 5.48, note.

b 1 Pet. 5.7.

c Omit the.

d leader, or, originator. See Heb. 2. 10, ref.

e perfecter.

f Faith. Jas. 2. 17, 18, 20. (Gen. 3.20; Heb. 11.39.)

g consider well, i.e. weigh so as to judge its value.

h Sin. Rom. 3. 23, note.

i sons.

j Jehovah. Prov. 3.11, 12.

k Jehovah. Prov. 3.12.

l Prov. 13.24.

m Or, as seemed good or meet to them.

n Judgments (the seven). 1 Pet. 2.24; (2 Sam. 7.14; Rev. 14.12.)

o 1 John 3.7, note.

p Isa. 35.3.

q failing.

r Or, even.

s Gal. 6.1.

t Psal. 34.14.

u watching lest there be any one who lacks the grace of God.

v 1 Cor. 6.13, 18.

w Gen. 25.33.

x Repentance. 2 Pet. 3.9. (Mt. 3.2; Acts 17.30.)

y i.e. the blessing.

z Ex. 19.12.

a Ex. 20.18, 19.

pleasure; but he for *our* profit, that we might be partakers of his holiness.

11 Now no ^achastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of ^brighteousness unto them which are exercised thereby.

12 Wherefore ^clift up the hands which hang down, and the ^dfeeble knees;

13 And make ^estraight paths for your feet, lest that which is lame be turned out of the way; but ^flet it rather be healed.

14 Follow ^gpeace with all *men*, and holiness, without which no man shall see the Lord:

15 ^hLooking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

(*b) Esau a warning to professors lest they miss the priesthood. (Cf. Gen. 25. 31, note.)*)

16 Lest there be any ⁱfornicator, or profane person, as Esau, ^jwho for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of ^krepentance, though he sought ^lit carefully with tears.

(2) *The believer-priest does not come to Mount Sinai.*

18 For ye are not come unto the ^mmount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which ⁿvoice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

heareth us" (1 John 5. 14, 15). (3) As used in reference to unseen things of which Scripture speaks, faith "gives substance" to them, so that we act upon the conviction of their reality (Heb. 11. 1-3). (4) As a working principle in life, the uses of faith are illustrated in Heb. 11. 1-39.

22 But ye are ^acome unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to ^ban innumerable company of ^cangels,

23 To the general assembly ^dand ^echurch of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made ^fperfect,

24 And to Jesus the ^gmediator of the new covenant, and to ^hthe blood of sprinkling, that speaketh better things than *that of Abel*.

(3) Warnings and instructions.

25 ⁱSee that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* ye escape, if ye turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, ^jYet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be ^kmoved, let us ^lhave ^mgrace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

CHAPTER 13.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained ⁿangels unawares.

3 Remember them that are in ^obonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 ^pMarriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your conversation be without ^qcovetousness; and be content with such things as ye have: for*

A.D. 64.

^a Phil. 3.20.

^b *myriads of angels, the universal gathering.*

^c Heb. 1.4, note.

^d Church (true).

(Mt. 16. 18.)

^e Mt. 5.48, note.

^f Heb. 8.6.

^g Ex. 24.8.

^h Acts 13.46.

ⁱ Hag. 2.6.

^j shaken.

^k hold fast.

^l Grace (imparted). vs. 15, 28; Heb. 13.

9. (Rom. 6.1; 2 Pet. 3.18.)

^m Mt. 23.36.

ⁿ Prov. 5.18-23.

^o love of money.

^p himself.

^q Deut. 31.6.

^r Psa. 118.6.

^s your guides.

^t Lit. considering the issue of the conversation of whom, imitate the faith.

^u to the ages (to come).

^v Grace (imparted). Jas. 4.6. (Rom. 6.1; 2 Pet. 3.18.)

^w Sanctify, holy (persons) (N.T.).

1 Pet. 1.15, 16. (Mt. 4.5; Rev. 22.11.)

^x Sacrifice (of Christ).

1 Pet. 1.18, 19. (Gen. 4.4; Heb. 10.18.)

^y Acts 5.41.

^z abiding.

^a Separation. vs. 10-14; 1 John 2.15-17. (Gen. 12.1; 2 Cor. 6.14-17.)

^b the coming one.

^c Sacrifice (the believer-priest's). vs. 15, 16; 1 Pet. 2.5. (Gen. 4.4; Heb. 10.18.)

^d Or, share what you have with others. Cf. Rom. 12.13; Gal. 6.6.

^e Phil. 4.18.

^f guide you.

^g Ezk. 3.17.

^h he hath said, ⁱI will never leave thee, nor forsake thee.

6 So that we may boldly say, ^jThe Lord is my helper, and I will not fear what man shall do unto me.

7 Remember ^kthem which have the rule over you, who have spoken unto you the word of God: ^lwhose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and ^mfor ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established ⁿwith grace; not with meats, which have not profited them that have been occupied therein.

(4) Christian separation and worship.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might ^osanctify the people ^pwith his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, ^qbearing his reproach.

14 For here have we no ^rcontinuing city, but ^swe seek ^tone to come.

(5) The believer-priest's sacrifice.

15 By him therefore let us offer the ^usacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to ^vcommunicate forget not: for with such ^wsacrifices God is well pleased.

(6) The believer-priest's obedience.

17 Obey them that ^xhave the rule over you, and submit yourselves: for they ^ywatch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

1 Church (true), Summary: The true church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (1 Cor. 15. 52), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12. 12, 13), is the body of Christ of which He is the Head (Eph. 1. 22, 23). As such, it is a holy temple for the habitation of God through the Spirit (Eph. 2. 21, 22); is "one flesh" with Christ (Eph. 5. 30, 31); and espoused to Him as a chaste virgin to one husband (2 Cor. 11. 2-4).

Conclusion: the apostolic benediction.

18 Pray for us: for we trust we have a good ^aconscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 ^bNow the ^cGod of peace, that brought again ^dfrom the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the ^eeverlasting covenant,

21 ^fMake you ^gperfect in every good work to do his will, working

A.D. 64.

^a Acts 24.16.

^b Bible prayers (N.T.), Rev. 22.20. (Mt.6.9; Rev.22.20.)

^c Rom.5.1,2,10.^d from among.^e eternal.^f perfect you.

^g Mt.5.48, note.

^h guide you.

in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that ^hhave the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

THE GENERAL EPISTLE OF

JAMES.

1 1]

[1 13

WRITER. James (Mt. 4. 21, *note*), called "the Just," mentioned by Paul with Cephas and John as "pillars" in the church at Jerusalem (Gal. 2. 9). He seems to have been, as a religious man, austere, legal, ceremonial (Acts 21. 18-24).

Date. Tradition fixes the martyrdom of James in the year 62, but his Epistle shows no trace of the larger revelations concerning the church and the distinctive doctrines of grace made through the Apostle Paul, nor even of the discussions concerning the relation of Gentile converts to the law of Moses, which culminated in the first council (Acts 15.), over which James presided. This presumes the very early date of James, which may confidently be set down as "the first Epistle to Christians."—*Weston.*

Theme. By "the twelve tribes scattered abroad" we are to understand, not Jews, but Christian Jews of the Dispersion. The church began with such (Acts 2. 5-11), and James, who seems not to have left Jerusalem, would feel a particular pastoral responsibility for these scattered sheep. They still resorted to the synagogues, or called their own assemblies by that name (Jas. 2. 2, where "assembly" is "synagogue" in the Gr.). It appears from Jas. 2. 1-8 that they still held the synagogue courts for the trial of causes arising amongst themselves. The Epistle, then, is elementary in the extreme. To suppose that Jas. 2. 14-26 is a polemic against Paul's doctrine of justification is absurd. Neither Galatians nor Romans was yet written.

James' theme, then, is "religion" (Gr. *threskeia*, "outward religious service") as the expression and proof of faith. He does not exalt works as against faith, but faith as producing works. His style is that of the Wisdom-books of the O.T.

The divisions are five: I. The testing of faith, 1. 1-2. 26. II. The reality of faith tested by the tongue, 3. 1-18. III. The rebuke of worldliness, 4. 1-17. IV. The rich warned, 5. 1-6. V. Hortatory, 5. 7-20.

CHAPTER 1.

Part I. The testings of faith
(Jas. 1. 1-2. 26).

(1) The purpose of testings.

JAMES, a "servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

A.D. 60.

a bondman.
b in the dispersion.
c i.e. testings.
d Rom.5.3.
e mature and complete.
Mt.5.48, note.
f complete.
g Prov.2.3-6.
h Mk.11.24.
i Prov.3.5.
j Jas.2.5.
k Isa.57.15.
l Temptation.
vs.2,12,13,14.
(Gen.3.1.)
m Rewards.
1 Pet.5.4.
(Dan.12.3;
1 Cor.3.14.)
n Life (eternal). 1 Pet.
3.7. (Mt.7.14;
Rev.22.19.)

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, ^{kin} in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

(2) Solicitation to do evil is not of God.

13 Let no man say when he is tempted, I am tempted of God:

for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is ¹tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth ²sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good ³gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no ⁴variableness, neither shadow of turning.

18 ⁵Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the ⁶righteousness of God.

21 Wherefore lay apart all filthiness and ⁷superfluity of naughtiness, and receive with meekness the engrafted word, which is able to ⁸save your souls.

(3) The test of obedience.

22 But be ye ⁹doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso ¹⁰looketh into the ¹¹perfect law of liberty, and continueth ¹²therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

(4) The test of true religion.

26 If any man among you seem to be ¹³religious, and bridleth not his ¹⁴tongue, but deceiveth his own heart, this man's religion is vain.

27 ¹⁵Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows

A.D. 60.

a Sin. Rom. 3.23, note.
b Two words are used in the original for 'gift,' the first meaning the act of giving; the second, the thing given.
c variation.
d John 1.13;
1 Pet. 1.23.

e Rom. 3.21, note.
f overflowing of wickedness.
g Rom. 1.16, note.

h Mt. 7.21.
i 2 Cor. 3.18.
j Law (of Christ).

1 John 2.7, 8, 25. (Gal. 6.2; 2 John 5.)
k Gr. treskos = outwardly religious.

l Psa. 34.13.
m Mt. 25.34-36.
n oneself.

o kosmos = world-system. Jas. 4.4. (John 7.7; Rev. 13.3-8, note.)
p the Glory, i.e. in the sense of Heb. 1.3, as taking the place of the shekinah.

q In the presence of Christ the Glory, earthly distinctions disappear.

r Have ye not made a difference among yourselves.

s with.
t John 7.48;
1 Cor. 1.26, 28.

u kosmos (Mt. 4.8) = mankind.
v Lk. 12.21;
1 Tim. 6.18.

w excellent, or, beautiful.
x Lev. 19.18.
y v. 1.

z Sin. Rom. 3.23, note.
a Law (of Moses). Rev. 12.17. (Ex. 19.1; Gal. 3.1-29.)

b Mt. 5.19;
Gal. 3.19.
c Ex. 20.13, 14.
d Jas. 1.25;
1 Pet. 2.16.

in their affliction, and to keep ¹⁶himself unspotted from the ¹⁷world.

CHAPTER 2.

(5) The test of brotherly love.

MY brethren, have not the faith of our Lord Jesus Christ, ¹⁸the Lord of glory, ¹⁹with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 ²⁰Are ye not then partial in yourselves, and are become judges ²¹of evil thoughts?

5 Hearken, my beloved brethren, ²²Hath not God chosen the poor of this ²³world ²⁴rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that ²⁵worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, ²⁶Thou shalt love thy neighbour as thyself, ye do well:

9 But ²⁷if ye have respect to persons, ye commit ²⁸sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole ²⁹law, and yet ³⁰be offend in one ³¹point, he is guilty of all.

11 For he that said, ³²Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a ³³transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the ³⁴law of liberty.

13 For he shall have judgment without mercy, that hath shewed

¹ "Temptation" is used in two senses: (1) Solicitation to evil (e.g. Gen. 3. 1-6; Mt. 4. 1; 1 Cor. 10. 13; 2 Cor. 11. 3, 4; Jas. 1. 14). (2) Testing under trial (e.g. Gen. 22. 1; Lk. 22. 28; cf. Lk. 4. 2). Cf. Mt. 6. 13 (solicitation to evil) and 1 Pet. 1. 6 (testing under trial).

no mercy; and ^amercy ^brejoiceth against judgment.

(6) *The test of good works.*

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can ^afaith ^asave him?

15 If a brother or sister be naked, and destitute of daily food,

16 And ^aone of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so ^ffaith, if it hath not works, is ^ddead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: ^hshew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that ⁱthere is one God; thou doest well: the ^jdevils also believe, and tremble.

20 But wilt thou know, O vain man, that ^kfaith without works is dead?

(7) *The illustration of Abraham.*
(Cf. Rom. 4. 1-25.)

21 Was not Abraham our father ^ljustified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made ^mperfect?

23 And the scripture was fulfilled which saith, Abraham believed ⁿGod, and it was ^oimputed unto him for ^prighteousness: and he was called the ^qFriend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not ^rRahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the ^sbody without the spirit is dead, so faith without works is dead also.

CHAPTER 3.

Part II. *A true faith will control the tongue.*

MY brethren, be not many ^tmasters, knowing that we

A.D. 60.

^aMic.7.18.
^bgloriorth over.

^ccan [that] faith save him?

^dRom.1.16, note.

^e1 John 3.18.
^fFaith. vs.17, 18,20; Jas.5.

15. (Gen.3.20; Heb.11.39.)

^gv.26; cf. John 15.2.

^hCol.1.6; 1 Thea.1.3; Heb.6.10.

ⁱGod is one. ^jdemons.

Mt.8.29; Mk.1.24; Acts 16.17; 19.15.

^kvs.17,26. ^lRom.4.2, note.

^mMt.5.48, note.

ⁿJehovah. Gen.15.6.

^oImputation. (Lev.25.50.)

^pRom.3.21, note.

^q2 Chr.20.7; Isa.41.8.

^rJosh.2.1; Heb.11.31.

^svs.17,20. ^tteachers, knowing that we shall have the more severe judgment. Cf.Mk.12.40.

^uwe all offend.

^vPsa.32.9.

^wProv.12.18; 15.2.

^xProv.16.27.

^yMt.15.18.

^zMt.5.22, note.

^acreeping things.

^bPsa.140.3; Rom.3.13.

^cGod. Gen.1.27.

^dGen.1.26; 5.1; 9.6.

^eMt.7.16-20.

^fbehaviour.

shall receive the greater condemnation.

2 For in many things ^uwe offend all. If any man offend not in word the same is a ^vperfect man, and able also to bridle the whole body.

3 Behold, we put ^wbits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so ^wthe tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 ^xAnd the tongue is a fire, a world of iniquity; so is the tongue among our members, that it ^ydefileth the whole body, and setteth on fire the course of nature; and it is set on fire of ^zhell.

7 For every kind of beasts, and of birds, and of ^aserpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, ^bfull of deadly poison.

9 Therewith bless we ^cGod, even the Father; and therewith curse we men, which are made ^dafter the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the ^efig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good ^fconversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

¹ Imputation is the act of God whereby He accounts righteousness to the believer in Christ, who has borne the believer's sins in vindication of the law. See Phm. 17, 18, note.

15 ^aThis wisdom descendeth not from above, but ^bis earthly, ^csensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the ^awisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and ^dwithout hypocrisy.

18 And the fruit of ^a'righteousness is sown in peace ^bof them that make peace.

CHAPTER 4.

Part III. The rebuke of worldliness.

FROM whence ^acome wars and fightings among you? ^bcome they not hence, ^ceven of your lusts ^dthat war in your members?

2 Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, ^bbecause ye ask ^a'amiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the ^b'friendship of the ^c'world is enmity with God? ^d'whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture ^a'saith in vain, ^b'The ^c'spirit that dwelleth in us lusteth to envy?

6 But he giveth more ^b'grace. Wherefore he saith, ^a'God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the ^a'devil, and he will flee from you.

8 ^a'Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye ^b'sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and ^ayour joy to heaviness.

10 ^a'Humble yourselves in the sight of the Lord, and he shall lift you up.

11 ^a'Speak not evil one of another, brethren. He that speaketh evil of ^bhis brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

A.D. 60.

a Phil.3.19;
 Jas.1.17.
 b Or, natural.
 c 1 Cor.2.6,7.
 d Rom.12.9;
 1 Pet.1.22.
 e 1 John 3.7,
 note.
 f for them.
 g Rom.7.23;
 Gal.5.17;
 1 Pet.2.11.
 h 1 John 5.14.
 i evilly.
 j 1 John 2.15.
 k kosmos =
 world-system.
 2 Pet.1.4.
 (John 7.7; Rev.
 13.3-8, note.)
 l John 15.19; 17.
 14; Gal. 1.4.
 m speaketh
 in vain!
 n Doth the
 Spirit . . .
 desire en-
 viously?
 o Holy Spirit.
 1 Pet.1.2,11,
 12,22. (Mt.1.
 18; Acts 2.4.)
 p Grace (im-
 parted). 1 Pet.
 2.19. (Rom.6.1
 2 Pet.3.18.)
 q Prov.3.34.
 r Satan 1 Pet.
 5.8. (Gen.3.1;
 Rev.20.10.)
 s 2 Chr.15.2.
 Mal.3.7; Heb.
 10.19-22.
 t Sin. Rom.3.
 23, note.
 u Job 22.29;
 Lk.14.11; 18.
 14; 1 Pet.5.6.
 v Eph.4.31;
 1 Pet.2.1.
 w Mt.10.28.
 x Rom.1.16,
 note.
 y Prov.27.1;
 Lk.12.18.
 z Job 7.7;
 Psa.102.3;
 1 Pet.1.24.
 a Acts 18.21;
 1 Cor.4.19.
 b Lk.12.47;
 2 Pet.2.21.
 c Prov.11.28;
 Lk.6.24.
 d Jer.17.11.
 e in the last
 days.
 f i.e. Jehovah
 of hosts.
 g Luxuriously.
 h indulged
 yourselves.
 i Mt.5.39.
 j Or, be long
 patient, or,
 suffer with
 long
 patience.
 k Christ (Sec-
 ond Advent).
 Heb.10.37,38.
 (Deut.30.3;
 Acts 1.9,11.)
 l complain.

12 There is one lawgiver, ^awho is able to ^bsave and to destroy; who art thou that judgest another?

13 ^a'Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what ^ashall be on the morrow. For what ^bis your life? ^c'It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ^aought to say, ^b'If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that ^bknoweth to do good, and doeth it not, to him it is ^c'sin.

CHAPTER 5.

Part IV. The rich warned.

GO to now, ye ^a'rich men, weep and howl for your miseries that shall come upon you.

2 Your ^a'riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure ^atogether for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of ^b'the Lord of sabaoth.

5 Ye have lived ^a'in pleasure on the earth, and ^b'been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned ^aand killed the just; ^band he doth not ^c'resist you.

Part V. Exhortations in view of the coming of the Lord.

7 ^a'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for ^bthe coming of the Lord draweth nigh.

9 ^a'Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering ^aaffliction, and of patience.

11 Behold, we count them ^bhappy which endure. Ye have heard of the ^cpatience of Job, and have seen the ^dend of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, ^eswear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and ^fyour nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing ^gpsalms.

14 Is any sick among you? ^hlet him call for the ⁱelders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of ^jfaith shall

A.D. 60.

^a Heb. 11.35.

^b Psa. 94.12;

Mt. 5.10.

^c Job 1.21.

^d Job 42.10.

^e Mt. 5.34.

^f Eph. 5.19.

^g Churches

(local).

^h 3 John 6,9,10.

(Acts 2.41;

Phil.1.1.)

ⁱ Elders. 1 Pet.

5.1. (Acts 11.

30; Tit.1.5-9.)

^j Faith. 1 Pet.

1.5,9. (Gen.

3.20; Heb.

11.39.)

^k Sin. Rom.3.

23, note.

^l Or, fervent

supplic-

ation.

^m Rom.10.10,

note.

ⁿ 1 Ki.17.1.

^o 1 Ki.18.42.

o Prov.10.12.

save the sick, and the Lord shall raise him up; and if he have committed ^ssins, they shall be forgiven him.

16 Confess ^tyour ^ufaults one to another, and pray one for another, that ye may be healed. The ^veffective fervent prayer of a ^wrighteous man availeth much.

17 Elias was a man subject to like passions as we are, and ^xhe prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed ^yagain, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall ^zhide a multitude of ^{aa}sins.

THE FIRST EPISTLE GENERAL OF

1 1]

PETER.

[1 9

WRITER. The Apostle Peter (1. 1).

Date. Probably A.D. 60. That "Babylon" refers to the former city on the Euphrates, or to Rome, cannot be inferred from 5, 13. The text is obscure.

Theme. While Peter undoubtedly has scattered Jewish believers in mind, his Epistles comprehend Gentile believers also (1 Pet. 2. 10). The present Epistle, written from a church on Gentile ground (5, 13), presents all the foundational truths of the Christian faith, with special emphasis on the atonement. The distinctive note of First Peter is preparation for victory over suffering. The last-named word occurs about fifteen times, and is the key-word of the Epistle.

The Epistle is in three parts: I. Christian suffering and conduct in the light of full salvation, 1. 1-2. 8. II. The believer's life in view of his sevenfold position, and of the vicarious suffering of Christ, 2. 9-4. 19. III. Christian service in the light of the coming of the Chief Shepherd, 5. 1-14.

CHAPTER 1.

Part I. Christian suffering and conduct in the light of full salvation (1 Pet. 1. 1-2. 8).

PETER, an apostle of Jesus Christ, to the ^astrangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 ^bElect according to the foreknowledge of God the Father, through ^csanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a ^dlively hope by the resurrection of Jesus Christ ^efrom the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth

A.D. 60.

^a sojourners of the dispersion of.

^b Election (personal). (Deut.7.6.)

^c 2 Thes.2.13.

^d living.

^e from among.

^f guarded.

^g Faith. 1 Pet. 2.6,7. (Gen. 3.20; Heb. 11.39.)

^h Temptation. 2 Pet.2.9. (Gen.3.1; Jas.1.14.)

ⁱ Or, revelation.

^j Rom.1.16, note.

not away, reserved in heaven for you,

5 Who are ^kkept by the power of God through ^lfaith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold ^mtemptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, ⁿmight be found unto praise and honour and glory at the ^oappearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see ^phim not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, ^qeven the ^rsalvation of your souls.

¹ Election, Summary: In both Testaments the Hebrew and Greek words are rendered "elect," "election," "choose," "chosen." In all cases they mean, simply, "chosen," or "to choose"; and are used of both human and divine choices. (1) In the latter use election is: (a) *corporate*, as of the nation of Israel, or the church (Isa. 45. 4; Eph. 1. 4); and (b) *individual* (1 Pet. 1. 2). (2) Election is according to the foreknowledge of God (1 Pet. 1. 2), and wholly of grace, apart from human merit (Rom. 9. 11; 11. 5, 6). (3) Election proceeds from the divine volition (John 15. 16).

Election is, therefore: (1) The sovereign act of God in grace whereby certain are chosen from among mankind for Himself (John 15. 19). (2) The sovereign act of God whereby certain elect persons are chosen for distinctive service for Him (Lk. 6. 13; Acts 9. 15; 1 Cor. 1. 27, 28).

² Suffering, in First Peter, is set in the light of: (1) assured salvation, 1. 2-5; (2) the greater glory at Christ's appearing, 1. 7; (3) Christ's sufferings and coming glories, 1. 11; (4) the believer's association with Him in both, 2. 20, 21; 3. 17, 18; 4. 12, 13; (5) the purifying effect of suffering, 1. 7; 4. 1, 2; 5. 10; (6) that Christ is now glorified in the believer's patient suffering, 4. 16; (7) that suffering is disciplinary, 4. 17-19. (1 Cor. 11. 31, 32; Heb. 12. 5-13.)

10 Of which ^asalvation the prophets have inquired and searched diligently, ^bwho prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the ^cSpirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the ^dHoly Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end ^efor the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not ^ffashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, ^gBe ye ^hholy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not ⁱredeemed with corruptible things, as silver and gold, from your vain conversation ^{received} by tradition from your fathers;

19 But ^jwith the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was ^kforeordained before the foundation of the ^lworld, but was manifest in ^mthese last times for you.

21 Who by him do believe in God, that raised him up from the dead,

A.D. 60.

^a Rom. 1. 16, *note*.^b *Inspiration*. vs. 10-12, 25; 2 Pet. 1. 21. (Ex. 4. 15; Rev. 22. 19.)^c 2 Pet. 1. 21.^d *Holy Spirit*. vs. 2, 11, 12, 22; 1 Pet. 3. 18. (Mt. 1. 18; Acts 2. 4.)^e *Grace (in salu.)*. 1 Pet. 5. 12; (Rom. 3. 24; John 1. 16, *note*.)^f Rom. 12. 2.^g Lev. 11. 44.^h *Sanctify, holy (persons)* (N. T.). vs. 15, 16; 1 Pet. 2. 5, 9. (Mt. 4. 5; Rev. 22. 11.)ⁱ Rom. 3. 24, *note*.^j *Sacrifice (of Christ)*. 1 Pet. 2. 24. (Gen. 4. 4; Heb. 10. 18.)^k *foreknown*. *Foreknowledge*. vs. 2, 20. (Acts 2. 23.)^l *ages*.^m *at this end of times*.ⁿ *Law (of Christ)*. vs. 8, 22; Jas. 1. 25. (Gal. 6. 2; 2 John 5.)^o vs. 24, 25; Isa. 40. 6-8.^p *Lit. saying*.^q *God*. Isa. 40. 8.^r *Gospel*. vs. 12, 25; 1 Pet. 4. 6, 17. (Gen. 12. 1-3; Rev. 14. 6.)^s Psa. 34. 8.^t 1 Cor. 3. 11.^u *rejected*. Psa. 118. 22.^v *are being built up*.^w *Sacrifice (the believer-priest's)*. Heb. 10. 1-18. (Gen. 4. 4; Heb. 10. 18.)^x Isa. 28. 16.^y *Faith*. vs. 6, 7; 1 John 5. 1, 4, 5, 10. (Gen. 3. 20; Heb. 11. 39.)^z *is the preciousness*.^{aa} *Christ (as Stone)*. vs. 4, 8. (Ex. 17. 6.)

and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit ^aunto unfeigned love of the brethren, see *that ye love one another with a pure heart fervently*:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For ^ball flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the ^cword of the ^dLord endureth for ever. And this is the word which by the ^egospel is preached unto you.

CHAPTER 2.

Part I. continued.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have ^atasted that the Lord *is* gracious.

4 To whom coming, ^bas *unto* a living stone, ^cdisallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, ^dare built up a spiritual house, an holy priesthood, to offer up ^espiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the ^fscripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which ^gbelieve ^hhe *is* precious: but unto them which be disobedient, the stone which the builders ⁱdisallowed, the same is made the head of the corner,

8 And a ^jstone of stumbling, and

¹ The divine order is foreknowledge, election, predestination. That foreknowledge determines the election or choice is clear from 1 Pet. 1. 2, and predestination is the bringing to pass of the election. "Election looks back to foreknowledge; predestination forward to the destiny." But Scripture nowhere declares what it is in the divine foreknowledge which determines the divine election and predestination. The foreknown are elected, and the elect are predestinated, and this election is certain to every believer by the mere fact that he believes (1 Thes. 1. 4, 5). See "Predestination," Eph. 1. 11.

² Christ crucified is the Rock: (1) *Smitten* that the Spirit of life may flow from Him to all who will drink (Ex. 17. 6; 1 Cor. 10. 4; John 4. 13, 14; 7. 37-39). (2) To the *church* the foundation and chief corner Stone (Eph. 2. 20). (3) To the *Jews* at His first coming a "stumbling stone" (Rom. 9. 32, 33; 1 Cor. 1. 23). (4) To *Israel*

a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

Part II. The believer's life in view of his sevenfold position, and of the vicarious suffering of Christ.

9 But ye are a ^achosen generation, a royal ¹priesthood, an ^holy nation, a ^peculiar people; that ye should shew forth the ^dpraises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of ^God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as ^strangers and pilgrims, abstain from fleshly lusts, which ^swar against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your ^hgood works, which they shall behold, glorify God in the day of visitation.

13 Submit ^yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

A.D. 60.

^a Election (personal).
2 John 1.13.
(Deut. 7.6;
1 Pet. 1.2.)
^b Sanctify, holy (persons) (N.T.).
vs.5,9; 1 Pet. 3.5,15. (Mt. 4.5; Rev. 22.11.)
^c people for a possession.
^d virtues, or, excellencies.
^e God. Hos.1.10.
^f Psa. 119.19.
^g Rom. 8.13.
^h Mt. 5.16.
ⁱ Mt. 22.21;
Rom. 13.1,7.
^j Rom. 6.14, 20,22.
^k bondmen.
^l Jehovah.
Prov. 24.21.
^m Eph. 6.5.
ⁿ Grace (in-parted).
1 Pet. 3.7.
(Rom. 6.1;
2 Pet. 3.18.)
^o grace.
^p Sin. Rom. 3.23, note.
^q Mt. 16.24;
1 Thes. 3.3,4.
^r Isa. 53.9.
^s Isa. 53.7.
^t Sacrifice (of Christ).
1 Pet. 3.18.
(Gen. 4.4;
Heb. 10.18.)
^u Judgments (the seven).
1 Pet. 3.18.
(2 Sam. 7.14;
Rev. 20.12.)
^v Rom. 10.10, note.
^w Ezk. 34.11.
^x overseer.

16 ^JAs free, and not using your liberty for a cloke of maliciousness, but as the ^kservants of God.

17 Honour all men. Love the brotherhood. Fear ^God. Honour the king.

18 ^MServants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For ^Mthis is ^othankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, when ye shall be buffeted for your ^pfaults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

(The vicarious suffering of Christ.)

21 For even ^hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 ^Who did no ^psin, neither was guile found in his mouth:

23 Who, ^When he was reviled, reviled not again; when he suffered, he threatened not; but committed ^himself to him that judgeth righteously:

24 ^Who his own self ^Wbare our ^psins in his own body on the tree, that we, being dead to sins, should live unto ^righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the ^WShepherd and ^Bishop of your souls.

at His second coming the "headstone of the corner" (Zech. 4. 7). (5) To the *Gentile world-power* the smiting "stone cut out without hands" (Dan. 2. 34). (6) In the divine purpose the Stone which, after the destruction of Gentile world-power, is to grow and fill the earth. (7) To *unbelievers* the crushing Stone of judgment (Mt. 21. 44).

¹ The New Testament priesthood, Summary: (1) Until the law was given the head of each family was the family priest (Gen. 8. 20; 26. 25; 31. 54). (2) When the law was proposed, the promise to perfect obedience was that Israel should be unto God "a kingdom of priests" (Ex. 19. 6); but Israel violated the law, and God shut up the priestly office to the Aaronic family, appointing the tribe of Levi to minister to them, thus constituting the typical priesthood (Ex. 28. 1). (3) In the dispensation of grace, all believers are unconditionally constituted a "kingdom of priests" (1 Pet. 2. 9; Rev. 1. 6), the distinction which Israel failed to achieve by works. The priesthood of the believer is, therefore, a birthright; just as every descendant of Aaron was born to the priesthood (Heb. 5. 1). (4) The chief privilege of a priest is access to God. Under law the high priest only could enter "the holiest of all," and that but once a year (Heb. 9. 7). But when Christ died, the veil, type of Christ's human body (Heb. 10. 20), was rent, so that now the believer-priests, equally with Christ the High Priest, have access to God in the holiest (Heb. 10. 19-22). The High Priest is corporeally there (4. 14-16; Heb. 9. 24; 10. 19-22). (5) In the exercise of his office the New Testament believer-priest is (1) a *sacrificer* who offers a threefold sacrifice: (a) his own living body (Rom. 12. 1; Phil. 2. 17; 2 Tim. 4. 6;

CHAPTER 3.

Part II. continued.

LIKEWISE, ye wives, *be* in ^asubjection to your own husbands; that, if any obey not the word, they also may without the word be won by the ^bconversation of the wives;

² While they behold your chaste ^bconversation *coupled* with fear.

³ Whose ^aadorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

⁴ But *let it be* the hidden man ^aof the heart, in ^athat which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

⁵ For after this manner in the old time the holy women also, who ^ftrusted in God, adorned themselves, being in subjection unto their own husbands:

⁶ Even as Sara obeyed Abraham, *scalling* him lord: whose daughters ye are, as long as ye do well, and ^bare not afraid with any amazement.

⁷ Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the ⁱgrace of ^jlife; that your prayers be not hindered.

⁸ Finally, *be* ye all of one mind, having compassion one of another, ^klove as brethren, *be* pitiful, *be* courteous:

⁹ Not ^lrendering evil for evil, or railing for railing: but contrariwise blessing; ^mknowing that ye are thereunto called, that ye should inherit a blessing.

¹⁰ For ⁿhe that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

¹¹ Let him eschew evil, and do good; let him seek peace, and ^oenue sue it.

¹² For the eyes of the ^pLord *are* over the ^qrighteous, and his ears *are* open unto their prayers: but the face of the ^rLord *is* against them that do evil.

¹³ And who *is* he that will harm you, if ye be followers of that which is good?

A.D. 60.

^a vs. 1,5,6; cf. Gen. 3,16.

^b *behaviour.*

^c 1 Tim. 2,9,10.

^d Rom. 2,29.

^e *the incorruptible (ornament) of a meek, etc.*

^f *hoped.*

^g Gen. 18,12.

^h Prov. 29,25.

ⁱ *Grace (impaired).* 1 Pet. 4,10. (Rom. 6,1; 2 Pet. 3,18.)

^j *Life (eternal).*

^k 2 Pet. 1,3. (Mt. 7,14; Rev. 22,19.)

^l 1 John 3,18.

^m Mt. 5,44.

ⁿ *because ye have been hereunto called.*

^o Psa. 34,12.

^p *pursue.*

^q *Jehovah.* Psa. 34,12-16.

^r Rom. 10,10. *note.*

^s *Jehovah.* Psa. 34,16.

^t *upon.*

^u 1 John 3,7. *note.*

^v *Sanctify, holy (persons).* (N. T.), vs. 5,15; (Mt. 2 Pet. 1,21; Mt. 4,5; Rev. 22,11.)

^w Psa. 119,46.

^x Tit. 3,4,7.

^y 1 Pet. 2,21.

^z *Sacrifice (of Christ).* 1 Pet. 4,1. Gen. 4,4; Heb. 10,18.)

^{aa} *Judgments (the sense).* 1 Pet. 4,17. (2 Sam. 7,14; Rev. 20,12.)

^{ab} *Sim.* Rom. 3,23. *note.*

^{ac} *Assurance.*

^{ad} 1 John 2,2. (Isa. 32,17; Jude 1.)

^{ae} *Holy Spirit.*

^{af} 1 Pet. 4,6,14. (Mt. 1,18; Acts 2,4.)

^{ag} Heb. 11,7; 2 Pet. 1,21; 2,5.

^{ah} *Omlt "once."*

^{ai} Rom. 8,1.

^{aj} Mk. 16,16; Acts 18,8; Eph. 5,26.

^{ak} *Flesh.* 1 Pet. 4,6. (John 1,13; Jude 23.)

^{al} *demand as before God of a good conscience.*

^{am} Heb. 1,4. *note.*

^{an} *Sacrifice (of Christ).* 1 John 1,7. (Gen. 4,4; Heb. 10,18.)

^{ao} 2 Cor. 5,15.

¹⁴ But and if ye suffer for ^a'righteousness' sake, happy *are* ye: and he not afraid of their terror, neither be troubled;

¹⁵ But ^a"sanctify the Lord God in your hearts: and *be* ^bready always to give an answer to every man that asketh you a reason of the ^chope that is in you with meekness and fear:

¹⁶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

¹⁷ For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

(*The vicarious suffering of Christ, preached by Christ through the Spirit in Noah.*)

¹⁸ ^aFor Christ also ^bhath ^conce suffered for ^dsins, the just for the unjust, ^ethat he might bring us to God, being put to death in the flesh, but quickened by the ^f'Spirit:

¹⁹ ^aBy which also he went and preached unto the spirits in prison;

²⁰ Which sometime were disobedient, when ^conce the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

²¹ ^fThe like figure whereunto ^geven ^hbaptism doth also now save us (not the putting away of the filth of the ⁱflesh, but the ^janswer of a good conscience toward God,) by the resurrection of Jesus Christ:

²² Who is gone into heaven, and is on the right hand of God; ^kangels and authorities and powers being made subject unto him.

CHAPTER 4.

Part II. continued.

FORASMUCH then as Christ ^khath ^lsuffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from ^msin;

² ⁿThat he no longer should live the rest of ^ohis time in the flesh to the lusts of men, but to the will of God.

1 John 3, 16; Jas. 1, 27; (b) praise to God, "the fruit of the lips that make mention of His name" (R.V.), to be offered "continually" (Heb. 13, 15; Ex. 25, 22; "I will commune with thee from above the mercy seat"); (c) his substance (Heb. 13, 16; Rom. 12, 13; Gal. 6, 6; 3 John 5-8; Heb. 13, 2; Gal. 6, 10; Tit. 3, 14). (2) The N.T. priest is also an *intercessor* (1 Tim. 2, 1; Col. 4, 12).

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 ^aFor for this cause was the gospel preached also to them ^bthat are dead, that they might be judged according to men in the ^cflesh, but ^dlive according to God in the spirit.

7 But the ^eend of all things is ^fat hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent ^gcharity among yourselves: for charity shall cover the multitude of ^hsins.

9 Use hospitality one to another without grudging.

10 As every man hath ⁱreceived the gift, ^jeven so minister the same one to another, as ^kgood stewards of the manifold ^lgrace of God.

11 ^m¶ If any man speak, ⁿlet him speak as the oracles of God; if any man minister, ^olet him do it as of the ability which God giveth: that God in ^pall things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, ^qinasmuch as ye are partakers of Christ's sufferings; that, ^rwhen his glory shall be revealed, ye may be glad also with exceeding joy.

14 ^s¶ If ye be reproached for the name of Christ, happy ^tare ye; for the ^uspirit of glory and of God resteth upon you: on their part he is evil spoken of, ^vbut on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if ^wany man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is ^xcome that judgment must ^ybegin at the house

A.D. 60.

^a Acts 2.38,41; 8.1,9,11.

^b i.e. it was preached to them that are now dead.

^c Mt.24,9; 1 Cor. 4.3,5.

^d *Flesh*, 2 Pet.2.10,11,18. (John 1.13; Jude 23.)

^e Rom.8,9,13; Gal. 5.22.

^f Jas.5,8,9.

^g 2 Thes.2,2;

^h 2 Pet.3,8.

ⁱ *love*.

^j *Sin*. Rom.3,23, note.

^k Rom.12,6,8.

^l 1 Tim.6,17,18.

^m *Grace (imparted)*, 1 Pet. 5.5,10. (Rom. 6.1; 2 Pet.3,18.)

ⁿ 2 Cor.4,2; Eph. 4,29.

^o 1 Cor.10,31.

^p Jas.1,2.

^q 2 Tim.2,12.

^r Mt.5,11.

^s *Holy Spirit*, vs.6,14; 2 Pet.1.21. (Mt.1,18; Acts 2,4.)

^t Mt.5,16.

^u *Judgments (the seven)*, 2 Pet. 2,4. (2 Sam.7,14; Rev.19,22.)

^v Lk.12,47,48.

^w *Gospel*, vs.6,17; Jude 1. (Gen.12.1-3; Rev.14,6.)

^x Rom.10,10, note.

^y *with difficulty*.

^z Rom.1,16, note.

^{aa} Psa.37,5,7.

^{ab} *Elders*, 2 John 1. (Acts 11,30; Tit.1,5-9.)

^{ac} Mt.26,37.

^{ad} Rom.8,17,18.

^{ae} *tend*. Cf. John 21,15-17.

^{af} *lording it over your possessions*.

^{ag} Isa.40,11.

^{ah} *Rewards*, 2 John 8. (Dan. 12,3; 1 Cor.3,14.)

^{ai} Eph.5,21.

^{aj} Prov.3,34; 18,12; Jas.4,6.

^{ak} Isa.57,15.

^{al} Psa.55,22.

^{am} *Satan*, 1 John 3,8,10. (Gen.3.1; Rev.20,10.)

^{an} Jas.4,7.

^{ao} *kosmos* (Mt.4.8) = mankind.

^{ap} *Grace (imparted)*, vs.5,10; 2 Pet.1,2. (Rom. 6.1; 2 Pet.3,18.)

^{aq} *when ye have suffered a little while, himself shall perfect*, etc.

^{ar} Mt.5,48, note.

of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the ^agospel of God?

18 And if the ^brighteous ^cscarcely be ^dsaved, where shall the ungodly and the ^esinner appear?

19 Wherefore let them that suffer according to the will of God ^fcommit the keeping of their souls to *him* in well doing, as unto a faithful Creator.

CHAPTER 5.

Part III. Christian service in view of the coming again of the Chief Shepherd.

THE ^aelders which are among you I exhort, who am also an elder, and a ^bwitness of the sufferings of Christ, and also a partaker of the ^cglory that shall be revealed:

2 ^dFeed the flock of God which is among you, taking the oversight ^ethereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as ^fbeing lords over God's heritage, but being ensamples to the flock.

4 And when the chief ^gShepherd shall appear, ye shall receive a ^hcrown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, ⁱall of you be subject one to another, and be clothed with humility: for ^jGod resisteth the proud, and giveth grace to the humble.

6 ^kHumble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 ^l Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the ^mdevil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom ⁿresist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the ^oworld.

10 But the God of ^pall grace, who hath called us unto his eternal glory by Christ Jesus, ^qafter that ye have suffered a while, make you ^rperfect, stablish, strengthen, settle *you*.

11 To him ^sbe glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have writ-

ten briefly, exhorting, and testifying that this is the ^atrue grace of God wherein ye stand.

13 ^bThe church that is at Babylon, ^celected together with you,

^dShe that is elected with you in Babylon. Cf. 2 John 1.

A.D. 60.

^a Grace (in *salv.*), John 1. 16, 17; (Rom. 3. 24; John 1. 16, note.)

saluteth you; and so *doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

^e Election (*persona*), Lk. 6. 13. (Deut. 7. 6; 1 Pet. 1. 2.)

THE SECOND EPISTLE GENERAL OF

1 1]

PETER.

[1 16

WRITER. The Apostle Peter (1. 1).

Date. Probably A.D. 66.

Theme. Second Peter and Second Timothy have much in common. In both, the writers are aware that martyrdom is near (2 Tim. 4. 6; 2 Pet. 1. 14 with John 21. 18, 19); both are singularly sustained and joyful; both foresee the apostasy in which the history of the professing church will end. Paul finds that apostasy in its last stage when the so-called laity (Rev. 2. 6, note) have become infected (2 Tim. 3. 1-5; 4. 3, 4); Peter traces the origin of the apostasy to false teachers (2 Pet. 2. 1-3, 15-19). In Peter the false teachers deny *redemption* truth (2. 1); we shall find in First John a deeper depth—denial of the truth concerning Christ's *person* (1 John 4. 1-5). In Jude all phases of the apostasy are seen. But in none of these Epistles is the tone one of dejection or pessimism. God and His promises are still the resource of the believer.

The Epistle is in four divisions: I. The great Christian virtues, 1. 1-14. II. The Scriptures exalted, 1. 15-21. III. Warnings concerning apostate teachers, 2. 1-22. IV. The second coming of Christ and the day of Jehovah, 3. 1-18.

CHAPTER 1.

Part I. The great Christian virtues.

SIMON Peter, a ^aservant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the ^brighteousness of God and our ^cSaviour Jesus Christ:

2 ^dGrace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto ^elife and godliness, through the knowledge of him that hath called us ^fto glory and virtue:

4 ^gWhereby are given unto us exceeding great and precious promises: that by these ye might be ^hpartakers of the divine nature, having ⁱescaped the corruption that is in the ^jworld through lust.

5 And beside this, giving all diligence, ^kadd to your faith virtue; ^land to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness ^mcharity.

8 For if these things be in you, and abound, they make you *that ye shall neither be* ⁿbarren nor un-

A.D. 66.

^a *bondman-*

^b Rom.3.21,

note.

^c Rom.1.16,

note.

^d *Grace (im-*

parted).

2 Pet.3.18.

(Rom.6.1;

2 Pet.3.18.)

^e *Life (eter-*

nal). 1 John

1.1,2. (Mt.7.

14; Rev.

22.19.)

^f *by.*

^g 2 Cor.1.20.

^h Heb.12.10.

ⁱ 2 Pet.2.18,20.

^j *kosmos =*

world-system.

2 Pet.2.20.

(John 7.7; Rev.

13.3-8; note.)

^k *in your faith*

provide

virtue.

^l *and in.*

^m *love.*

ⁿ *idle.*

^o 1 John 2.

9.11.

^p *Sin.* Rom.

3.23, *note.*

^q 1 John 3.19.

^r 2 Pet.3.1.

^s *Death.*

(*physical*).

vs.13.14; Rev.

6.9.10. (Gen.

3.19; Heb.

9.27.)

^t John 21.

18.19.

^u 2 Cor.4.2.

^v Mt.28.18;

^w Eph.1.20-22.

^x Jude 14.

fruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is ^ablind, and cannot see afar off, and hath forgotten that he was purged from his old ^bsins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: ^cfor if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, ^dto stir you up by putting *you* in remembrance;

14 Knowing that shortly I must ^eput off *this* my tabernacle, even as our Lord Jesus Christ hath ^fshewed me.

Part II. The Scriptures exalted.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised ^gfables, when we made known unto you the ^hpower and ⁱcoming of our Lord Jesus

Christ, but were ^aeyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ^bThis is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the ^choly mount.

19 We have also ^{da} more sure word of prophecy; ²whereunto ye do well that ye take heed, as unto a light that shineth in a ^ddark place, until the day dawn, and the ²day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of ^hany private interpretation.

21 For the prophecy came not in ^{old} time by the will of man; but ^hholy men of God ^kspake as they were moved by the ^lHoly Ghost.

CHAPTER 2.

Part III. Warnings concerning apostate teachers.

(1) *They will deny redemption by blood: many will follow them.*

BUT there were false prophets also among the people, even as there shall be ^mfalse teachers among you, who privily shall bring in ⁿdamnable heresies, even ^odenying the ^pLord that bought them and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their ^qdamnation slumbereth not.

A.D. 66.

^a Mt. 17.

^b Mk. 1.11.

^c Sanctify, holy (things) (N. T.). Mt. 25.31, (Mt. 4. 5; Rev. 22.11.,

^d Or, the word of prophecy made more sure.

^e Or, *squall* place. Psa. 119. 105; John 1.4, 9. ^f Prov. 4.18; Eph. 1.13.14.

^g Rev. 2.28.

^h its own interpretation; i.e. not isolated from all that the Word has given elsewhere.

ⁱ Lk. 1.70.

^j Sanctify, holy (persons) (N. T.). Jude 1.20. (Mt. 4. 5; Rev. 22. 11.)

^k Inspiration. Rev. 1.1, 19. (Ex. 4.15; Rev. 22.19.)

^l Holy Spirit. 1 John 3.24. (Mt. 1.18; Acts 2.4.)

^m Mt. 24. 5, 24; Acts 20. 29, 30; 1 Tim. 4.1

ⁿ i.e. destructive.

^o Mt. 20. 28.

^p Master.

^q i.e. destruction. ^r Judgments (the seven). Jude 6, 14, 15. (2 Sam. 7.14; Rev. 20.12.)

^s kosmos (Mt. 4. 8) = mankind.

^t Psa. 34.15, 18.

^u Temptation. Rev. 3.10. (Gen. 3.1; Jas. 1.14.)

^v Day (of judgment). 2 Pet. 3. 7. (Mt. 10.15; Rev. 20.11.)

^w Jude 10. *natural animals without reason.*

4 For if God ²spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the ²world of the ungodly;

6 And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked.

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how ^{to} deliver the godly out of ²temptations, and to reserve the unjust unto the ²day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as ²natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

¹ Where the reference is to *things*, the meaning of "*holy*" or "*sanctified*" is, simply, set apart for the use of God, or rendered sacred by the divine presence.

² That is, made more sure by fulfilment in part. Fulfilled prophecy is a proof of inspiration because the Scripture predictions of future events were uttered so long before the events transpired that no merely human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute, and specific, as to exclude the possibility that they were mere fortunate guesses. Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages—so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have anticipated them—have been fulfilled by the elements, and by men who were ignorant of them, or who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfilment. It is certain, therefore, that the Scriptures which contain them are inspired. "Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21).

14 Having eyes full of adultery, and that cannot cease from ^asin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(2) *The marks of the false teachers.* (a) *They are like Balaam.*

15 Which have forsaken the right way, and are gone astray, following the way of ^bBalaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet.

(b) *They are destitute of the Spirit.* (Cf. John 4. 14; 7. 37-39; Rom. 8. 9.)

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

(c) *Their words are learned and pretentious.* (Cf. 1 Cor. 2. 1-5.)

18 ^aFor when they speak great swelling words of vanity, they allure through the lusts of the ^cflesh, *through much wantonness*, those that were clean escaped from them who live in error.

(d) *They affect liberality.*

19 While they promise them liberty, they themselves are the servants of corruption: ^ffor of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the ^gworld through the knowledge of the Lord and ^hSaviour Jesus Christ, they are ⁱagain entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been ^jbetter for them not to have known the way of righteousness, than, ^kafter they have known it, to turn from the holy commandment delivered unto them.

(e) *Unsaved professors run after them.*

22 But it is happened unto them according to the true ^lproverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

A.D. 66.

^a Sin. Rom. 3.23, note.^b Num. 22.5.^c Jude 12.^d Apostasy. vs. 1-3,

12-18; 1 John 4.

1-5. (Lk. 18.8;

2 Tim. 3.1-8.)

^e *Flesh*. vs. 10, 11,

18. 1 John 2. 16.

(John 1.13; Jude

23.)

^f John 8.34; Rom.

6. 16.

^g *kosmos* = world-

system. 1 John

2. 15, 17. (John

7.7; Rev. 13.3-8,

note.)

^h Rom. 1.16, note.ⁱ Lk. 11.26; Heb.

6.4-6.

^j Mt. 11.23; Lk. 12.

47.48.

^k *knowing it, to**turn back.*^l Prov. 26.11.^m 2 Cor. 1.12.ⁿ 2 Pet. 1.21.^o *of the Lord and**Saviour by your**apostles.*^p Rom. 1.16, note.^q Isa. 5.20; Jude 10.^r *Christ (Second**Advent)*. vs. 3,4;

1 John 3.2.

(Deut. 30.3; Acts

9.19-11.)

^s *is hidden from**them through**their own willful-**ness.*^t Gen. 1.6,9.^u *kosmos* (Mt. 4.8)

= mankind.

^v Gen. 7.21-23; Mt.

24.37,39; Lk. 17.

26,27; 2 Pet. 2.5.

^w *Day (of Judg-**ment)*. 1 John 4.

17. (Mt. 10.15;

Rev. 20.11.)

^x *destruction.*^y Psa. 90.4.^z Hab. 2.3.^a Psa. 86.15; Isa. 30.

18.

^b *not wishing.*

Cf. Ezk. 33.11.

^c Mt. 20.28; 1 Tim.

2.4.

^d *Repentance.*

Rev. 2.5, 16, 21, 22.

(Mt. 3.2; Acts

17.30.)

^e *Day (of Jeho-**vah)*. Jude 6.

(Isa. 2.10-22;

Rev. 19.11-21.)

^f Mt. 24.42; 1 Thes.

5.2; Rev. 16.15.

^g Gen. 1.6,8; Psa.

102.26; Isa. 51.6;

Rev. 20.11.

CHAPTER 3.

Part IV. The return of the Lord and the day of the Lord (Isa. 2. 12, refs.).

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your ^mpure minds by way of remembrance:

2 That ye may be mindful of the words ⁿwhich were spoken before by the holy prophets, and of the commandment ^oof us the apostles of the Lord and ^pSaviour:

3 Knowing this first, that there shall come in the last days ^qscoffers, walking after their own lusts,

(1) *The return of the Lord to be generally disbelieved.*

4 And saying, ^rWhere is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this ^sthey willingly are ignorant of, that ^tby the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the ^uworld that then was, being overflowed with water, ^vperished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the ^wday of judgment and ^xperdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and ^ya thousand years as one day.

9 The Lord is not ^zslack concerning his promise, as some men count slackness; but is ^alongsuffering to us-ward, ^bnot willing that any should perish, but that all ^cshould come to ^drepentance.

(2) *The day of the Lord (Isa. 2. 12, refs.).*

10 But the ^eday of the Lord will come ^fas a thief in the night; in the which the ^gheavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing then that all these things shall be dissolved, what*

¹ Balaam (see Num. 22. 5, refs.) was the typical hireling prophet, anxious only to make a market of his gift. This is the "way" of Balaam. See the "error" of Balaam, Jude 11, note; and the "doctrine" of Balaam, Rev. 2. 14, note.

manner of *persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and ^ahasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, ^blook for ^cnew heavens and a new earth, wherein dwelleth ^drighteousness.

14 Wherefore, beloved, seeing that ye look for such things, ^ebe diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the long-suffering of our Lord is ^fsalvation;

A.D. 66.

^a hastening the coming.^b wait.^c Rev. 21. 1, 27.^d 1 John 3. 7, note.^e 2 Pet. 1. 10, 11;

1 Cor. 1. 8;

1 Thes. 5. 23.

^f Rom. 1. 16, note.^g Rom. 8. 19; 1 Cor.

15. 24; 1 Thes.

4. 5; 2 Thes. 1.

5, 10.

^h 2 Tim. 3. 16.ⁱ Foreknowledge

(trans. fore-

know; Rom. 8.

29); 1 Pet. 1. 2, 20.

(Acts 2. 23; 1 Pet.

1. 20.)

^j Grace (im-

parted). (Rom.

6. 1.)

also according to the wisdom given unto him hath written unto you;

16 As also in all *his* ^kepistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* ^lalso the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye ^mknow *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in ⁿgrace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

¹ Grace (imparted). Summary (see "Grace," John 1. 16): Grace is not only dispensationally a method of divine dealing in salvation (John 1. 16, note), but is also the method of God in the believer's life and service. As saved, he is "not under the law, but under grace" (Rom. 6. 14). Having by grace brought the believer into the highest conceivable position (Eph. 1. 6), God ceaselessly works through grace, to impart to, and perfect in him, corresponding graces (John 15. 4, 5; Gal. 5. 22, 23). Grace, therefore, stands connected with *service* (Rom. 12. 6; 15. 15, 16; 1 Cor. 1. 3-7; 3. 10; 15. 10; 2 Cor. 12. 9, 10; Gal. 2. 9; Eph. 3. 7, 8; 4. 7; Phil. 1. 7; 2 Tim. 2. 1, 2; 1 Pet. 4. 10); with Christian *growth* (2 Cor. 1. 12; Eph. 4. 29; Col. 3. 16; 4. 6; 2 Thes. 1. 12; Heb. 4. 16; 12. 28, 29; 13. 9; Jas. 4. 6; 1 Pet. 1. 2; 3. 7; 5. 5, 10; 2 Pet. 3. 18; Jude 4); and with *giving* (2 Cor. 4. 15; 8. 1, 6, 7, 19; 9. 14).

THE FIRST EPISTLE GENERAL OF

1 1]

JOHN.

[1 8

WRITER. The Apostle John, as unbroken tradition affirms, and as internal evidence and comparison with the Gospel of John prove.

Date. Probably A.D. 90.

Theme. First John is a family letter from the Father to His "little children" who are in the world. With the possible exception of the Song of Solomon, it is the most intimate of the inspired writings. The world is viewed as without. The sin of a believer is treated as a child's offence against his Father, and is dealt with as a family matter (1. 9; 2. 1). The moral government of the universe is not in question. The child's sin as an offence against the law has been met in the Cross, and "Jesus Christ the righteous" is now his "Advocate with the Father." John's Gospel leads across the threshold of the Father's house; his first Epistle makes us at home there. A tender word is used for "children," *teknia*, "born ones," or "bairns." Paul is occupied with our public position as sons; John with our nearness as born-ones of the Father.

First John is in two principal divisions: I. The family with the Father, 1.1-3. 24. II. The family and the world, 4. 1-5. 21. There is a secondary analysis, in each division of which occurs the phrase, "My little children," as follows: (I.) Introductory, the incarnation, 1. 1, 2. (II.) The little children and fellowship, 1. 3-2. 11. (III.) The little children and the secular and "religious" world, 2. 15-28. (IV.) How the little children may know each other, 2. 29-3. 10. (V.) How the little children must live together, 3. 11-24. (VI.) Parenthetic: How the little children may know false teachers, 4. 1-6. (VII.) The little children assured and warned, 4. 7-5. 21.

CHAPTER 1.

Part I. The family with the Father: fellowship.

(1) The incarnation makes fellowship possible.

THAT which was ^afrom the beginning, which we have ^bheard, which we have ^cseen with our eyes, which we have ^dlooked upon, and our hands have ^ehandled, of the ^fWord of life;

2 (For the ^glife was manifested, and we have seen *it*, and bear witness, and shew unto you that ^heternal life, which was ⁱwith the Father, and was manifested unto us;)

(2) Fellowship is with the Father and with the Son.

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us;

After A.D. 90.
^a John 1.1; 1 John 2.13.
^b John 5.24; Acts 4.20.
^c John 1.14.
^d 2 Pet. 1.16, 17.
^e Lk. 24.39; John 20.27.
^f John 1.1, 14.
^g Rom. 16.26;
^h 1 Tim. 3.16.
ⁱ Life (eternal). vs. 1, 2; 1 John 2.25. (Mt. 7.14; Rev. 22.19.)
^j John 1.1, 16; 16.28.
^k John 17.21;
^l 1 Cor. 1.9; 1 John 2.24.
^m John 15.11; 16.24;
ⁿ 1 Pet. 1.8.
^o John 3.20 21;
^p 1 Tim. 6.16.
^q 1 John 2.9-11.
^r practise nat.
^s Ex. 27.20, note.
^t v. 3; 2 Tim. 2.22.
^u Sacrifice (of Christ). Rev. 1.5. (Gen. 4.4; Heb. 10.18.)

and truly our fellowship is ^jwith the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that ^kyour joy may be full.

(3) The conditions of fellowship.
 (a) The walk in the light.

5 This then is the message which we have heard of him, and declare unto you, that ^lGod is light, and in him is no darkness at all.

6 If we ^msay that we have fellowship with him, and walk in darkness, we lie, and ⁿdo not the truth:

7 But if we walk in the ^olight, as he is in the light, we have fellowship ^pone with another, and ^qthe blood of Jesus Christ his Son cleanseth us from all sin.

(b) The fact of indwelling sin admitted. (Cf. 1 Cor. 11. 31, note.)

8 If we say that we have no sin,

¹ What it is to "walk in the light" is explained by vs. 8-10. "All things . . . are made manifest by the light" (Eph. 5. 13). The presence of God brings the consciousness of sin in the nature (v. 8), and sins in the life (vs. 9, 10). The blood of Christ is the divine provision for both. To walk in the light is to live in fellowship with the Father and the Son. Sin interrupts, but confession restores that fellowship. Immediate confession keeps the fellowship unbroken.

we deceive ourselves, and the truth is not in us.

(c) *Sins confessed, forgiven, and cleansed.*

9 If we confess our sins, he is ^afaithful and ^bjust to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, ^cwe make him a liar, and his word is not in us.

CHAPTER 2.

(d) *Fellowship maintained by Christ's advocacy.*

MY little children, these things write I unto you, that ye ^dsin not. And if any man sin, ^ewe have an ¹advocate with the Father, Jesus Christ the righteous:

2 And he is the ^fpropitiation for our sins: and not for our's only, ^hbut also for *the sins of the whole* world.

(e) *The tests of fellowship: obedience and love.*

3 And hereby we do know that we know him, if we keep his ²commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso ^kkeepeth his word, in him verily is the love of God ^lperfected: hereby know we that we are in him.

6 He that saith he abideth in him ^mmought himself also so to walk, even as he walked.

7 Brethren, ⁿI write no new commandment unto you, but an old commandment which ye had ^ofrom the beginning. The ^pold commandment is the word which ye have heard from the beginning.

8 Again, a ^qnew commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the ^rtrue light now shineth.

9 He that ^ssaith he is in the light,

After
A.D. 90.

^a Rom. 3.25,26;
² Cor. 5.21.

^b righteous.

^c 1 John 5.19; John 3.33; Rom. 3.4.

^d Sin. Rom. 3.23, note.

^e Advocacy. (John 14.16,26.)

^f Paraclete, trans. Comforter in John 14.16.

^g Gr. *hilasmos*, that which propitiates. See Rom. 3.25, note.

^h Assurance. 1 John 3.1,2. (Isa. 32.17; Jude 1.)

ⁱ Omit Italicized words.

^j *kosmos* (Mt. 4.8) = mankind.

^k John 14.23; Col. 3.16.

^l Mt. 5.48, note.

^m John 13.15; 1 Pet. 2.21.

ⁿ 2 John 5.

^o 1 John 3.11.

^p John 15.19.

^q John 15.12.

^r John 1.9; 8.12; 12.35.

^s v.4; 1 John 3.14,15.

^t 1 John 3.15; 4.20.

^u John 12.35.

^v Acts 10.43; Col. 2.13.

^w 1 John 1.1; Rev. 22.13.

^x 1 John 4.4; Heb. 2.11; Eph. 6.11.

^y The little ones of the family; see v. 28, *marg*.

^z Rom. 8.15-17; Gal. 4.6.

^{aa} Rom. 12.2; Gal. 1.4; Jas. 4.4.

^{ab} *kosmos* = world-system. 1 John 3.13. (John 7.7; Rev. 13.8, note.)

^{ac} Mt. 6.24; Gal. 1.10.

^{ad} Law (of Christ). vs. 7,8,15; 1 John 3.23,24. (Gal. 6.2; 2 John 5.)

^{ae} Flesh. Jude 23. (John 1.13; Jude 23.)

^{af} Separation, vs. 15-17; 1 John 5.21. (Gen. 12.1; 2 Cor. 6.14-17.)

and hateth his brother, is in darkness even until now.

10 He that ¹loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and ²walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your ³sins are ⁴forgiven you for his name's sake.

13 I write unto you, fathers, because ye have ⁵known him *that is* from the beginning. I write unto you, young men, because ye have ⁶overcome the wicked one. I write unto you, ⁷little children, because ye have ⁸known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

The children must not love the present world (Rev. 13. 8, note).

15 ^aLove not the ^bworld, neither the things *that are* in the world. ^cIf any man love the world, ^dthe love of the Father is not in him.

16 For all that is in the world, the lust of the ^eflesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: ^fbut he that doeth the will of God abideth forever.

The children warned against apostates who deny the true deity of Christ.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They ³went out from us, but they were not of us; for if they had been of us, they would not

¹ Advocacy is that work of Jesus Christ for sinning saints which He carries on with the Father whereby, because of the eternal efficacy of His own sacrifice, He restores them to fellowship (cf. Psa. 23. 3; John 13. 10, note).

² John uses "commandments" (1) in the general sense of the divine will, however revealed, "his word" (v. 5); and (2) especially of the law of Christ (Gal. 6. 2; 2 John 5). See, also, John 15. 10-12.

³ "Went out from us." that is, *doctrinally*. Doubtless then, as now, the deniers of the Son (vs. 22, 23) still called themselves Christians. Cf. 2 Tim. 1. 15.

doubt have continued with us; but *they went out*, ^athat they might be made manifest that ^bthey were not all of us.

20 But ye have an ^cunction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but ^dbecause ye know it, and that no lie is of the truth.

22 Who is ^ea liar but he that denieth that ^fJesus is the Christ? He is ^gAntichrist, that ^hdenieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also*.

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall ⁱcontinue in the Son, and in the Father.

25 And this is the ^jpromise that he hath promised us, *even* ^keternal life.

26 These *things* have I written unto you concerning them that ^lseduce you.

27 But the ^manointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, ⁿlittle children, abide in him; that, when ^ohe shall appear, we may have confidence, and not be ashamed before him at his coming.

How the little children may know each other.

29 If ye know that he is ^prighteous, ye know that every one that ^qdoeth righteousness is born of him.

CHAPTER 3.

BEHOLD, ^rwhat manner of love the Father hath bestowed upon us, ^sthat we should be called the ^tsons of God: therefore the ^uworld

After
A.D. 90.

^a 1 Cor. 11. 19.

^b John 10. 28.

^c 2 Cor. 1. 21.

^d 2 Pet. 3. 1.

^e the liar.

^f 1 John 4. 3.

^g Antichrist. vs. 18,

22; 1 John 4. 3.

(1 John 2. 18; Rev.

13. 11-17.)

^h John 14. 9-11.

ⁱ John 15. 5; Col. 1.

23.

^j John 3. 16; 17. 2, 3.

^k Life (eterna).

^l 1 John 3. 14, 15.

(Mt. 7. 14; Rev.

22. 19.)

^m lead you astray.

ⁿ v. 20; John 14. 26;

16. 13.

^o The general term

for all children.

^p 1 John 3. 2; 4. 17.

^q 1 John 3. 7.

^r 1 John 4. 10; Eph.

2. 4-7.

^s Assurance.

vs. 1, 2; Jude 1,

R. v. 17; (Isa. 32. 17;

Jude 1.)

^t children.

^u kosmos (Mt. 4. 8)

= mankind.

^v Christ (Second

Advent). Jude

14, 15. (Deut. 30.

3; Acts 1. 9-11.)

^w Rom. 8. 29; 1 Cor.

15. 49; Phil. 3. 21.

^x practiseth sin

practiseth also

lawlessness; and

sin is lawless-

ness.

^y Sin. Rom. 3. 23,

note.

^z John 1. 29; Heb.

9. 26.

^a 2 Cor. 5. 21; Heb.

7. 26; 1 Pet. 1. 19.

^b Satan. vs. 8, 10;

Jude 9. (Gen. 3.

1; Rev. 20. 10.)

^c Heb. 2. 14.

^d undo.

^e 1 John 5. 18; John

3. 6.

^f practise.

^g does not practise.

^h See v. 7, note.

ⁱ 1 John 1. 5; 2. 7.

^j v. 23; John 13. 34;

15. 12; 1 John 4. 7,

21; 2 John 5.

^k kosmos = world-

system. 1 John

4. 3-5. (John 7. 7;

Rev. 13. 3-8, note.)

^l John 15. 18-20.

knoweth us not, because it knew him not.

2 Beloved, now are we the ^vsons of God, and it doth not yet appear what we shall be: but we know that, ^wwhen he shall appear, ^xwe shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever ^ycommitteth ^zsin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to ^atake away our sins; and ^bin him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth ^crighteousness is righteous, even as he is righteous.

8 He that committeth sin is of the ^ddevil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, ^ethat he might ^fdestroy the works of the devil.

9 Whosoever is ^gborn of God doth not ^hcommit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever ⁱdoeth not ^jrighteousness is not of God, neither he that loveth not his brother.

How the little children must live together.

11 For this is the ^kmessage that ye heard from the beginning, that ^lwe should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the ^mworld ⁿhate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not ^ohis brother abideth in death.

15 Whosoever hateth his brother

1 "Righteousness" here, and in the passages having marginal references to this, means the righteous life which is the result of salvation through Christ. The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous (Rom. 3. 22; Rom. 10. 3, note).

is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby ^bperceive we the love of God, because he laid down his life for us: and we ought to ^dlay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how ^dwell-eth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, ^hthen have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And ^jthis is his commandment, That we should ^kbelieve on the name of his Son Jesus Christ, and ⁱlove one another, as he gave us commandment.

24 And he that keepeth his commandments ^ddwelleth in him, and he in him. And hereby we know that he abideth in us, by the ^hSpirit which he hath given us.

CHAPTER 4.

Part II. The family and the world.

Parenthetic: The children warned against false teachers.

BELOVED, believe not every spirit, but ^otry the spirits whether they are of God: because many false prophets are gone out into the ^hworld.

The marks of false teachers.

(a) *The false doctrine of Christ's person.*

2 Hereby know ye the ^oSpirit of God: Every spirit that confesseth that ^jJesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that ^hspirit of ^hantichrist, whereof ye have heard that it should come;

After
A.D. 90.

^a *Life (eterna)l.* vs. 14, 15; 1 John 5.11, 12, 13, 16, 20. (Mt. 7.14; Rev. 22.19.)

^b *we know love.*

^c John 15.13; Gal. 2.20.

^d Rom. 16.4.

^e 1 John 4.20.

^f Rom. 12.9; Jas. 2.15, 16; 1 Pet. 1.22.

^g 1 Cor. 4.4.

^h 2 Cor. 1.12; Heb. 10.19.

ⁱ John 15.7.

^j *Law (of Christ).* vs. 23, 24; 1 John 4.12. (Gal. 6.2; 2 John 5.)

^k John 6.29.

^l John 13.34.

^m John 14.21.

ⁿ *Holy Spirit.* 1 John 4.2, 13. (Mt. 1.18; Acts 2.4.)

^o *prove.*

^p *earth.*

^q *Holy Spirit.* vs. 2, 13; 1 John 5.6, 7. (Mt. 1.18; Acts 2.4.)

^r Rom. 10.9, 10; 1 John 5.1.

^s *Antichrist.* 2 John 7. (1 John 2.18; Rev. 13.11-17.)

^t *kosmos* = world-system. 1 John 5.4, 19. (1 John 7.7; Rev. 13.3-8, note.)

^u Rom. 8.31.

^v John 14.30; 16.11; 1 Cor. 2.12.

^w *Apostasy.* vs. 1-5; Jude 3-19. (1k. 18.8; 2 Tim. 3.1-8.)

^x John 15.19; 17.14.

^y 1 Cor. 2.12, 16.

^z 1 John 3.10, 11, 23.

^a 1 John 3.14;

^b 1 Thes. 4.9.

^c v. 16; 1 John 1.5.

^d Rom. 5.8.

^e Isa. 9.6; John 3.16.

^f *kosmos* (Mt. 4.8) = mankind.

^g Tit. 3.5.

^h *Gr. hylasmos.* See 1 John 2.2.

ⁱ *Law (of Christ).* 2 John 5. (Gal. 6.2; 2 John 5.)

^j Mt. 5.48, note.

^k Rom. 1.16, note.

^l *kosmos* (Mt. 4.8) = mankind.

^m *hath love been perfected with us.*

ⁿ *Day of Judgment.* Rev. 20.11. (Mt. 10.15; Rev. 20.11.)

and even now already is it in the ^hworld.

4 Ye are of God, little children, and have overcome them: because ^hgreater is he that is in you, than ^hhe that is in the world.

(b) *The world-marks of false teachers.*

5 ^wThey are of the world: therefore speak they of the world, and ^xthe world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. ^yHereby know we the spirit of truth, and the spirit of error.

The true children are born of God through faith in the propitiation of the Son of God.

7 ^zBeloved, let us love one another: for love is of God; and every one that ^zloveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for ^bGod is love.

9 In this was ^zmanifested the love of God toward us, because that God sent his only begotten ^zSon into the ^hworld, that we might live through him.

10 Herein is love, ^jnot that we loved God, but that he loved us, and sent his Son to be the ^hpropitiation for our sins.

The love-life is shown by the life of love.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. ^hIf we love one another, God dwelleth in us, and his love is ^hperfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the ^jSaviour of the ^hworld.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein ^his our love made perfect, that we may have boldness in the ^mday of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: be-

cause fear hath torment. He that feareth is not made ^aperfect in love.

19 ^bWe love him, because he first loved us.

20 ^cIf a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 ^dAnd ^ethis commandment have we from him, That he who loveth God love his brother also.

CHAPTER 5.

Faith is the overcoming principle in the world-conflict.

WHOSOEVER ^ebelieveth that ^fJesus is the Christ is ^gborn of God: and ^hevery one that loveth him that begat loveth him also that is begotten of him.

2 ⁱBy this we know that we love the children of God, when we love God, and ^jkeep his commandments.

3 ^kFor this is the love of God, that we keep his commandments: and his commandments ^lare not grievous.

4 ^mFor whatsoever is born of God overcometh the ⁿworld: and this is the victory that overcometh the world, ^oeven our faith.

5 ^pWho is he that overcometh the world, but he that ^qbelieveth that Jesus is the Son of God?

6 ^rThis is he that came by ^swater and blood, ^teven Jesus Christ; not by water only, but by water and blood. And it is the ^uSpirit that beareth witness, because the Spirit is truth.

7 ^vFor there are three that bear record in heaven, the ^wFather, the ^xWord, and the ^yHoly Ghost: and these three are one.

8 ^zAnd there are three that bear witness ^{aa}in earth, the ^{ab}Spirit, and the ^{ac}water, and the ^{ad}blood: and these three ^{ae}agree in one.

9 ^{af}If we receive the ^{ag}witness of men, the witness of God is greater:

After
A.D. 90.

^a Mt. 5.48, note.

^b vs. 10; 2 Cor. 5.14, 15.

^c 1 John 2.4; 3.17.

^d John 13.34; 15.12; 1 John 3.23.

^e John 1.12.

^f 1 John 2.22, 23; 4.2, 15.

^g John 1.13.

^h John 15.23.

ⁱ 2 John 6; Rev. 3.19.

^j Mt. 11.30.

^k kosmos = world-system. Rev. 11.15. (John 7.7; Rev. 13.5-8, note.)

^l Faith, vs. 1, 4, 5, 10; Heb. 11.1-39. (Gen. 3.20; Heb. 11.39.)

^m John 19.34, 35; Heb. 10.5-7.

ⁿ Heb. 2.4.

^o It is generally agreed that v. 7 has no real authority, and has been inserted.

^p For.

^q Omit "In earth."

^r Holy Spirit, vs. 6-8; Jude 19, 20. (Mt. 1.18; Acts 2.4.)

^s Or, are to one point or purpose.

^t John 8.17, 18.

^u Rom. 8.16; Gal. 4.6.

^v 1 John 1.10.

^w John 3.36; 6.47, 48; 17.2, 3.

^x ye may know that ye have eternal life who believe the name of.

^y 1 John 3.22.

^z Rom. 3.23, note.

^{aa} 1 John 3.4.

^{ab} 1 John 3.9.

^{ac} Lk. 4.6; 2 Cor. 4.4.

^{ad} in the wicked one.

^{ae} 1 John 4.2.

^{af} 1 John 2.20, 27.

^{ag} Life (eternal), vs. 11, 12, 13, 16, 20; Jude 21. (Mt. 7.14; Rev. 22.19.)

^{ah} Dear children, guard yourselves.

^{ai} Separation. 2 John 10, 11. (Gen. 12.1; 2 Cor. 6.14-17.)

for this is the witness of God which he hath testified of his Son.

10 ^{ba}He that believeth on the Son of God ^{bb}hath the witness in himself: he that believeth not God ^{bc}hath made him a liar; because he believeth not the record that God gave of his Son.

11 ^{bd}And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 ^{be}He that ^{bf}hath the Son hath life; ^{bg}and he that hath not the Son of God hath not life.

13 ^{bh}These things have I written unto you that ^{bh}believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 ^{bi}And this is the confidence that we have in him, that, ^{bi}if we ask any thing according to his will, he heareth us:

15 ^{bj}And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 ^{bk}If any man see his brother ^{bk}sin a sin ^{bk}which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 ^{bl}All unrighteousness is sin: and there is a sin not unto death.

18 ^{bm}We know that whosoever is ^{bm}born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 ^{bn}And we know that we are of God, and ^{bn}the whole world lieth ^{bn}in wickedness.

20 ^{bo}And we know that the ^{bo}Son of God is come, and hath given us an understanding, that we may ^{bo}know him that is true, and we are in him that is true, ^{bo}even in his Son Jesus Christ. This is the true God, and ^{bo}eternal life.

21 ^{bp}Little children, ^{bp}keep yourselves from idols. Amen.

THE SECOND EPISTLE OF

VER. 1]

JOHN.

[VER. 13

WRITER. The Apostle John.

Date. Probably A.D. 90.

Theme. Second John gives the essentials of the personal walk of the believer in a day when "many deceivers are entered into the world" (v. 7). The key-phrase is "the truth," by which John means the body of revealed truth, the Scriptures. The Bible, as the only authority for doctrine and life, is the believer's resource in a time of declension and apostasy.

The Epistle is in three divisions: I. The pathway of truth and love, vs. 1-6. II. The peril of unscriptural ways, vs. 7-11. III. Superscription, vs. 12, 13.

Part I. "The truth" and love inseparable in the Christian life.

THE ^aelder unto the ^belect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, ^cwhich dwelleth in us, and ^dshall be with us for ever.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I ^erejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, ^fthat we love one another.

6 And this is ^glove, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

After
A.D. 90.

^a *Elders.* 3 John 1. (Acts 11.30; Tit. 1.5-9.)

^b *Election (personal).* Rev. 17. 14. (Deut. 7.6; 1 Pet. 1.2.)

^c Col. 3.16.

^d 1 Pet. 1.23.

^e 1 Thes. 2.19, 20.

^f *Law (of Christ).* (Gal. 6.2.)

^g John 14.15;

1 John 5.3.

^h *gone forth.*

ⁱ *kosmos* (Mt. 4. 8) = mankind.

^j *Jesus Christ coming in flesh.*

^k *the.*

^l *Antichrist.* Rev. 16.13. (1 John 2. 18; Rev. 13.11-17.)

^m *Rewards.* Rev. 2.10. (Dan. 12.3; 1 Cor. 3.14.)

ⁿ *Sin.* Rom. 3.23, note.

^o *Separation.* Rev. 18.4. (Gen. 12.1; 2 Cor. 6.14-17.)

^p *greet him.*

^q *greeteth him is.*

^r *hope.*

Part II. Doctrine the final test of reality. (Cf. John 6. 60-66.)

7 For many deceivers are ^hentered into the ⁱworld, who confess not ^jthat Jesus Christ is come in the flesh. This is ^ka deceiver and ^kan ^lantichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full ^mreward.

9 Whosoever ⁿtransgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him ^onot into ^oyour house, neither ^pbid him God speed:

11 For he that ^obiddeth him God speed is partaker of his evil deeds.

Part III. Superscription.

12 Having many things to write unto you, I would not ^{write} with paper and ink; but I ^{trust} to come unto you, and speak face to face, that our joy may be full.

13 The children of thy ^{elect} sister greet thee. Amen.

¹ Law (of Christ), Summary: The new "law of Christ" is the divine love, as wrought into the renewed heart by the Holy Spirit (Rom. 5. 5; Heb. 10. 16), and outflowing in the energy of the Spirit, unforced and spontaneous, toward the objects of the divine love (2 Cor. 5. 14-20; 1 Thes. 2. 7, 8). It is, therefore, "the law of liberty" (Jas. 1. 25; 2. 12), in contrast with the external law of Moses. Moses' law demands love (Lev. 19. 18; Deut. 6. 5; Lk. 10. 27); Christ's law is love (Rom. 5. 5; 1 John 4. 7, 19, 20), and so takes the place of the external law by fulfilling it (Rom. 13. 10; Gal. 5. 14). It is the "law written in the heart" under the New Covenant (Heb. 8. 8, note).

THE THIRD EPISTLE OF

VER. 1]

JOHN.

[VER. 14

WRITER. The Apostle John.

Date. Probably about A.D. 90.

Theme. The aged Apostle had written to a church which allowed one Diotrephes to exercise an authority common enough in later ages, but wholly new in the primitive churches. Diotrephes had rejected the apostolic letters and authority. It appears also that he had refused the ministry of visiting brethren (v. 10), and cast out those who received them. Historically, this letter marks the beginning of that clerical and priestly assumption over the churches in which the primitive church order disappeared. This Epistle reveals, as well, the believer's resource in such a day. No longer writing as an apostle, but as an elder, John addresses this letter, not to the church as such, but to a faithful man in the church for the comfort and encouragement of those who were standing fast in the primitive simplicity. Second John conditions the personal walk of a Christian in a day of apostasy; Third John the personal responsibility in such a day of the believer as a member of the local church. The key-phrase is "the truth" (see 2 John, Introduction).

There are three divisions: I. Personal greetings, vs. 1-4. II. Instructions concerning ministering brethren, vs. 5-8. III. The apostate leader, and the good Demetrius, vs. 9-14.

Part I. Personal greetings.

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Beloved, I wish ^babove all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater ^djoy than to hear that ^emy children walk in ^ftruth.

Part II. Concerning ministering brethren.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy ^gcharity before the church: whom if thou bring ^hforward on their journey ⁱafter a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, ^jtaking nothing of the Gentiles.

8 We therefore ought to ^kreceive such, that we might be fellow-helpers to the truth.

After A.D. 90.

^a Elders. Rev. 4.4,5. (Acts 11.30; Tit.1.5-9.)

^b that in all things.

^c Mt.6.33. ^d 1 Thes.2.19,20.

^e 1 Cor.4.15. ^f the truth.

^g love.

^h Acts 15.3.

ⁱ Mt.25.40; Phil.1.27.

^j 1 Cor.9.15,18.

^k Mt.10.40.

^l Mt.23.8.

^m Prov.10.8,10.

ⁿ Churches (local).

vs.6,9,10; Rev.1.4,11,20. (Acts 2.41; Phil.1.1.)

^o Psa.37.27.

^p witness.

^q hops.

Part III. The domineering Diotrephes.

9 I wrote unto the church: but Diotrephes, who loveth to have the ^rpreeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, ^sprating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth ^tthem out of the ^uchurch.

11 Beloved, ^vfollow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

The good Demetrius.

12 Demetrius hath good report of all ^wmen, and of the truth itself: yea, and we ^xalso bear ^yrecord; and ye know that our ^zrecord is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I ^{aa}trust I shall shortly see thee, and we shall speak face to face. Peace ^{ab}be to thee. Our friends salute thee. Greet the friends by name.

THE GENERAL EPISTLE OF

VER. 1]

JUDE.

[VER. 11

WRITER. Jude, the brother of James (1. 1).

Date. Probably A.D. 66.

Theme. It is not so much Jude who speaks, as the constraining Spirit (v. 3), and the theme is, "Contending for the faith" (Lk. 18. 8, *refs.*). In this brief letter the apostasy (2 Thes. 2. 3, *note*) of the professing church is predicted, and the cause and course described. As in Second Timothy and Second Peter the apostasy is treated as having already set in.

The Epistle is in five divisions: I. Introduction, vs. 1, 2. II. Occasion of the Epistle, vs. 3, 4. III. Apostasy is possible, vs. 5-7. IV. Apostate teachers described, vs. 8-19. V. The saints assured and comforted, vs. 20-25.

Part I. Introduction.

JUDE, the servant of Jesus Christ, and brother of James, to ^athem that are sanctified by God the Father, ^band ^cpreserved in Jesus Christ, and ^dcalled:

2 Mercy unto you, and peace, and love, be multiplied.

Part II. Occasion of the Epistle: the apostasy.

3 Beloved, when I gave all diligence to write unto you of the common ^dsalvation, ^eit was needful for me to write unto you, and exhort ^fyou that ye should earnestly contend for the ^gfaith which was ^honce delivered unto the saints.

4 For there are certain men crept in unawares, ⁱwho were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying ^jthe only Lord God, and our Lord Jesus Christ.

Part III. Historical instances of apostasy.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ^ksaved the people out of the land of

A.D. 66.

^a *the called ones beloved in God the Father, and preserved in Jesus Christ.*

^b *Or, kept for Jesus Christ.*

^c *Assurance.* (Isa. 32. 17.)

^d *Rom. 1. 16, note.*

^e *Lit. constraint was upon me.*

^f *i. e. of the Spirit.*

^g *Gospel. Rev. 14. 6. (Gen. 12. 1-3; Rev. 14. 6.)*

^h *once for all.*

ⁱ *vs. 14, 15; Jas. 1. 13, 15.*

^j *our only Master and Lord Jesus Christ.*

^k *Heb. 1. 4, note.*

^l *Day (of Jehovah). Rev. 2. 26, 27. (Isa. 2. 10, 22; Rev. 19. 11-21.)*

^m *judgment.*

ⁿ *2 Pet. 2. 10.*

^o *Satan. Rev. 2. 9, 10, 13, 24. (Gen. 3. 1; Rev. 20. 10.)*

^p *judgment.*

^q *Jehovah. Zech. 3. 2.*

^r *Apostasy. Rev. 3. 14-16. (Lk. 18. 8; 2 Tim. 3. 1-8.)*

Egypt, afterward destroyed them that believed not.

6 And the ^sangels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of ^tthe great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the ^uvengeance of eternal fire.

Part IV. Apostate teachers described.

8 Likewise also these ^vfilthy dreamers ^wdefile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the ^xdevil he disputed about the body of Moses, durst not bring against him a railing ^yaccusation, but said, The ^zLord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! ^{aa}for they have gone in the way of ^{ab}Cain, and ran

¹ Assurance is the believer's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept. And this assurance rests only upon the Scripture promises to him who believes.

² The judgment of the fallen angels. The "great day" is the day of the Lord (Isa. 2. 9-22, *refs.*). As the final judgment upon Satan occurs after the thousand years, and preceding the final judgment (Rev. 20. 10), it is congruous to conclude, as to the time, that other fallen angels are judged with him (2 Pet. 2. 4; Rev. 20. 10). Christians are associated with Christ in this judgment (1 Cor. 6. 3). See other judgments, Rev. 20. 12, *note*.

³ Cain (cf. Gen. 4. 1), type of the religious natural man, who believes in a God,

greedily after the error of Balaam for reward, and perished in the "gainsaying of ²Core.

12 These are spots in your ^bfeasts of charity, when they feast with you, feeding themselves without fear; clouds *they are* without water, carried about of winds; ^atrees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, ^cthe Lord ^jcometh with ten thousands of his saints.

15 To execute ^sjudgment upon all, and to ^hconvince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ⁱspeeches which ungodly ^ssinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before

A.D. 66.

^a *antilogia* = against the Word.
^b *love feasts*.
^c *shepherds that without fear feed themselves*.
^d *autumn trees without fruit*.
^e *Jehovah*. Deut. 33.2.
^f *Christ (Second Advent)* vs. 14, 15; Rev. 1.7, 8; (Deut. 30.3; Acts 1.9-11.)
^g *Judgments (the seven)*. vs. 6, 14, 15; Rev. 22.12. (2 Sam. 7.14; Rev. 20.12.)
^h *convict*.
ⁱ *things*.
^j *Sin*. Rom. 3.23, note.
^k *natural*.
^l See Rom. 8. 8, 9.
^m *Sanctify, holy (persons)* (N. T.). Rev. 22.11. (Mt. 4.5; Rev. 22. 11.)
ⁿ *Holy Spirit*. vs. 19, 20; Rev. 1.4, 10. (Mt. 1.18; Acts 2.4.)
^o *Life (eternal)*. Rev. 2.7, 10. (Mt. 7.14; Rev. 22.19.)
^p *snatching*.
^q *Flesh*. (John 1. 13.)
^r *stumbling*.
^s Rom. 1.16.
^t *through Jesus Christ our Lord*.

of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, ^ksensual, having ^lnot the Spirit.

Part V. True believers assured and comforted: their seven-fold duty.

20 But ye, beloved, building up yourselves on your most ^mholy faith, praying in the ⁿHoly Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto ^oeternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, ^ppulling *them* out of the fire; hating even the garment spotted by the ^qflesh.

24 Now unto him that is able to keep you from ^rfalling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our ^sSaviour, ^tbe glory and majesty, dominion and power, both now and ever. Amen.

and in "religion," but after his own will, and who rejects redemption by blood. Compelled as a teacher of religion to explain the atonement, the apostate teacher explains it away.

¹ Balaam. The "error" of Balaam must be distinguished from his "way" (2 Pet. 2. 15, note), and his "doctrine" (Rev. 2. 14, note). The "error" of Balaam was that, reasoning from natural morality, and seeing the evil in Israel, he supposed a righteous God *must* curse them. He was blind to the higher morality of the Cross, through which God maintains and enforces the authority and awful sanctions of His law, so that He can be just and the justifier of a believing sinner. The "reward" of v. 11 may not be money, but popularity, or applause.

² See Num. 16. The sin of Korah was denial of the authority of Moses as God's chosen spokesman, and intrusion into the priest's office.

³ Flesh, Summary: "Flesh," in the ethical sense, is the whole natural or unregenerate man, spirit, soul, and body, as centered upon self, prone to sin, and opposed to God (Rom. 7. 18). The regenerate man is not "in [the sphere of] the flesh, but in [the sphere of] the Spirit" (Rom. 8. 9); but the flesh is still in him, and he may, according to his choice, "walk after the flesh" or "in the Spirit" (1 Cor. 3. 1-4; Gal. 5. 16, 17). In the first case he is a "carnal," in the second a "spiritual," Christian. Victory over the flesh will be the habitual experience of the believer who walks in the Spirit (Rom. 8. 2, 4; Gal. 5. 16, 17).

OF

ST. JOHN THE DIVINE.

WRITER. The Apostle John (1. 1).

Date. A.D. 96.

Theme. The theme of the Revelation is Jesus Christ (1. 1), presented in a threefold way: (1) As to *time*: "which is, and which was, and which is to come" (1. 4); (2) as to *relationships*—to the churches (1. 9-3. 22), to the tribulation (4. 1-19. 21), to the kingdom (20. 1-22. 21); (3) in His *offices*—High Priest (8. 3-6), Bridegroom (19. 7-9), King-Judge (20. 1-15).

But while Christ is thus the central *theme* of the book, all of the *events* move toward one consummation, the bringing in of the covenanted kingdom. The key-phrase is the prophetic declaration of the "great voices in heaven" (11. 15), lit. "The world kingdom of our Lord and of his Christ has come." The book is, therefore, a prophecy (1. 3).

The three major *divisions* of Revelation must be clearly held if the interpretation is to be sane and coherent. John was commanded to "write" concerning three classes of "things" (1. 19): I. Things past, "the things which thou hast seen," i.e. the Patmos vision, 1. 1-20. II. Things present, "the things which are," i.e. things then existing—obviously the churches. The temple had been destroyed, the Jews dispersed: the testimony of God had been committed to the churches (1 Tim. 3. 15). Accordingly we have seven messages to seven representative churches, 2. 1-3. 22. It is noteworthy that the church is not mentioned in chapters 5-18. III. Things future, "things which shall be hereafter," lit. "after these," i.e. after the church period ends, 4. 1-22. 21. The third major division, as Erdman (W. J.) has pointed out, falls into a series of six sevens, with five parenthetical passages, making, with the church division, seven sevens. The six sevens are: 1. The seven seals, 4. 1-8. 1. 2. The seven trumpets, 8. 2-11. 19. 3. The seven personages, 12. 1-14. 20. 4. The seven vials (bowls), 15. 1-16. 21. 5. The seven dooms, 17. 1-20. 15. 6. The seven new things, 21. 1-22. 21.

The parenthetical passages are: (I) The Jewish remnant and the tribulation saints, 7. 1-17. (II) The angel, the little book, the two witnesses, 10. 1-11. 14. (III) The Lamb, the Remnant, and the everlasting Gospel, 14. 1-13. (IV) The gathering of the kings at Armageddon, 16. 13-16. (V) The four alleluias in heaven, 19. 1-6. These passages do not advance the prophetic narrative. Looking backward and forward they sum up results accomplished, and speak of results yet to come as if they had already come. In 14. 1, for example, the Lamb and Remnant are seen prophetically on Mount Zion, though they are not actually there till 20. 4-6.

The end of the church period (2.-3.) is left indeterminate. It will end by the fulfilment of 1 Thes. 4. 14-17. Chapters 4.-19. are believed to synchronize with Daniel's Seventieth Week (Dan. 9. 24, *note*). The great tribulation begins at the middle of the "week," and continues three and a half years (Rev. 11. 3-19. 21). The tribulation is brought to an end by the appearing of the Lord and the battle of Armageddon (Mt. 24. 29, 30; Rev. 19. 11-21). The kingdom follows (Rev. 20. 4, 5); after this the "little season" (Rev. 20. 7-15), and then eternity.

Interpreters of the Revelation should bear in mind two important passages: 1 Pet. 1. 12; 2 Pet. 1. 20, 21. Doubtless much which is designedly obscure to us will be clear to those for whom it was written as the time approaches.

CHAPTER 1.

Part I. "The things which thou hast seen" (Rev. 1. 1-20).

(1) *Introduction.*

THE ^aRevelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he

A.D. 96.

^a *Inspiration.*
vs.1,19; Rev.
2.1,8,12,18.
(Ex.4.15;
Rev.22.19.)

^b Heb.1.4,
note.

sent and signified *it* by his ^bangel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

(2) *Salutation.*

4 JOHN to the seven ^achurches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven ^bSpirits which are before his throne;

5 And from Jesus Christ, who is the faithful ^cwitness, and the ^dfirst begotten of the dead, and the ^eprince of the kings of the earth. Unto him that ^floved us, and ^gwashed us from our ^hsins in his own blood,

6 And hath made us ⁱkings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and ^jevery eye shall see him, and they ^kalso which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am ^lAlpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ^mAlmighty.

(3) *The Patmos vision.*

9 I John, who also am your brother, and companion in ⁿtribulation, and in the kingdom and patience ^oof Jesus Christ, was in the ^pisle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I ^qwas in the ^rSpirit on the Lord's day, and heard behind me a great ^svoice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send ^tit unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and

A.D. 96.

^a v. 11.
^b Cf. 1 Cor. 12.4, 13; Isa. 11.2.
^c Isa. 55.4.

^d *firstborn from among.*
^e ruler.
^f *loveth.*

^g *Sacrifice (of Christ).* Rom. 12.1. (Gen. 4.4; Heb. 10.18.)

^h *Sin.* Rom. 3.23. *note.*
ⁱ *a kingdom, priests.*

^j *Christ (Second Advent).* Rev. 2. 25-28. (Deut. 30. 3; Acts 1.9-11.)

^k Rev. 22.12, 13.
^l Isa. 9.6.

^m *the tribulation and kingdom.*

ⁿ *of Jesus.*
^o *became.*

^p *Holy Spirit.* vs. 4, 10; Rev. 2.7, 11, 17, 29. (Mt. 1.18; Acts 2.4.)

^q *The theophanies.* vs. 9-20. (Gen. 12. 7.)

^r *lampstands.*
^s *as white wool, as snow.*
^t v. 20.

^u *Lk. 16.23. note.*
^v *hades.*

^w *things that are to be after these.* i.e. after the churches.

^x *Mt. 13.11. note.*
^y *lampstands.*

^z *messengers.*

^a *Churches (local).* vs. 4, 11, 20. Rev. 2. 1, 7, 8, 11, 12-29. (Acts 2.41; Phil. 1.1.)

unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden ¹candlesticks;

13 And in the midst of the seven ²candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were ³white like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand ⁴seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of ⁵hell and of death.

(4) *The command to write.*

19 Write the things which thou hast seen, and the things which are, and the things which shall be ⁶hereafter;

20 The ⁷mystery of the seven stars which thou sawest in my right hand, and the seven golden ⁸candlesticks. The seven stars are the ⁹angels of the seven ¹⁰churches; and the seven candlesticks which thou sawest are the seven ¹¹churches.

¹ From 1. 1 to 1. 20 the Seer is on the earth, looking at the vision of Christ. From 2. 1 to 3. 22 he is on the earth looking forward through the church-age. From 4. 1 to 11. 1 he is "in the Spirit" (4. 2; cf. Ezk. 3. 12-14) observing things in heaven and on earth. From 11. 1 to 11. 12 he is in Jerusalem with the two witnesses. From 11. 13 to the end he is in heaven observing and recording things in heaven and upon the earth.

² The natural explanation of the "messengers" is that they were men sent by the seven churches to ascertain the state of the aged apostle, now an exile in Patmos (cf. Phil. 4. 18); but they figure any who bear God's messages to a church.

³ The messages to the seven churches have a fourfold application: (1) Local, to the churches actually addressed; (2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God; (3) personal, in the exhortations to him "that hath an ear," and in the promises "to him that overcometh"; (4) prophetic, as disclosing seven phases of the *spiritual* history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period there should be no such foreview. These messages must contain that foreview if it is in the book at all, for the church does not appear after 3. 22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview

CHAPTER 2.

**Part II. "The things which are":
the seven churches.****(1) The message to Ephesus.
The church at the end of the
apostolic age; first love left.**

UNTO the ^aangel of the church ^bof Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden ^dcandlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast ^ctried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not ^ffainted.

4 Nevertheless I have *somewhat* against thee, ^bbecause thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and ^brepent, and do the first works; or else I will come unto thee quickly, and will remove thy ⁱcandlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the ^lNicolaitanes, which I also ^khate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree ^lof life, which is ^min the midst of the paradise of God.

**(2) The message to Smyrna.
Period of the great persecu-
tions, to A.D. 316.**

8 And unto the ^aangel of the church in Smyrna write; These

A.D. 96.

*a messenger.**b in.**c Rev. 1.16, 20.**d lampstands.**e 1 John 4.1.**f Gal. 6.9.**g that thou.**h Repentance.*
vs. 5, 16; 21. 22;
Rev. 3. 19. (Mt.
3. 2; Acts 17. 30.)*i lampstand.**j v. 15; contra,**1 Pet. 5. 2, 3;**cf. Mt. 24. 49.**k Cf. Mt. 18. 1-11;**Mt. 20. 25-28.**l Life (eterna).*
vs. 7, 10; Rev. 3. 5.
(Mt. 7. 14; Rev.
22. 1.)*m in the paradise.**n Heb. 1.4, note.**o Rev. 1. 17, 18.**p 1 Thes. 4. 14.**q 1 Cor. 15. 20.**r tribulation and
poverty.**s Rev. 3. 9; cf. Gal. 6.**12, 13; John 16. 33.**t Cf. 2 Cor. 11. 14,**15; Mt. 16. 22, 23;**Gal. 1. 8.**u Cf. Col. 1. 23; Mk.**13. 13.**v the.**w Rewards. Rev.**3. 11. (Dan. 12. 3;**1 Cor. 3. 14.)**x Death (the**second). Rev. 20.**6-14. (John 8. 21;**Rev. 21. 8.)**y Satan. vs. 9, 10,**13, 24; Rev. 3. 9.**(Gen. 3. 1; Rev.**20. 10.)**z throne.**a 2 Tim. 2. 12.**aa witness.**ac snare.**ad sons.**ae v. 6.**f in like manner.*

things saith the ^ofirst and the last, which was ^pdead, and is ^qalive;

9 I know thy ^rworks, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which ^ssay they are Jews, and are not, but are the ^tsynagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou ^ufaithful unto death, and I will give thee ^aa ^wcrown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the ^xsecond death.

**(3) The message to Pergamos.
The church under imperial
favour, settled in the world,
A.D. 316 to the end.**

12 And to the ^aangel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where ^bSatan's ^cseat is: and thou holdest fast my name, and hast not ^ddenied my faith, even in those days wherein Antipas was my faithful ^emartyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ²Balaam, who taught Balac to cast a ^zstumblingblock before the ^{aa}children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the ^{ad}Nicolaitanes, ^{ae}which thing I hate.

16 Repent; or else I will come

of the *spiritual* history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say, A.D. 316. Thyatira is the Papacy, developed out of the Pergamos state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies. Sardis is the Protestant Reformation, whose works were not "fulfilled." Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea.

¹ From *nikao*, "to conquer," and *laos*, "the people," or "laity." There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood (Mt. 23. 8), into "priests" and "laity." What in Ephesus was "deeds" (2. 6) had become in Pergamos a "doctrine" (Rev. 2. 15).

² The "doctrine" of Balaam (cf. 2 Pet. 2. 15, *note*; Jude 11, *note*) was his teaching Balac to corrupt the people who could not be cursed (Num. 31. 15, 16; 22. 5; 23. 8),

unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ^aear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the ^bhidden manna, and will give him ^awhite stone, and in the stone ^aa new name written, which no man knoweth saving he that ^creceiveth it.

(4) *The message to Thyatira.*
A.D. 500-1500: the triumph of Balaamism and Nicolaitanism; a believing remnant (vs. 24-28).

18 And unto the ^aangel of the church in Thyatira write; ^aThese things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet ^aare like fine brass;

19 I know thy works, and ^acharity, and service, and faith, and thy patience, and thy ^aworks; and the last ^ato be more than the first.

20 Notwithstanding I have ^aa few things against thee, because thou sufferest that woman ^aJezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of ^atheir deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which ^asearcheth the reins and hearts; and I will give unto every one of you according to your works.

24 But unto you I say, ^aand unto the rest in Thyatira, as many as have not this doctrine, and which have not known the ^adepths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have ^aalready hold fast ^atill I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give ^apower over the nations:

27 And he shall rule them with a

A.D. 96.

^a v. 29.

^b Ex. 16. 33, 34; Heb.

9. 4; cf. Phil. J. 10.

^c Signifies approval.

^d John 1. 42; cf. Rev.

3. 12.

^e Rev. 14. 3;

cf. Song 6. 3.

^f Heb. 1. 4, note.

^g Inspiration, vs. 1,

8, 12, 18; Rev. 3. 1,

7, 14 (Ex. 4. 15;

Rev. 22. 19.)

^h love.

ⁱ ^alast works to be

^j against thee that.

^k 1 Ki. 16. 31, 32;

cf. Prov. 6. 24.

^l her.

^m Jer. 17. 10.

ⁿ the rest.

^o 2 Tim. 3. 1-8;

cf. 2 Tim. 2. 17, 18.

^p Christ (Second

Advent). Rev.

16. 15. (Deut. 30.

3; Acts 1. 9-11.)

^q authority.

^r are broken to

shivers.

^s Day of Je-

hovah). vs. 26, 27;

Rev. 6. 12-17;

(Isa. 2. 10-22;

Rev. 19. 11-21.)

^t Rev. 22. 16; 2 Pet.

1. 19; cf. 1 Thes. 4.

13-18.

^u Holy Spirit, vs. 7,

11, 17, 29; Rev. 3. 1,

6, 11, 22. (Mt. 1.

18; Acts 2. 4.)

^v Churches

(local). vs. 1. 7, 8,

11, 12-29; Rev. 3. 1,

6, 7, 13, 22. (Acts

2. 41; Phil. 1. 1.)

^w Heb. 1. 4, note.

^x Rev. 1. 4, 16;

cf. Acts 2. 33.

^y Cf. Mt. 13. 24-26.

^z See Mt. 5. 48,

note.

^a Rev. 2. 5;

cf. 2 Tim. 1. 13.

^b Rev. 26. 15; cf. Mt.

24. 43; 1 Thes. 5.

2-5.

^c Mt. 7. 14; 2 Tim.

4. 9-11; cf. Jas. 1.

27.

^d Rev. 6. 11.

^e Life (eternal).

Rev. 13. 8. (Mt. 7.

14; Rev. 22. 19.)

^f Lk. 12. 8.

^g Cf. Lk. 1. 35;

John 13. 20.

^h John 14. 6; 19. 11.

ⁱ Isa. 22. 22.

^j Cf. Rev. 2. 9.

rod of iron; as the vessels of a potter ^ashall they be broken to shivers: even as ^aI received of my Father.

28 And I will give him the morning ^astar.

29 He that hath an ear, let him hear what the ^aSpirit saith unto the ^achurches.

CHAPTER 3.

(5) *The message to Sardis. The period of the Reformatings; a believing remnant (vs. 4, 5).*

AND unto the ^aangel of the church in Sardis write; These things saith he that ^ahath the seven Spirits of God, and the seven stars; I know thy works, that thou hast ^aa name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works ^aperfect before God.

3 ^aRemember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee ^aas a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast ^aa few names even in Sardis which have not defiled their garments; and ^athey shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of ^alife, but I will ^aconfess his name before my Father, and before his ^aangels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

(6) *The message to Philadelphia. The true church in the professing church.*

7 And to the ^aangel of the church in Philadelphia write; These things saith he that is ^aholy, he that is ^atrue, he that hath ^athe key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I ^aknow thy works: behold, I have set before thee an open door,

by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union of the world and the church which is spiritual unchastity (Jas. 4. 4). Pergamos had lost the pilgrim character and was "dwelling" (v. 13) "where Satan's throne is," in the world (John 12. 31; 14. 30; 16. 11).

and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of ^aSatan, which say they are Jews, and are not, but do lie; behold, I will make them to come and ^bworship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the ^chour of ^dtemptation, which shall come upon all the ^eworld, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy ^fcrown.

12 Him that ^govercometh will I make a pillar in the temple of my God, and he shall ^hgo no more out: and I will ⁱwrite upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and I will ^jwrite upon him ^kmy new name.

13 He that ^lhath an ear, let him hear what the Spirit saith unto the churches.

(7) *The message to Laodicea. The final state of apostasy.*

14 And unto the angel of the church ^oof the Laodiceans ^mwrite; These things saith the ⁿAmen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, ^pI will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and ^qknowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and ^ranoint thine

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^a *Satan.* Rev. 12. 9, 14, 15. (Gen. 3. 1; Rev. 20. 10.)

^b Isa. 49. 23.

^c *Tribulation (the great).* Rev. 7. 13, 14. (Esa. 2. 5; Rev. 7. 14.)

^d *Temptation.* Jas. 1. 2, 12, 13, 14. (Gen. 3. 1; Jas. 1. 14.)

^e *oikoumene = inhabited earth.* (Lk. 2. 1.)

^f *Rewards.* Rev. 11. 18. (Dan. 12. 3; 1 Cor. 3. 14.)

^g vs. 5; cf. Gal. 2. 9; 1 Kl. 7. 21.

^h Esa. 23. 6; *contra*, Heb. 13. 14.

ⁱ Rev. 22. 4; cf. Ex. 28. 36.

^j Rev. 2. 17; 19. 12.

^k vs. 22.

^l *in Laodicea.*

^m *Inspiration.* vs. 1, 7, 14; Rev. 14. 13. (Ex. 4. 15; Rev. 22. 19.)

ⁿ 2 Cor. 1. 20.

^o *Apostasy.* 2 Tim. 3. 1-8.

^p Cf. Hos. 9. 7; John 9. 39-41.

^q *eyesalve to anoint thine eyes.*

^r *Repentance.* vs. 3, 19; Rev. 9. 20, 21. (Mt. 3. 2; Acts 17. 30.)

^s *Kingdom (N. T.).* Rev. 5. 1-10. (Lk. 1. 31-33; 1 Cor. 15. 24.)

^t *Holy Spirit.* vs. 1, 6, 13, 22; Rev. 4. 2, 5. (Mt. 1. 18; Acts 2. 4.)

^u *Churches (local).* Rev. 22. 16. (Acts 2. 41; Phil. 1. 1.)

^v Lk. 23. 45; cf. Heb. 10. 19, 20.

^w Rev. 1. 10.

^x *after these.*

^y *became.*

^z Rev. 3. 21; cf. Rev. 22. 3.

^a Rev. 21. ; cf. Ezk. 1. 26, 27.

^b Ezk. 1. 28; cf. Gen. 9. 13-17.

^c *thrones.*

^d Rev. 3. 4, 5; cf. Rev. 19. 8, 14.

^e Rev. 2. 10; cf. 2 Tim. 4. 8.

eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and ¹repent.

Place and attitude of Christ at the end of the church-age.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my ²throne, even as I also overcame, and am set down with my ³Father in his throne.

22 He that hath an ear, let him hear what the ⁴Spirit saith unto the ⁵churches.

CHAPTER 4.

Part III. "Things which shall be hereafter" (Rev. 4. 1-22. 21).

The seven seals (Rev. 4. 1-8. 1).

(a) *Introduction (to Rev. 5. 14). The throne in heaven.*

AFTER this I looked, and, behold, a ¹door was opened in heaven: and the first voice which I heard was as it were of a ²trumpet talking with me; which said, ³Come up hither, and I will shew thee things which must be ⁴hereafter.

2 And immediately I ⁵was in the spirit: and, behold, a ⁶throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon ⁷like a jasper and a sardine stone: and *there* was a ⁸rainbow round about the throne, in sight like unto an emerald.

The enthroned elders.

4 And round about the throne *were* four and twenty ⁹seats: and upon the seats I saw four and twenty elders sitting, clothed in ¹⁰white raiment; and they had on their heads ¹¹crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there* were seven lamps of fire burning before the

¹ This passage, in harmony with Lk. 1. 32, 33; Mt. 19. 28; Acts 2. 30, 34, 35; 15. 14-16, is conclusive that Christ is not now seated upon His own throne. The Davidic Covenant, and the promises of God through the prophets and the Angel Gabriel concerning the Messianic kingdom await fulfilment.

² This call seems clearly to indicate the fulfilment of 1 Thes. 4. 14-17. The word "church" does not again occur in the Revelation till all is fulfilled.

throne, which are the seven "Spirits of God.

The four living creatures.

6 And before the throne *there* was ^aa sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four ^bbeasts full of eyes before and behind.

7 And the first ^cbeast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four ^dbeasts had each of them six wings about *him*; and *they were* full of eyes ^ewithin: and they rest not day and night, saying, Holy, holy, holy, Lord ^fGod Almighty, which was, and is, and is to come.

The living creatures and elders worship because of creation. (Cf. Rev. 5. 8-10.)

9 And when those ^gbeasts give glory and honour and thanks to him that ^hsat on the throne, who liveth for ever and ever,

10 The four and twenty ⁱelders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, ^jO Lord, to receive glory and honour and power: for thou hast ^kcreated all things, and for ^lthy pleasure they are and were created.

CHAPTER 5.

The seven-sealed book.

AND I saw ^min the right hand of him that sat on the throne a ⁿbook written within and on the backside, sealed with seven seals.

2 And I saw a strong ^omangel proclaiming with a loud voice, ^p"Who is worthy to open the book, and to loose the seals thereof?"

3 And ^qno man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

A.D. 96.

^a Holy Spirit. vs.2,5;

Rev.11.11. (Mt.1.18; Acts 2.4.)

^b Rev.15.2.

^c living creatures. See Ezk.1.5,note.

^d around and within.

^e Jehovah of hosts. Isa. 6.3.

^f sitteth.

^g Elders. vs. 4.5,9-11; Rev.5.5,6,8, 11,14. (Acts 11.30; Tit.1.5-9.)

^h O, our Lord and God.

ⁱ Gen.1.1; cf. John 1.3.

^j Cf.Col.1.16; cf.Psa.19.1.

^k on.

^l Ezk.2.9,10; cf.Dan.12.4.

^m Heb.1.4, note.

ⁿ Psa.15.+, with Rom.3.10-12.

^o Cf.Isa.63.5.

^p Isa.11.1,10; Rev.22.16; Mt.1.1.

^q Rev.3.21; Isa.53.12; 63.1-3.

^r John 1.29. Cf.Zech.3.8,9; 4.10.

^t Rev.4.8,10; 19.4.

^u incense. Psa.141.2.

^v Rev.4.11; 14.3.

^w Rom.3.24, note.

^x Heb.9.12; 1 Pet.1.18,19.

^y Jehovah. Isa.61.6.

^z Kingdom (N.T.). vs.1-10; Rev. 19.11-21 (Lk. 1.31-33; 1 Cor.15.24.)

^a over.

^b living creatures. See Ezk.1.5, note.

^c v.9; cf. Phil.2.9-11.

^d upon.

^e Rev.4.2,3; 6.16.

Christ in his kingly character (Isa. 11. 1; Jer. 23. 5; Lk. 1. 32, 33) *opens the book.*

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the ¹Root of David, hath ²prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four ³beasts, and in the midst of the elders, stood a ⁴Lamb as it had been slain, having seven horns and seven ⁵eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he ⁶came and took the book out of the right hand of him that sat upon the throne.

The living creatures and elders worship because of redemption. (Cf. Rev. 4. 9-11.)

8 And when he had taken the book, the four ⁷beasts and four ⁸and twenty elders ⁹fell down before the Lamb, having every one of them ¹⁰harps, and golden vials full of ¹¹odours, which are the prayers of saints.

9 And they sung ¹²a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast ¹³redeemed us to God ¹⁴by thy blood cut of every kindred, and tongue, and people, and nation;

10 And hast made us unto our ¹⁵God kings and priests: and we shall ¹⁶reign ¹⁷on the earth.

The angels exalt the Lamb.

11 And I beheld, and I heard the voice of many angels round about the throne and the ¹⁸beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, ¹⁹"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Universal adoration of the Lamb who is King.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are ²⁰in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, ²¹be unto him that ²²sitteth upon the throne,

¹ Cf. Dan. 7. 13, 14. The two visions are identical; the Revelation adding that which was hidden from Daniel, that the kings and priests of the church-age are to

and unto the ^aLamb for ever and ever.

14 And the four ^bbeasts said, Amen. And the four ^{and} twenty ^celders fell down and worshipped him that liveth for ever and ever.

CHAPTER 6.

(b) *The seals* (to Rev. 8. 1).

(1) *The first seal.*

AND I saw when the Lamb opened ^done of the seals, and I heard, as it were the noise of thunder, one of the four ^bbeasts saying, ^eCome and see.

2 And I saw, and behold ^fa white horse; and he that sat on him had ^abow; and a crown was given unto him; and he went forth ^hconquering, and to conquer.

(2) *The second seal: peace taken from earth.*

3 And when he had opened the second seal, I heard the second ^bbeast say, ⁱCome and see.

4 And there went out another horse ^{that was} ^jred; and power was given to him that sat thereon to ^ktake peace from the earth, and that they should kill one another; and there was given unto him a great sword.

(3) *The third seal: famine.*

5 And when he had opened the third seal, I heard the third ^bbeast say, ⁱCome and see. And I beheld, and lo a ^mblack horse; and he that sat on him had a pair of ⁿbalances in his hand.

6 And I heard a voice in the midst of the four ^bbeasts say, ^aA ^{measure} of wheat for a ^ppenny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

(4) *The fourth seal: death.*

7 And when he had opened the fourth seal, I heard the voice of the fourth ^bbeast say, ^aCome and see.

8 And I looked, and behold a pale horse; and his name that sat on him was ^dDeath, and ^sHell followed with him. And power was given unto ^tthem over the ^ufourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

A.D. 96.

^a Cf. John 5.23.
^b *living creatures.*
See Ezk.1.5, note.

^c *Elders.* Rev.7. 11,13. (Acts 11. 30; Tit.1.5-9.)
^d vs.3,5.

^e *Come* Omit "and see." So vs.3,5,7.

^f Zech.6:3; cf. Christ in 19, 11, whom the Beast imitates.

^g Isa. 66.19.

^h Dan.7.7,8.

ⁱ *Come.*

^j Zech.6.2; cf. Nah.2.3; cf.2 K1.3.22,23.

^k Jud.7.22; cf.2 Chr.20.23.

^l *Come.*

^m Zech.6.2; cf. Isa. 60.3.

ⁿ Ezk.4.9,10,16,17.

^o One measure = nearly 1 qt.

^p Or, *shilling*; lit. *a denarius.*

^q *Come.*

^r Cf. Acts 3.15; cf. Rom.6.23.

^s *hades*; Lk.16.23, note.

^t *him.*

^u Cf. Ezk.14.21.

^v *Death (physical).* Heb.9.27. (Gen.3.19; Heb. 9.27.)

^w Psa.13.1.

^x *Remnant.* vs.9-11; Rev.7.4-8. (Isa.1.9; Rom.11. 5.)

^y i.e. *their number filled up.*

^z Mt.24.7.

^a Cf. Joel 2.10,31.

^b Isa.34.4.

^c Jer.3.23; Rev.16. 20.

^d Psa.2.2; cf. Dan. 2.21.

^e Isa.2.19.

^f Rev.20.11.

^g Rev.5.6,9,12.

^h Cf. Isa.13.6; Mt. 24.8.

ⁱ *Day of Je-hovah.* vs.15-17; Rev.16.12-17. (Isa.2.19-22; Rev. 19.11-21.)

^j Heb.1.4. note.

^k Cf. Dan.7.2;

cf. Eph.2.2.

^l *Contra*, Eph.1.

13.

(5) *The fifth seal: the martyred remnant.*

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were ^uslain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, ^wHow long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto ^zevery one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be ^zfulfilled.

(6) *The sixth seal: anarchy.*

12 And I beheld when he had opened the sixth seal, and, lo, there was a great ^aearthquake; and the sun became ^ablack as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the ^bheaven departed as a scroll when it is rolled together; and every ^cmountain and island were moved out of their places.

15 And the ^dkings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, ^ehid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, ^fFall on us, and hide us from the face of him that ^gsitteth on the throne, and from the ^hwrath of the Lamb:

17 ^hFor the great ⁱday of his wrath is come; and who shall be able to stand?

CHAPTER 7.

(c) *(Parenthetical: the saved of the tribulation period.)*

AND after these things I saw four ^jangels standing on the four corners of the earth, holding the four ^kwinds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another ^jangel ascending from the east, having the ^lseal of the living God: and he cried

be associated with the "Son of Man," the "Lamb as it had been slain," in His reign "on the earth" (vs. 9, 10).

with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, ^aHurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

(1) *The remnant out of Israel sealed.*

4 And I heard the number of them which were sealed: ^band there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthaim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

(2) *Vision of the Gentiles who are to be saved during the great tribulation.*

9 After this I beheld, and, lo, ^{da} great multitude, which no man

A.D. 96.

^a Cf. 2 Thes. 2.7.

^b *Israel*

(*prophecies*). Rev. 21.

12. (Gen. 12.

2, 3; Rom. 11.

26.)

^c Gen. 49. 3, 27;

cf. Deut. 33.

6-25; cf. Ezk.

48. 1-7, 23-28.

^d Cf. Rom. 11.

25; cf. Isa.

60. 5.

^e Rom. 1. 16,

note.

^f Heb. 1. 4,

note.

^g *living crea-*

tures.

^h *Elders. vs.*

11, 13, 14;

Rev. 11. 16.

(Acts 11. 30;

Tit. 1. 5-9.)

ⁱ *who.*

^j *My Lord.*

^k *Remnant.*

vs. 4-8, 12, 17;

Rev. 12. 17.

(Isa. 1. 9;

Rom. 11. 5.)

^l *Lit. out of*

the great

tribulation.

^m *Tribulation*

(the great).

vs. 13, 14.

(Psa. 2. 5.)

ⁿ 1 John 1. 7;

cf. Zech. 3. 3-5.

^o vs. 9.

^p *strike upon.*

^q *burning*

heat.

^r *Shepherd.*

E. k. 34. 23.

^s *fountains of*

waters of

life.

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the ^fangels stood round about the throne, and ^{about} the elders and the four ^gbeasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, ^{be} unto our God for ever and ever. Amen.

13 And one of the ^helders answered, saying unto me, 'What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, 'Sir, thou knowest. And he said to me, ^kThese are they which came ^{out} of ^mgreat ^ltribulation, and have washed their robes, and made them ⁿwhite in the blood of the Lamb.

15 Therefore are they ^obefore the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun ^plight on them, nor any ^qheat.

17 For the ^rLamb which is in the midst of the throne shall feed them, and shall lead them unto ^sliv-

¹ The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Psa. 2. 5 to Rev. 7. 14 and described in Rev. 11.-18. Involving in a measure the whole earth (Rev. 3. 10), it is yet distinctively "the time of Jacob's trouble" (Jer. 30. 7), and its vortex Jerusalem and the Holy Land. It involves the people of God who will have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel (Dan. 9. 24-27, *note*; Rev. 11. 2, 3). The *elements* of the tribulation are: (1) The cruel reign of the "beast out of the sea" (Rev. 13. 1), who, at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Dan. 9. 27), and show himself in the temple, demanding that he be worshipped as God (Mt. 24. 15; 2 Thes. 2. 4). (2) The active interposition of Satan "having great wrath" (Rev. 12. 12), who gives his power to the Beast (Rev. 13. 4, 5). (3) The unprecedented activity of demons (Rev. 9. 2, 11); and (4) the terrible "bowl" judgments of Rev. 16.

The great tribulation will be, however, a period of salvation. An election out of Israel is seen as sealed for God (Rev. 7. 4-8), and, with an innumerable multitude of Gentiles (Rev. 7. 9), are said to have come "out of the great tribulation" (Rev. 7. 14). They are not of the priesthood, the church, to which they seem to stand somewhat in the relation of the Levites to the priests under the Mosaic Covenant. The great tribulation is immediately followed by the return of Christ in glory, and the events associated therewith (Mt. 24. 29, 30). See "Remnant" (Isa. 1. 9; Rom. 11. 5, *note*); "Beast" (Dan. 7. 8; Rev. 19. 20, *note*); "Armageddon" (Rev. 16. 14; 19. 17, *note*).

ing fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER 8.

The seals resumed: the seventh seal, out of which the trumpets come.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

The seven trumpets

(Rev. 8. 2-11. 19).

(a) Introduction: Christ as High Priest.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

(b) The trumpet judgments.

(1) The first trumpet.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

(2) The second trumpet.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(3) The third trumpet.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

A.D. 96.

a Adonai Jehoyah, Isa. 25.8.

b Heb. 1.4, note.

c These are trumpets of angels; contrast "the trump of God" (1Thes. 4.16; 1 Cor. 15.52).

d Cf. Joel 2.1; Amos 3.6. Cf. Heb. 7.25; cf. John 14.13.

e Ex. 30.7; cf. Psa. 141.2. f Cf. Lev. 16.12; cf. Num. 16.46.

g upon. h Rev. 4.5; Psa. 97.3,4; cf. Ex. 19.18,19.

i Ex. 9.23,24; Psa. 18.13; cf. Ezk. 38.22; cf. Job 38.22,23.

j vs. 8.10. k Cf. Jer. 51.25; contra, Isa. 2.2.

l Ex. 7.19,20; Rev. 11.6. m Cf. 2 Chr. 20.23; Rev. 6.4.

n Cf. Rev. 9.1; cf. Isa. 14.12; contra, Dan. 12.3. o as a torch. p Cf. Rev. 16.4; cf. 2 Cor. 2.17.

q Cf. Deut. 29.18; cf. Jer. 23.15.

r Cf. Joel 2.31; Isa. 13.10; cf. Ex. 10.21-23; John 12.35.

s in mid-heaven. t Rev. 9.12.

u about. v Isa. 14.12-19; Heb. 2.14.

w fallen. x pit of the abyss.

y Contra, Rev. 21.24; cf. Joel 2.10. z Ex. 10.12-15.

a Cf. Num. 21.6.

b Rev. 7.2,3; contra, Rev. 13.16,17.

c Cf. Deut. 28.67.

d Cf. Jer. 8.3. e likenesses.

f Cf. Nah. 3.17; cf. Rev. 16.12. g Cf. Rev. 13.18.

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

(4) The fourth trumpet.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER 9.

(5) The fifth trumpet: the first woe.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair

of women, and their ^ateeth were as *the teeth* of lions.

9 And they had ^bbreastplates, as it were breastplates of iron; and the sound of their wings was as the sound of ^cchariots of many horses running to battle.

10 And they had tails like unto scorpions, and ^dthere were stings in their tails; and their power was to hurt men five months.

11 And they had ^ea king over them, *which is* the ^fangel of the ^gbottomless pit, whose name in the Hebrew tongue is ^hAbaddon, but in the Greek tongue hath *his* name ⁱApollyon.

12 One woe is past; *and*, behold, there come two woes more ^{here}after.

(6) *The sixth trumpet.*

13 And the sixth ^jangel sounded, and I heard a voice from the four horns of the ^kgolden altar which is before God,

14 Saying to the sixth ^langel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four ^mangels were loosed, which were ⁿprepared for ^oan hour, and a day, and a month, and a year, for to slay the ^pthird part of men.

16 And the number of the army of the horsemen were two hundred ^qthousand thousand; and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having ^rbreastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the ^sheads of lions; and out of their mouths ^tissued fire and smoke and brimstone.

18 By these ^uthree was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For ^vtheir power is in their mouth, and in their tails: for their ^wtails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not ^xworship ^ydevils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can ^zsee, nor hear, nor walk:

21 Neither ^{aa}repented they of their

A.D. 96.

^a Joel 1.6.

^b v. 17; *contra*, Eph. 6.14.

^c Joel 2.5.

^d *stings; and their authority was in their tails to hurt.*

^e Cf. Eph. 2.2; cf. John 14.30.

^f Heb. 1.4, *note*.

^g *abyss.*

^h *i.e. Destroyer.* Cf. Job 26.6; cf. 1 Pet. 5.8.

ⁱ *after these things.*

^j Cf. Rev. 8.3.

^k Cf. Jon. 1.17.

^l *The hour and day and month and year.*

^m Cf. Rev. 8.7.

ⁿ Jud. 7.12.

^o v. 9.

^p Cf. Isa. 5.29, 30.

^q Cf. Acts 9.1;

cf. Psa. 27.12.

^r *three plagues.*

^s *the power of the horses.*

^t Cf. Isa. 9.15; Mic. 3.5.

^u 1 Cor. 10.20;

Deut. 32.17.

^v *demons.*

^w Psa. 115.4, 7.

^x *Repentance.*

vs. 20, 21; Rev. 16.

9.11. (Mt. 3.2;

Acts 17.30.)

^y Cf. Rev. 21.8.

^z Cf. Rev. 18.9.

^{aa} Rev. 8.3.

^{bb} *coming.*

^{cc} Cf. Rev. 1.7;

cf. Acts 1.9.

^{dd} Rev. 4.3; Ezk. 1.

28.

^{ee} Cf. Rev. 1.16.

^{ff} *Contra*, Rev. 5.1;

cf. Psa. 40.7;

cf. 2 Pet. 1.19-21.

^{gg} Psa. 95.5; cf. Hag.

2.6.

^{hh} Psa. 29.3, 9.

ⁱⁱ Cf. Dan. 8.26; 12.

4, 9.

^{jj} Rev. A. 11; Gen.

1.1.

^{kk} *delay.*

^{ll} *is about to sound.*

^{mm} Mt. 13.11, *note.*

ⁿⁿ *also shall be completed.*

^{oo} *by.*

^{pp} Cf. Rev. 4.1.

^{qq} Cf. Ezk. 2.8, 9;

3.1-3.

^{rr} Cf. Jer. 15.10; 20.

14-18.

^{ss} Cf. Psa. 19.10;

119. 103.

^{tt} *it was said.*

murders, nor of their ^{aa}sorceries, nor of their ^{bb}fornication, nor of their thefts.

CHAPTER 10.

(c) *Parentetical* (to Rev. 11. 14).

(1) *The mighty angel and the "little book."*

AND I saw another mighty ^aangel ^bcome down from heaven, ^cclothed with a cloud; and a ^drainbow was upon his head, and his ^eface was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand ^fa little book open; and he set his ^gright foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as ^{when} a lion roareth: and when he had cried, seven ^hthunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ⁱSeal up those things which the seven thunders uttered, and write them not.

5 And the ^jangel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who ^kcreated heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be ^ltime no longer:

7 But in the days of the voice of the seventh ^mangel, when he shall begin to sound, the ⁿmystery of God ^oshould be finished, as he hath declared ^pto his servants the prophets.

(2) *The "little book" eaten.*

8 And the ^qvoice which I heard from heaven spake unto me again, and said, *Go and take* the little book which is open in the hand of the ^rangel which standeth upon the sea and upon the earth.

9 And I went unto the ^sangel, and said unto him, Give me the little book. And he said unto me, ^tTake it, and eat it up; and it shall make thy belly ^ubitter, but it shall be in thy mouth ^vsweet as honey.

10 And I took the little book out of the ^wangel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

11 And ^{he}said unto me, Thou

must ^aprophesy again ^bbefore many peoples, and nations, and tongues, and ^ckings.

CHAPTER 11.

(3) *The "times of the Gentiles" to end in forty-two months.*

AND there was given me a ^areed like unto a rod; and ^cthe angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

² But the ^fcourt which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they ^ttread under foot forty and two months.

(4) *The two witnesses to prophesy forty-two months.*

3 And I will give power unto my two ^hwitnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 ⁱThese are the two olive trees, and the two ^jcandlesticks standing before the ^kGod of the earth.

5 And if any man will hurt them, ^lfire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to ^mshut heaven, that it rain not in the days of their prophecy: and have power over waters ⁿto turn them to blood, and to ^osmite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the ^pbeast that ascendeth out of the ^qbottomless pit shall make ^rwar against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great ^scity, which spiritually is called Sodom and Egypt, where also ^tour Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall ^usee their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall ^vrejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

11 And after three days and an half the ^wspirit of life from God entered into them, and they stood

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^a Cf. Jer. 25. 15-26.
^b of peoples.
^c many kings.
^d A reed = about 10 ft.
^e it was said, Rise.
^f Cf. Ezk. 8. 5-9; 40. 17.
^g See Times of the Gentiles. Lk. 21. 24; Rev. 16. 14.
^h Cf. Isa. 43. 10, 12.
ⁱ Zech. 4. 2, 3.
^j lampstands.
^k Adonai.
^l Zech. 4. 14.
^m Cf. 2 Ki. 1. 10, 12; Jer. 5. 14; contra, Lk. 9. 54, 55.
ⁿ Cf. 1 Ki. 17. 1; Jer. 5. 17.
^o Cf. Ex. 7. 19.
^p Cf. Ex. 7. 10.
^q Cf. Rev. 13. 1; 17. 8.

^r Cf. Dan. 7. 21.
^s i.e. Jerusalem.
^t their.
^u Contra, Isa. 65. 24.
^v Cf. Psa. 79. 2-4; cf. John 16. 20; cf. 1 Ki. 21. 16.
^w Holy Spirit. Rev. 14. 13. (Mt. 1. 18; Acts 2. 4.)
^x Cf. Acts 5. 11.
^y Cf. Rev. 20. 4-6.
^z Contra, v. 9.
^a Dan. 2. 18.
^b Heb. 1. 4, note.

^c The world-kingsdom of our Lord and of his Christ has come.
^d kosmos = world-system. Rev. 13. 3-8, note. (John 7. 7; Rev. 13. 3-8, note.)

^e Elders. Rev. 14. 3. (Acts 11. 30; Tit. 1. 5-9.)
^f thrones.
^g that thou hast taken.
^h Rev. 20. 11.
ⁱ Rewards. Rev. 22. 12. (Dan. 12. 3; 1 Cor. 3. 14.)
^j v. 19 properly belongs with Chapter 12.
^k covenant. Heb. 9. 4; Ex. 37. 1, etc.
^l sign.

upon their feet; and great ^afear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, ^bCome up hither. And they ascended up to heaven in a cloud; and their enemies ^cbeheld them.

The second woe.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the ^aGod of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

End of the second parenthetical passage.

The trumpet judgments resumed.

(7) The seventh trumpet.

15 And the seventh ^bangel sounded; and there were great voices in heaven, saying, ^cThe kingdoms of this ^dworld are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty ^eelders, which sat before God on their ^fseats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; ^gbecause thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the ^hdead, that they should be judged, and that thou shouldst give ⁱreward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

19 ^jAnd the temple of God was opened in heaven, and there was seen in his temple the ark of his ^ktestament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER 12.

The seven personages.

(1) *The woman: Israel.*

The woman clothed with the sun, and the man-child.

AND there appeared a great ^lwonder in heaven; a woman clothed with the sun, and the moon under

her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, ^btravailing in birth, and pained to be delivered.

(2) Satan.

3 And there appeared another wonder in heaven; and behold ^da great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for ^{to} devour her child as soon as it was born.

(3) The Child: Christ.

5 And she brought forth a man child, ^hwho was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there ^{ka} a thousand two hundred and threescore days.

(4) The archangel.

7 And there was ^lwar in heaven: ^mMichael and his ⁿangels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great ^pdragon was cast out, ^qthat old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his ^rangels were cast out with him.

10 And I heard a loud voice saying in heaven. Now is come ^ssalvation, and ^tstrength, and the ^lkingdom of our God, and the ^ppower of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

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^a Cf. Rev. 7.4-8.
^b Cf. Isa. 66.7-10; Mic. 4.10.
^c *sign*.
^d See vs. 9.
^e *diadems*.
^f Rev. 8.12.
^g Cf. Mt. 2.16.
^h *Christ*. Psa. 2.9; Rev. 2.27; 19.15.
ⁱ Lk. 24.51; Acts 1.9-11; 7.55, 56; Rev. 3.21.
^j v. 14.
^k Rev. 11.2, 3; 13.5; Dan. 9.27; 7.14, *note*.
^l *Contra*. Lk. 19.38.
^m Cf. Jude 9; cf. Dan. 10.21.
ⁿ Heb. 1.4, *note*.
^o *went to war with*.
^p *Satan*. vs. 3.4, 7-17; Rev. 20.2, 7, 10. (*Gen*. 3.1; Rev. 20.10.)
^q *the ancient serpent*. Gen. 3.1; Isa. 14.12-19.
^r Cf. 1 Pet. 5.8.
^s Cf. 1 Cor. 5.5.
^t Cf. 2 Cor. 4.4.
^u *dwelt in the inhabited earth*. (Lk. 2.1.)
^v Heb. 1.4, *note*.
^w *the salvation*. Rom. 1.16, *note*.
^x *the power*.
^y *authority*.
^z *because of*.
^{aa} Heb. 2.14.
^{ab} v. 17; cf. 1 Pet. 5.8.
^{ac} *Contra*. John 9.4; cf. Lk. 9.42.
^{ad} Cf. Mt. 24.9.
^{ae} Cf. Ex. 19.4; cf. Isa. 40.31.
^{af} v. 6; cf. Hos. 2.14, 15.
^{ag} Cf. Isa. 8.7, 8; cf. Jer. 46.8; cf. Isa. 17.12, 13.
^{ah} Cf. 2 Chr. 20.23, 24.
^{ai} *Remnant*. Rev. 14.1, 5. (*Isa*. 1.9; Rom. 11.5.)
^{aj} *Law of Moses*. Rev. 14.12. (*Ex*. 19.1; Gal. 3.1-29.)
^{ak} *Jesus*.
^{al} *The Beast*. vs. 1-8; Rev. 19.19, 20. (*Dan*. 7.8; Rev. 19.20.)
^{am} *diadems*.
^{an} *names*.

11 And they overcame him ^{by} the blood of the Lamb, and ^{by} the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great ^bwrath, because he knoweth that he hath ^{but} a short time.

Satan and Israel in the tribulation.

13 And when the dragon saw that he was cast unto the earth, he ^dpersecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her ^pplace, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent ^{cast} out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and ^{swallowed} up the flood which the dragon cast out of his mouth.

(5) The Jewish remnant.

17 And the dragon was wroth with the woman, and went to make war with the ^remnant of her seed, which keep the ^vcommandments of God, and have the testimony of ^hJesus Christ.

CHAPTER 13.

(6) The Beast out of the sea.

AND I stood upon the sand of the sea, and saw a ^{beast} rise up out of the sea, having seven heads and ten horns, and upon his horns ten ^mcrowns, and upon his heads the ⁿname of blasphemy.

2 And the beast which I saw was ^{like} unto a leopard, and his feet

¹ The Dispensation of the Kingdom (2 Sam. 7. 16, *refs.*) begins with the return of Christ to the earth, runs through the "thousand years" of His earth-rule, and ends when He has delivered up the kingdom to the Father (1 Cor. 15. 24, *note*).

² Daniel's fourth beast (Dan. 7. 26, *note*). The "ten horns" are explained in Dan. 7. 24, Rev. 17. 12, to be ten kings, and the whole vision is of the last form of Gentile world-power, a confederated ten-kingdom empire covering the sphere of authority of ancient Rome. Rev. 13. 1-3 refers to the ten-kingdom *empire*; vs. 4-10 to the *emperor*, who is emphatically "the Beast" (Rev. 19. 20, *note*).

³ The three animals, leopard, bear, and lion, are found in Dan. 7. 4-6 as symbols of the empires which preceded Rome, and whose characteristics all entered into the qualities of the Roman empire: Macedonian swiftness of conquest, Persian tenacity of purpose, Babylonish voracity.

were as *the feet* of a bear, and his mouth as the mouth of a lion: and the ^adragon gave him his power, and his ^bseat, and great authority.

3 And I saw ^cone of his heads as it were ¹wounded to death; and his deadly wound was ^dhealed: and all the ^eworld ^fwondered after the beast.

4 And they worshipped the dragon which gave ^gpower unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and ^hpower was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that ⁱdwell in heaven.

7 And it was given unto him to make ^jwar with the saints, and to overcome them: and ^kpower was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, ^lwhose names are not written ^min the book ⁿof life of the Lamb slain from the foundation of the ^o2world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the ^ppatience and the faith of the saints.

(7) *The Beast out of the earth.*

11 And I beheld another beast coming up out of the earth; and he had two horns ^qlike a lamb, and he spake as a dragon.

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^a Rev. 12.3.
^b throne.
^c Cf. Rev. 6.2 with Rev. 9.1-11.
^d Cf. Dan. 7.8.
^e ge. = earth. vs. 8, note. (John 7.7.)
^f Cf. Acts 8.10, 11.
^g authority.
^h Cf. Rev. 12.12.
ⁱ Rev. 11.7, 12; cf. Dan. 7.21, 22.
^j Rev. 3.5; cf. Phil. 4.3; cf. Rev. 20.12, 15.
^k from the foundation of the world in the book of life of the Lamb slain.
^l Life (eternal). Rev. 17.8. (Mt. 7.14; Rev. 22.19.)
^m Rev. 14.12; cf. Rev. 1.9.
ⁿ Contra, John 1.29.
^o vs. 8.
^p signs.
^q Cf. 2 Ki. 1.10.
^r Cf. 1 John 4.1-3.
^s it was given him to do.
^t It was given to him to give breath unto.
^u Contra, Rev. 7.2, 3; cf. Rev. 14.9.
^v Cf. Dan. 12.10; cf. 1 Cor. 2.15.
^w Cf. Ps. 9.20; cf. Ps. 10.18.
^x Cf. Dan. 3.1; cf. 1 Sam. 17.4.
^y the.

12 And he exerciseth all the ^gpower of the first beast before him, and causeth the earth and them which dwell therein to ^oworship the first beast, whose deadly wound was healed.

13 And he doeth great ^hwonders, so that he maketh ^ffire come down from heaven on the earth in the sight of men,

14 And ^ddeceiveth them that dwell on the earth ^{by the means} of those ^hmiracles which ^hhe had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And ^hhe had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And ^hhe causeth all, both small and great, rich and poor, free and bond, to receive ^aa mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath ^uunderstanding count the number of the beast: for it is the number of a ^uman; and his number is ^usix hundred three score and six.

CHAPTER 14.

Parentetical: vision of the Lamb and the one hundred and forty and four thousand.

AND I looked, and lo, ^aa Lamb stood on the mount Sion, and with him an hundred forty and four

¹ Fragments of the ancient Roman empire have never ceased to exist as separate kingdoms. It was the imperial form of government which ceased; the one head wounded to death. What we have prophetically in Rev. 13. 3 is the restoration of the imperial form as such, though over a federated empire of ten kingdoms; the "head" is "healed," i.e. restored; there is an emperor again—the Beast.

² *Kosmos*, Summary: In the sense of the present world-system, the ethically bad sense of the word, refers to the "order," "arrangement," under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure (Mt. 4. 8, 9; John 12. 31; 14. 30; 18. 36; Eph. 2. 2; 6. 12; 1 John 2. 15-17). This world-system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles.

³ Antichrist the person is to be distinguished from the "many antichrists" (1 John 2. 18), and the "spirit of antichrist" (1 John 4. 3) which characterizes all. The supreme mark of all is the denial of the Christian truth of the incarnation of the *Logos*, the eternal Son in Jesus as the Christ (John 1. 1, 14; Mt. 1. 16, note). The "many antichrists" precede and prepare the way for *the* Antichrist, who is

thousand, having ^athis Father's name ^bwritten in their foreheads.

2 And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of ^charpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four ^dbeasts, and the ^eselders; and no man could learn that song but the hundred *and* forty *and* four thousand, which were ^fredeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which fol-

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^a *his name and his Father's.*

^b Rev. 7. 3; cf. Rev. 22; *contra*, Rev. 13. 16.

^c Rev. 19. 6.

^d Cf. Rev. 15. 2.

^e *living creatures.*

^f *Elders.* Rev. 19. 4. (Acts 11. 30; Tit. 1. 5-9.)

^g Rom. 3. 24, *note.*

^h *to be.*

ⁱ *Remnant.* vs. 1-5; Rev. 20. 4. (Isa. 1. 9; Rom. 11. 5.)

^j Heb. 1. 4, *note.*

^k *mid-heaven.*

^l *Gospel.* (Gen. 12. 1-3.)

low the Lamb whithersoever he goeth. These were ^kredeemed from among men, ^hbeing the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile; for they are without fault before the throne of God.

Vision of the angel with the everlasting Gospel.

6 And I saw another ^langel fly in ^kthe midst of heaven, having the everlasting ^lgospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear

"the Beast out of the earth" of Rev. 13. 11-17, and the "false prophet" of Rev. 16. 13; 19. 20; 20. 10. He is the last ecclesiastical head, as the Beast of Rev. 13. 1-8 is the last civil head. For purposes of persecution he is permitted to exercise the autocratic power of the emperor-Beast (Rev. 19. 20, *note*).

¹ Gospel. This great theme may be summarized as follows:

I. In itself the word Gospel means good news.

II. Four forms of the Gospel are to be distinguished:

(1) The Gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfilment of the Davidic Covenant (2 Sam. 7. 16, and *refs.*), a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. See Mt. 3. 2, *note*.

Two *preachings* of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Mt. 24. 14), during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the Gospel is described in many ways. It is the Gospel "of God" (Rom. 1. 1) because it originates in His love; "of Christ" (2 Cor. 10. 14) because it flows from His sacrifice, and because He is the alone Object of Gospel faith; of "the grace of God" (Acts 20. 24) because it saves those whom the law curses; of "the glory" (1 Tim. 1. 11; 2 Cor. 4. 4) because it concerns Him who is in the glory, and who is bringing the many sons to glory (Heb. 2. 10); of "our salvation" (Eph. 1. 13) because it is the "power of God unto salvation to every one that believeth" (Rom. 1. 16); of "the uncircumcision" (Gal. 2. 7) because it saves wholly apart from forms and ordinances; of "peace" (Eph. 6. 15) because through Christ it makes peace between the sinner and God, and imparts inward peace.

(3) The everlasting Gospel (Rev. 14. 6). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations (Mt. 25. 31, *refs.*). It is neither the Gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved (Rev. 7. 9-14; Lk. 21. 28; Psa. 96. 11-13; Isa. 35. 4-10).

(4) That which Paul calls, "my Gospel" (Rom. 2. 16, *refs.*). This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the *distinctive* truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

III. There is "another Gospel" (Gal. 1. 6; 2 Cor. 11. 4) "which is not another," but a perversion of the Gospel of the grace of God, against which we are warned. It has had many seductive forms, but the test is one—it invariably denies the sufficiency of grace alone to save, keep, and perfect, and mingles with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism (Col. 2. 18, etc.). In any form its teachers lie under the awful anathema of God.

God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

The fall of Babylon announced.

8 And there followed another ^aangel, saying, Babylon is fallen, is fallen, that great city, ^bbecause she made all nations drink of the wine of the wrath of her fornication.

The doom of the Beast-worshipers announced.

9 And the third ^aangel followed them, saying with a loud voice, If any man worship the beast and his image, and receive ^hhis mark in his forehead, or in his hand,

10 The same shall ^ddrink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be ^dtormented with fire and brimstone in the ^epresence of the holy ^aangels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up ^ffor ever and ever: and they have ^gno rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: ^hhere are they that keep the ⁱcommandments of God, and the faith of Jesus.

The blessedness of the holy dead.

13 And I heard a voice from heaven saying unto me, ^jWrite, ^kBlessed are the dead which die in the Lord from henceforth: Yea, saith the ^lSpirit, that they may rest from their labours; and their works do follow ^mthem.

Vision of Armageddon.

14 And I looked, and behold a white cloud, and upon the cloud one sat ⁿlike unto the Son of man, having on his head a ^ogolden crown, and in his hand a ^psharp sickle.

15 And another ^aangel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: ^qfor the time is come for thee to reap; for the harvest of the earth is ^rripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the ^searth was reaped.

17 And another ^aangel came out of the temple, which is in heaven, he also having a sharp sickle.

18 And another ^aangel came out

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^a Heb. 1.4,

note.

^b which made.

^c Rev. 16.19;

cf. Jer. 25.15.

^d Cf. Rev. 20.10.

^e Cf. Isa. 66.

23,24; cf.

2 Thes. 1.9.

^f Cf. Rev. 19.3;

cf. Mk. 9.48.

^g Contra,

Rev. 4.8.

^h those that

keep.

ⁱ Law (of

Moses). Gal.

3.1-29. (Ex.

19.1; Gal. 3.

1-24.)

^j Inspiration.

Rev. 19.9.

(Ex. 4.15;

Rev. 22.19.)

^k Contra.

1 Cor. 15.51;

cf. Phil. 1.23.

^l Holy Spirit.

Rev. 17.3.

(Mt. 1.18;

Acts 2.4.)

^m with them.

ⁿ Cf. Mt. 26.64;

Contra, 1

Thes. 4.16,17.

^o Cf. Rev. 19.12.

^p Cf. Mk. 4.29.

^q Cf. Jer. 51.33.

^r *ried.*

^s Cf. Mt. 13.

30,36-43;

cf. Lk. 3.17.

^t Cf. Rev. 16.5,8

^u Cf. 2 Thes.

2.7-12.

^v Cf. Rev. 19.

15; cf. Isa.

63.1-6.

^w One furlong

= 582 ft.

^x Heb. 1.4,

note.

^y plagues, the

last.

^z completed.

^a Cf. Rev. 4.6.

^b Cf. 1 Pet. 1.7.

^c Cf. Rev. 12.11.

^d and over the

number of

his name.

^e Cf. Rev. 5.8;

cf. Psa. 150.3.

^f Cf. Ex. 15.1.

^g Cf. Psa. 22.22.

^h Deut. 32.3,4;

Psa. 92.5;

Rom. 11.33.

ⁱ Rev. 16.7.

^j Or, ages.

^k Rev. 4.8.

^l righteous

acts.

^m Cf. Rev. 11.19

ⁿ Cf. Rev. 19.

8,14.

^o Cf. Rev. 1.13.

^p living

creatures.

^q Cf. Rev. 14.10;

cf. Jer. 25.15;

^r Ex. 40.34,

35; Isa. 6.4;

1 Ki. 8.10,11.

from the altar, which had ^vpower over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ^wfully ripe.

19 And the ^aangel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the ^wwinepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand ^{and} six hundred ^wfurlongs.

CHAPTER 15.

The seven vials (to Rev. 16. 21).

(1) Vision of the angels of the seven last plagues: the bowls of the wrath of God.

AND I saw another sign in heaven, great and marvellous, seven ^aangels having the seven ^vlast plagues; for in them is ^dfilled up the wrath of God.

2 And I saw as it were a ^asea of glass mingled with ^bfire; and them that had gotten the ^cvictory over the beast, and over his image, ^dand over his mark, ^{and} over the number of his name, stand on the sea of glass, having the ^eharps of God.

3 And they sing the ^vsong of Moses the servant of God, and the song of the ^vLamb, saying, ^hGreat and marvellous ^{are} thy works, Lord God Almighty; ^{just} and true ^{are} thy ways, thou King of ^vsaints.

4 Who shall not fear thee, O Lord, and glorify thy name? ^{for} thou only ^{art} ^kholy: for all nations shall come and worship before thee; for thy ^vjudgments are made manifest.

5 And after that I looked, and, behold, the ^mtemple of the tabernacle of the testimony in heaven was opened:

6 And the seven ^aangels came out of the temple, having the seven plagues, ^wclothed in pure and white linen, and having their breasts ^ggirded with golden girdles.

7 And one of the four ^vbeasts gave unto the seven ^aangels seven golden vials full of the ^wwrath of God, who liveth for ever and ever.

8 And the temple was ^vfilled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven ^aangels were fulfilled.

CHAPTER 16.

(2) *The vials of the wrath of God upon the earth.*

AND I heard a great voice out of the temple saying to the seven ^aangels, Go your ways, and pour out the ^bvials of the wrath of God upon the earth.

The first vial.

2 And the ^cfirst went, and poured out his vial upon the earth; and there fell a noisome and grievous ^dsore upon the men which had the mark of the beast, and ^eupon them which worshipped his image.

The second vial.

3 And the ^fsecond ^gangel poured out his vial upon the ^hsea; and it became ⁱas the blood of a dead ^jman: and every living soul died in the sea.

The third vial.

4 And the ^kthird ^langel poured out his vial upon the ^mrivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art ⁿfrighteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have ^oshed the blood of saints and prophets, and thou hast given them blood to drink; for they are ^pworthy.

7 And I heard ^qanother out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The fourth vial.

8 And the ^rfourth ^sangel poured out his vial upon the ^tsun; and ^upower was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, ^vwhich hath power over these plagues: and they repented not to give him glory.

The fifth vial.

10 And the ^wfifth ^xangel poured out his vial upon the ^yseat of the beast; and his kingdom ^zwas full of darkness; and they gnawed their tongues for pain,

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^a Heb. 1.4, note.
^b LIT. bowls.
^c Cf. Rev. 6. 1; 8. 7.
^d Cf. Ex. 9. 9-11; cf. Isa. 1. 6.
^e Cf. Rev. 6. 3, 4; cf. Rev. 8. 8, 9.
^f Cf. Rev. 17. 15.
^g blood as of a.
^h Cf. Rev. 6. 5, 6; cf. Rev. 8. 10, 11.
ⁱ Cf. Ex. 7. 17-21.
^j Cf. Rom. 3. 3-6.
^k Cf. Rev. 18. 24; cf. Mt. 23. 35.
^l Contra, Rev. 5. 12.
^m the altar say.
ⁿ Cf. Rev. 6. 7, 8; cf. Rev. 8. 12.
^o Contra, Mal. 4. 2.
^p it was given to it.
^q who had authority.
^r Cf. Rev. 6. 9-11; 9. 1-11.
^s throne.
^t became darkened.
^u Dan. 2. 18.
^v Repentance, vs. 9. 11; (Mt. 3. 2; Acts 17. 30.)
^w Heb. 1. 4, note.
^x Rev. 9. 14.
^y Isa. 41. 2, 25; 44. 27.
^z Ex. 8. 1-6; 1 Tim. 4. 1; 1 John 4. 1-3.
^a Antichrist, Rev. 19. 20. (1 John 2. 18; Rev. 13. 11-17.)
^b demons.
^c signs.
^d Times of the Gentiles, Rev. 16. 19. (Lk. 21. 24; Rev. 16. 19.)
^e aikoumene = inhabited earth. (Lk. 2. 1.)
^f Armageddon (battle of). Isa. 10. 27-34. (Rev. 16. 14; 19. 11-21.)
^g Christ (Second Advent), Rev. 19. 11-21. (Deut. 30. 3; Acts 1. 9-11.)
^h i. e. Mount of Slaughter.
ⁱ upon.
^j Day of Je-hovah, vs. 12-17; Rev. 13. 11-21. (Isa. 2. 10-22; Rev. 19. 11-21.)
^k Rev. 11. 19.
^l Rev. 6. 12; 11. 13.
^m Times of the Gentiles. (Lk. 21. 24.)
ⁿ See Isa. 13. 1, note.
^o Isa. 51. 21-23;
^p Rev. 14. 10; 18. 5.
^q Rev. 6. 14.

11 And blasphemed the ^aGod of heaven because of their pains and their sores, and ^brepented not of their deeds.

The sixth vial.

12 And the sixth ^cangel poured out his vial ^dupon the great river Euphrates; and the water thereof was dried up, that the ^eway of the kings of the east might be prepared.

(Parenthetical, vs. 13-16.)

13 And I saw three unclean ^fspirits like frogs ^gcome out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the ^hfalse prophet.

14 For they are the spirits of ⁱdevils, working ^jmiracles, ^kwhich go forth unto the ^lkings of the earth and of the whole ^mworld, to gather them to the ⁿbattle of that great day of God Almighty.

15 Behold, ^oI come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue ^pArmageddon.

The seventh vial.

17 And the seventh ^qangel poured out his vial ^rinto the air; and there came a great voice out of the temple of heaven, from the throne, saying, ^sIt is done.

18 ^tAnd there were voices, and thunders, and lightnings; and there was a great ^uearthquake, such as was not since men were upon the earth, so mighty an earthquake, ^vand so great.

19 And the great city was divided into three parts, and the cities of the ^wnations fell: and great ^xBabylon came in remembrance before God, to give unto her ^ythe cup of the wine of the fierceness of his wrath.

20 And every ^zisland fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, ^aevery stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

¹ Summary: The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and to be brought to an end by the destruction of Gentile world-power by the "stone cut out without hands" (Dan. 2. 34, 35, 44), i. e. the coming of the Lord in glory (Rev. 19. 11, 21), until which time Jerusalem is politically subject to Gentile rule (Lk. 21. 24).

CHAPTER 17.

The seven dooms: (1) The doom of "Babylon."

The divine view of "Babylon."
(Cf. Rev. 18. 1-8.)

AND there came one of the seven ^aangels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the ^bgreat whore that sitteth upon many waters:

2 With whom the ^ckings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ^dspirit into the wilderness; and I saw a woman sit upon a ^escarlet coloured beast, full of ^fnames of blasphemy, having seven heads and ten horns.

4 And the woman was ^garrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a ^hgolden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, ⁱMYSTERY, ^jBABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken ^kwith the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great ^ladmiration.

7 And the ^mangel said unto me, Wherefore didst thou marvel? I will tell thee the ⁿmystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The last form of Gentile world-power.

8 The beast that thou sawest was, and is not; and ^oshall ascend out of the ^pbottomless pit, and go into perdition: and they that dwell on the earth ^qshall wonder, whose names were not written in the book of ^rlife from the foundation of the ^sworld, when they behold the beast ^tthat was, and is not, and ^uyet is.

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^a Heb. 1.4, note.
^b Nat. 2.4; Rev. 19.2.
^c Rev. 18.3,9.
^d Holy Spirit. Rev. 21.10. (Mt. 1.18; Acts 2.4.)
^e Rev. 12.3.
^f Rev. 13.1.
^g Rev. 18.16.
^h Rev. 18.6.
ⁱ Mt. 13.11, note.
^j See Isa. 13.1, note.
^k Rev. 16.6.
^l wonder.
^m is about to.
ⁿ abyss.
^o Rev. 13.3.
^p Life (eternal). Rev. 20.12,15. (Mt. 7.14; Rev. 22.19.)
^q earth.
^r that it was.
^s shall be.
^t Rev. 13.18.
^u Rev. 13.1.
^v Rev. 13.5.
^w Rev. 13.1,3.
^x authority.
^y Rev. 19.19; 16.14.
^z Rev. 19.20; cf. 2 Thes. 2.8,9.
^a Rev. 19.16; cf. 1 Tim. 6.15.
^b Election (personal).
¹ 1 Pet. 1.2. (Deut. 7.6; 1 Pet. 1.2.)
^c Cf. Rev. 13.1; cf. Dan. 7.2 with Psa. 2.1.
^d and.
^e Cf. Jud. 9.23,24; cf. 2. Ki. 9.30-37.
^f Cf. Lev. 21.9 with Jas. 4.4.
^g Cf. Rev. 18.8,20.
^h the. v.9; contra, Psa. 48.2.
ⁱ Heb. 1.4, note.

9 And there is the mind which hath wisdom. ^aThe seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must ^bcontinue a short space.

11 And the ^cbeast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive ^dpower as kings one hour with the beast.

13 These have one mind, and shall give their power and ^estrength unto the beast.

14 These shall make ^fwar with the Lamb, and the Lamb shall ^govercome them: for he is ^hLord of lords, and King of kings: and they that are with him are called, and ⁱchosen, and faithful.

15 And he saith unto me, The ^jwaters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest ^kupon the beast, these shall ^lhate the whore, and shall make her desolate and naked, and shall eat her flesh, and ^mburn her with fire.

17 For God hath put in their hearts to fulfil ⁿhis will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is ^othat great city, which reigneth over the kings of the earth.

CHAPTER 18.

The last form of apostate Christendom: the warning to God's people.

AND after these things I saw another ^aangel come down from heaven, having great ^bpower; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, ^cBabylon the

¹ Babylon, "confusion," is repeatedly used by the prophets in a symbolic sense (see Isa. 13. 1, note). Two "Babylons" are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is "the great whore" (Rev. 17. 1), and is destroyed by political Babylon (Rev. 17. 15-18), that the beast may be the alone object of worship (2 Thes. 2. 3, 4; Rev. 13. 15). The power of political Babylon is destroyed by the return of the Lord in glory. (See "Armageddon," Rev. 15.

great is fallen, is fallen, and is become the habitation of ^adevils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have ^bdrunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the ^cmerchants of the earth are waxed rich through the ^dabundance of her delicacies.

4 And I heard ^eanother voice from heaven, saying, ^fCome out of her, my people, that ye be not partakers of her ^gsins, and that ye receive not of her plagues.

5 For her ^hsins have reached unto heaven, and God hath remembered her iniquities.

6 ⁱReward her even as she ^jrewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^kdeliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ^lqueen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for ^mstrong is the Lord God who judgeth her.

The human view of "Babylon."
(Cf. Rev. 17. 1-7.)

9 And the kings of the earth, who have committed fornication and lived ⁿdeliciously with her, ^oshall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing ^pafar off for the fear of her torment, saying, ^q"Alas, alas, that great city ^r"Babylon, that mighty city!" for in one hour is thy judgment come.

11 And the ^smerchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and ^tall manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

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*a demons.**b Rev. 17. 4.**c vs. 11, 12.**d power of her luxury.**e Cf. Rev. 16. 7.**f Separation.**2 Cor. 6. 14-17.**(Gen. 12. 1; 2**Cor. 6. 14-17.)**g Sin. Rom.**3. 23, note.**h Render to.**i hath rendered.**j luxuriously.**k Cf. Isa. 47. 7, 8.**l Cf. Jer. 50. 34;**cf. Heb. 10. 31.**m Cf. Jer. 56. 46.**n Woe, woe.**o See Isa. 13.**1, note.**p vs. 3, 15.**q every article.**r cattle.**s bodies.**t Cf. Rev. 17. 16.**u they shall.**v vs. 10, 17.**w Woe, woe.**x the. Rev. 17.**18.**y vs. 10, 19.**z every voyager.**a Cf. 1 Sam. 4.**12.**b Woe, woe.**c Cf. Jer. 51. 48;**cf. Isa. 44. 23;**Rev. 12. 12.**d saints and apostles.**e judged your judgment upon her.**f Rev. 10. 1.**g Cf. Jer. 51.**63, 64.**h Cf. Isa. 24. 8;**contra, Rev.**14. 1-3.**i Cf. Lk. 17. 28.**j Cf. Jer. 25. 10.**k lamp.**l Cf. Jer. 16. 9.*

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and ^ubeasts, and sheep, and horses, and chariots, and ^vslaves, and souls of men.

14 And the fruits that thy soul lusteth after are ^wdeparted from thee, and all things which were dainty and goodly are departed from thee, and ^x"thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall ^ystand afar off for the fear of her torment, weeping and wailing,

16 And saying, ^z"Alas, alas ^athat great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!"

17 For in ^bone hour so great riches is come to nought. And every shipmaster, and ^call the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, ^d"What city is like unto this great city!"

19 And they cast ^edust on their heads, and cried, weeping and wailing, saying, ^f"Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

The angelic view of "Babylon."
(Cf. Rev. 17. 1-7; 18. 1-8.)

20 ^g"Rejoice over her, ^hthou heaven, and ye ⁱholy apostles and prophets; for God hath ^javenged you on her.

21 And a ^kmighty angel took up a stone like a great ^lmillstone, and cast it into the sea, saying, ^mThus with violence shall that great city ⁿBabylon be thrown down, and shall be found no more at all.

22 And the ^ovoice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no ^pcraftsman, of whatsoever craft ^qhe be, shall be found any more in thee; and the ^rsound of a millstone shall be heard no more at all in thee;

23 And the light of a ^scandle shall shine no more at all in thee; and the voice of the ^tbridegroom and of the bride shall be heard no more at all

14; 19. 17.) The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isa. 13. 19-22. But the language of Rev. 18. (e.g. vs. 10, 16, 18) seems beyond question to identify "Babylon," the "city" of luxury and traffic, with "Babylon" the ecclesiastical centre, viz. Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon.

in thee: for thy merchants were the great men of the earth; for by thy "sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19.

(*Parentetical: the four alleluias of the glorified saints.* Cf. Rev. 17. 1-7; 18. 1-8.)

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; "Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, hAlleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, mPraise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

The marriage of the Lamb.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

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a Cf. Nah. 3.4.
b Rev. 17. 6.
c Rev. 18. 20; 11. 15.

d the salvation. See Rom. 1. 16, note.

e power of our God.

f Rev. 17. 1.
g Cf. Rev. 6. 10; cf. Lk. 18. 7, 8.

h v. 1.

i Cf. Rev. 18. 9, 19; cf. Mk. 9. 48.

j Elders. Tit. 1. 5-9.
k living creatures.

l Cf. Rev. 18. 4.

m Cf. Psa. 134. 1.

n Cf. Ex. 20. 18.

o Bride (of Christ). vs. 6-8; Rev. 21. 9. (John 3. 29; Rev. 19. 6-8.)

p Cf. 1 Cor. 15. 10.

q righteousnesses. Righteousness (garment). (Gen. 3. 21.)

r Cf. Lk. 14. 15.

s Inspiration. Rev. 21. 5. (Ex. 4. 15; Rev. 22. 19.)

t Cf. Heb. 1. 14.

u Cf. Eph. 1. 9, 10; cf. 1 Pet. 1. 10-12.

v Contra, Rev. 6. 2; cf. Psa. 45. 4; contra, Mt. 21. 2-5.

w Christ (Second Advent). vs. 11-21; Rev. 20. 4-6. (Deut. 30. 3; Acts 1. 9-11.)

x Cf. Rev. 3. 7.

y Rev. 1. 14.

z diadems.

a Cf. vs. 13, 16; cf. Mt. 11. 27; cf. 1 TIm. 6. 16.

b Cf. Isa. 63. 2, 3.

c v. 21; cf. Rev. 1. 16; cf. 2 Thes. 2. 8.

d Rev. 14. 20; Isa. 63. 3, 6; cf. Mt. 21. 44.

e Rev. 17. 14; 1. 5.

f mid-heaven.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

The second coming of Christ in glory. (Cf. Mt. 24. 16-30.)

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

The battle of Armageddon (Rev. 16. 14; 19. 17, note).

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and

¹ The "Lamb's wife" here is the "bride" (Rev. 21. 9), the Church, identified with the "heavenly Jerusalem" (Heb. 12. 22, 23), and to be distinguished from Israel, the adulterous and repudiated "wife" of Jehovah, yet to be restored (Isa. 54. 1-10; Hos. 2. 1-17), who is identified with the earth (Hos. 2. 23). A forgiven and restored wife could not be called either a virgin (2 Cor. 11. 2, 3), or a bride.

² The garment in Scripture is a symbol of righteousness. In the bad ethical sense it symbolizes self-righteousness (e.g. Isa. 64. 6; see Phil. 3. 6-8, the best that a moral and religious man under law could do). In the good ethical sense the garment symbolizes "the righteousness of God . . . upon all them that believe." See Rom. 3. 21, note.

³ The vision is of the departure from heaven of Christ and the saints and angels preparatory to the catastrophe in which Gentile world-power, headed up in the Beast, is smitten by the "stone cut out without hands" (Dan. 2. 34, 35).

⁴ Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the

gather yourselves together unto the "supper of the great God;

18 That ye may ^beat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the ^cbeast, and the kings of the earth, and their armies, gathered together to ^dmake war against him that sat on the horse, and against his army.

(2) *Doom of the Beast, (3) and of the False Prophet.*

20 And the ^ebeast was taken, and with him the ^ffalse prophet that wrought ^gmiracles before him, with which he deceived them that had received the mark of the beast, and ^hthem that worshipped his image. These both ⁱwere cast alive into ^ja lake of fire burning with brimstone.

(4) *Doom of the kings.*

21 And the remnant were slain with the sword of ^khim that sat

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^a *great supper of God.*

^b Cf. Dan. 7. 5;

^c Cf. Ezek. 32. 21-31.

^d *The Beast*, vs. 19,

20. (Dan. 7. 8.)

^e *Armageddon*

(*battle of*). Rev.

16. 14; 19. 17, *note.*

^f *Antichrist*. Rev.

13. 11-17. (1 John

2. 18; Rev. 13. 11-

17.)

^g *Signs*.

^h Rev. 13. 12, 15.

ⁱ *Day of destruction*.

vs. 19, 20;

Rev. 20. 11-15.

(Job 21. 30; Rev.

20. 11-15.)

^j *the*.

^k *Kingdom*.

(Gen. 1. vs. 11-21;

Rev. 20. 1-15. (Lk.

1. 31-33; 1 Cor. 15.

24.)

^l *Day of Je-*

hovah). vs. 11-21.

(Isa. 2. 10-22.)

^m *Satan* vs. 2. 7, 10.

(Gen. 3. 1)

ⁿ v. 8; 2 Cor. 4. 4.

upon the horse, which *sword* proceeded out of his mouth; ^kand all the fowls were filled with their flesh.

CHAPTER 20.

Satan bound in the abyss during the kingdom-age.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and ^aSatan, and bound him a ^bthousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should ^cdeceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The first resurrection (1 Cor. 15. 52, *note*), and the kingdom-age.

4 And I saw thrones, and they sat upon them; and judgment was given unto them: and *I* saw the souls of

Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world-powers under the Beast and False Prophet (Rev. 16. 13-16; Zech. 12. 1-9). Apparently the besieging hosts, whose approach to Jerusalem is described in Isa. 10. 28-32, alarmed by the signs which precede the Lord's coming (Mt. 24. 29, 30), have fallen back to Megiddo, after the events of Zech. 14. 2, where their destruction begins; a destruction consummated in Moab and the plains of Idumea (Isa. 63. 1-6). This battle is the first event in "the day of Jehovah" (Isa. 2. 12, *refs.*), and is the fulfilment of the smiting-stone prophecy of Dan. 2. 35.

¹ The day of Jehovah (called, also, "that day," and "the great day") is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth (Isa. 65. 17-19; 66. 22; 2 Pet. 3. 13; Rev. 21. 1). The order of events appears to be: (1) The return of the Lord in glory (Mt. 24. 29, 30); (2) the destruction of the Beast and his host, "the kings of the earth and their armies," and the false prophet, which is the "great and terrible" aspect of the day (Rev. 19. 11-21); (3) the judgment of the nations (Zech. 14. 1-9; Mt. 25. 31-46); (4) the thousand years, i.e. the kingdom-age (Rev. 20. 4-6); (5) the Satanic revolt and its end (Rev. 20. 7-10); (6) the second resurrection and final judgment (Rev. 20. 11-15); and (7) the "day of God," earth purged by fire (2 Pet. 3. 10-13).

The day of the LORD is preceded by seven signs: (1) The sending of Elijah (Mal. 4. 5; Rev. 11. 3-6); (2) cosmical disturbances (Joel 2. 1-12; Mt. 24. 29; Acts 2. 19, 20; Rev. 6. 12-17); (3) the insensibility of the professing church (1 Thes. 5. 1-3); (4) the apostasy of the professing church, then become "Laodicea" (2 Thes. 2. 3); (5) the rapture of the true church (1 Thes. 4. 17); (6) the manifestation of the "man of sin," the Beast (2 Thes. 2. 1-8); (7) the apocalyptic judgments (Rev. 11.-18.).

² The Beast, Summary: This "Beast" is the "little horn" of Dan. 7. 24-26, and "desolator" of Dan. 9. 27; the "abomination of desolation" of Mt. 24. 15; the "man of sin" of 2 Thes. 2. 4-8; earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the Jewish saints. He is, perhaps, identical with the rider on the white horse of Rev. 6. 2, who begins by the peaceful conquest of three of the ten kingdoms into which the former Roman empire will then be divided, but who soon establishes the ecclesiastical and governmental tyranny described in Dan. 7. 9., 11.; Rev. 13. To him Satan gives the power which he offered to Christ (Mt. 4. 8, 9; Rev. 13. 4). See "The great tribulation," Psal. 2. 5; Rev. 7. 14, *note*.

³ The duration of the kingdom of heaven in its mediatorial form (1 Cor. 15. 24, *note*).

them that were beheaded for the witness of Jesus, and for the word of God, and which had not ^bworshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and ^creigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the ^dfirst resurrection.

6 ^eBlessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be ^fpriests of God and of Christ, and shall reign with him a thousand years.

Satan loosed: (5) the doom of Gog and Magog.

7 And when the thousand years are expired, Satan ^hshall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quar-

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a *Remnant. Rom.*

11.1-5. (Isa. 1.9;

Rom. 11.5.)

b *Rev. 13.15-17; 14.*

9-13.

c *Christ (Second**Advent): vs. 4-5;**Rev. 12.12. (Deut.**30.3; Acts 1.9-11.)*d *Resurrection.*

vs. 4,5; 1 Cor. 15.

1-52. (Job 19.25;

1 Cor. 15.52.)

e *Rev. 14.13.*f *Rev. 1.6.*g *Jehovah. Isa. 61.*

6.

h v.3.

i *Ezk. 38.2, note.*j *the war.*k *Satan. vs. 2,7,10.*

(Gen. 3.1.)

l *Rev. 19.20.*m *they shall.*

n v.12, note.

o *Day of judg-**ment. (Mt. 10.*

15.)

ters of the earth, ⁴Gog and Magog, to gather them together to ⁵battle; the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

(6) *The doom of Satan.*

10 And the ^{2k}devil that deceived them was cast into the lake of fire and brimstone, ⁴where the beast and the false prophet are, and ^mshall be tormented day and night for ever and ever.

(7) *Doom of the unbelieving dead: the last judgment.*

11 ^{2a}And I saw a ^{3o}great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and ⁴there was found no place for them.

¹ The "resurrection of the just" is mentioned in Lk. 14. 13, 14, and the resurrection of "life" distinguished from the "resurrection unto damnation" in John 5. 29. We here learn for the first time what interval of time separates these two resurrections. See 1 Cor. 15. 52, *note*.

² Satan, Summary: This fearful being, apparently created one of the cherubim (Ezk. 1. 5, *note*; 28. 12-14, *note*) and anointed for a position of great authority, perhaps over the primitive creation (Gen. 1. 2, *note* 3; Ezk. 28. 11-15), fell through pride (Isa. 14. 12-14). His "I will" (Isa. 14. 13) marks the introduction of sin into the universe. Cast out of heaven (Lk. 10. 18), he makes earth and air the scene of his tireless activity (Eph. 2. 2; 1 Pet. 5. 8). After the creation of man he entered into the serpent (Gen. 3. 1, *note*), and, beguiling Eve by his subtily, secured the downfall of Adam and through him of the race, and the entrance of sin into the world of men (Rom. 5. 12-14). The Adamic Covenant (Gen. 3. 14-19, *note*) promised the ultimate destruction of Satan through the "Seed of the woman." Then began his long warfare against the work of God in behalf of humanity, which still continues. The present world-system (Rev. 13. 8), organized upon the principles of force, greed, selfishness, ambition, and sinful pleasure, is his work and was the bribe which he offered to Christ (Mt. 4. 8, 9). Of that world-system he is prince (John 14. 30; 16. 11), and god (2 Cor. 4. 4). As "prince of the power of the air" (Eph. 2. 2) he is at the head of a vast host of demons (Mt. 7. 22, *note*). To him, under God, was committed upon earth the power of death (Heb. 2. 14). Cast out of heaven as his proper sphere and "first estate," he still has access to God as the "accuser of the brethren" (Rev. 12. 10), and is permitted a certain power of sifting or testing the self-confident and carnal among believers (Job 1. 6-11; Lk. 22. 31, 32; 1 Cor. 5. 5; 1 Tim. 1. 20), but this is a strictly permissive and limited power, and believers so sifted are kept in faith through the advocacy of Christ (Lk. 22. 31, 32; 1 John 2. 1, *note*). At the beginning of the great tribulation Satan's privilege of access to God as accuser will be withdrawn (Rev. 12. 7-12). At the return of Christ in glory Satan will be bound for one thousand years (Rev. 20. 2); after which he will be "loosed for a little season" (Rev. 20. 3, 7, 8), and will become the head of a final effort to overthrow the kingdom. Defeated in this, he will be finally cast into the lake of fire, his final doom. The notion that he reigns in hell is Miltonic, not biblical. He is prince of this present world-system, but will be tormented in the lake of fire.

³ The expressions, "the judgment," or, "day of judgment," as the passages and their contexts show, refer to the final judgment of Rev. 20. 11-15.

⁴ The "day of destruction" is that aspect of the day of Jehovah (Isa. 2. 12; Rev. 19. 19, Summary) which visits final and eternal judgment upon the wicked. Three

12 And I saw the ^adead, small and great, stand before ^bGod; ^cand the books were opened: and another ^dbook was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and ^ehell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and ^fhell were cast into the lake of fire. ^gThis is the ^hsecond death.

15 And ⁱwhosoever was not found written in the book of ^jlife was ^kcast into the lake of fire.

CHAPTER 21.

The seven new things: (1) the new heaven, and (2) the new earth.

AND I saw a ^lnew heaven and a new earth: for the ^mfirst heaven and the first earth were passed away; and there was no more sea.

2 And I John saw ⁿthe holy city, new Jerusalem, coming down from God out of heaven, prepared ^oas a bride adorned for her husband.

(3) *The new peoples.*

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God ^pis with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, ^qand be their God.

4 And God shall wipe away all

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^a *Judgments (the seven).* 2 Sam. 7.14.

^b *the throne.*

^c Dan. 7.10; Mt. 12.36.

^d Lk. 10.20; Phil. 4.3.

^e Lk. 16.23, *note.*

^f *hades.*

^g *Death (the second).* vs. 6, 14, 15; Rev. 21.8; (John 8.21, 24; Rev. 21.8.)

^h *second death, the lake of fire.*

ⁱ *Kingdom (N.T.).* vs. 3, vs. 1-15; Rev. 21.1-6; (Lk. 1.31-33; 1 Cor. 15.24.)

^j *Life (eternal).* vs. 12, 15; Rev. 21.6, 27; (Mt. 7.14; Rev. 22.13.)

^k *Day of destruction.* (Job 21.30.)

^l 2 Pet. 3.13; (Isa. 65.17; 66.22.)

^m Heb. 12.26, 27; 2 Pet. 3.10-12.

ⁿ Rev. 22.19; vs. 10, 27.

^o Rev. 19.7, 8; cf. Eph. 5.25, 27; cf. 1 Sa. 45.13-15.

^p *Kingdom (N.T.).* vs. 1-6; 1 Cor. 15.28; (Lk. 1.31-33; 1 Cor. 15.24.)

^q *Inspiration.* Rev. 22.17-19; (Ex. 4.15; Rev. 22.19.)

^r *Death (the second).* (John 8.21.)

^s *Bride (of Christ).* Rev. 19.6-8.

^t *Holy Spirit.* Rev. 22.17; (Mt. 1.18; Acts 2.4.)

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the ^uthrone said, Behold, I make all things new. And he said unto me, Write: ^vfor these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is ^wthe ^xsecond death.

(4) *The Lamb's wife: the new Jerusalem.*

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee ^ythe bride, the Lamb's wife.

10 And he carried me away in the ^zspirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and

such "days" are included in the "day" of Jehovah, and are described in the references beginning with Isa. 34. 1-9. (See Mt. 25. 32, *note*; Rev. 20. 11, *refs.*)

¹ The final judgment. The subjects are the "dead." As the redeemed were raised from among the dead one thousand years before (v. 5), and have been in glory with Christ during that period, the "dead" can only be the wicked dead, from the beginning to the setting up of the great white throne in space. As there are degrees in punishment (Lk. 12. 47, 48), the dead are judged according to their works. The book of life is there to answer such as plead their works for justification, e.g. Mt. 7. 22, 23; an awful blank where the name might have been.

The Judgments, Summary: Among the many judgments mentioned in Scripture, seven are invested with especial significance. These are: (1) The judgment of the believers' *sins* in the cross of Christ (John 12. 31, *note*); (2) the believers' *self-judgment* (1 Cor. 11. 31, *note*); (3) the judgment of the believers' *works* (2 Cor. 5. 10, *note*); (4) the judgment of the nations at the return of Christ (Mt. 25. 32, *note*); (5) the judgment of Israel at the return of Christ (Ezk. 20. 37, *note*); (6) the judgment of angels after the one thousand years (Jude 6, *note*); and (7) the judgment of the wicked dead with which the history of the present earth ends.

² Second death, Summary: "The second death" and the "lake of fire" are identical terms (Rev. 20. 14), and are used of the eternal state of the wicked. It is "second" relatively to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal "death" (i.e. separation from God) in sins (John 8. 21, 24). That the second death is not annihilation is shown by a comparison of Rev. 19. 20 with Rev. 20. 10. After one thousand years in the lake of fire the Beast and False Prophet are still there, undestroyed. The words

her ^olight was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve ^bangels, and names written thereon, which are ^cthe names of the ^dtwelve tribes of the ^echildren of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve ^ffoundations, and in them ^gthe names of the twelve ^hapostles of the Lamb.

15 And he that talked with me had a golden ⁱreed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth ^jfour-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand ^kfur-longs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, ^laccording to the measure of a man, that is, of the ^mangel.

18 And the building of the wall of it was of jasper: and the city was ⁿpure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve ^opearls; every several gate was of one pearl: and the ^pstreet of the city was pure gold, as it were transparent glass.

(5) The new temple.

22 And I saw no temple therein: for the Lord God Almighty ^qand the Lamb are the temple of it.

(6) The new light.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of ^rGod did lighten it, and the Lamb is the ^slight thereof.

24 And the nations of them which are ^tsaved ^ushall walk in the light of it: and the kings of the earth do bring their glory and honour ^vinto it.

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a brightness.*b* Heb. 1. 4, note.*c* Israel.*d* (prophecies).

Rom. 11. 1-27.

(Gen. 12. 2, 3;

Rom. 11. 26.)

e Cf. Ezk. 48.

31-34.

f Cf. Heb. 11. 10.*g* twelve

names.

h Cf. Eph. 2.

20, cf. Lk. 22.

29, 30.

i A reed =

about 10 ft.;

also v. 16.

j Cf. 1 Ki. 6. 20.*k* One furlong

= 582 ft.

l Cf. 2 Chr. 3. 8.*m* Cf. Mt. 13.

45, 46 with

Eph. 5. 25.

n Rev. 22. 2.*o* Cf. Rev. 3. 4.*p* *o* is the tem-

ple of it and

the Lamb.

q Isa. 60. 19.*r* lamp.*s* Rom. 1. 16,

note.

t shall walk by

the light of

it.

u unto.*v* Cf. Rev. 22. 15.*w* he that.*x* who only,

which,

y Life (eter-

nal). vs. 6, 27;

Rev. 22. 1, 2,

14, 17, 19.

(Mt. 7. 14;

Rev. 22. 19.)

z a river; cf.

Rev. 20. 15.

a Rev. 4. 2, 3.*b* Rev. 21. 21.*c* Contra,

Gen. 3. 6, 7.

d Cf. Zech. 14.

11; contra,

Gen. 3. 17.

e v. 1.*f* Rev. 7. 15.*g* no more

night.

h lamp.*i* Jehovah.

Isa. 60. 19.

j spirits of the

prophets.

k Rev. 1. 1.*l* Heb. 10. 37.*m* Heb. 1. 4,

note.

n Cf. Heb. 1. 14.*o* Contra, Rev.

10. 4; 5. 9.

p Rev. 1. 3; cf.

1 Cor. 7. 29.

q doeth un-

righteously.

r do un-

righteously.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise ^wenter into it any thing that defileth, neither ^xwhatsoever worketh abomination, or ^ymaketh a lie: but ^zthey which are written in the Lamb's ^abook of life.

CHAPTER 22.

(7) *The new Paradise and its river of the water of life.*

AND he shewed me ^aa pure river of water of life, clear as crystal, proceeding out of the ^bthrone of God and of the Lamb.

2 In the midst of the ^cstreet of it, and on either side of the river, was ^dthere the tree of life, which bare twelve ^emanner of fruits, and yielded her fruit every month: and the leaves of the tree were for the ^fhealing of the nations.

3 And there shall be ^gno more curse: but ^hthe throne of God and of the Lamb shall be in it; and his ⁱservants shall serve him:

4 And they shall see his face; and his name ^jshall be in their foreheads.

5 And there shall be ^kno night there; and they need no ^lcandle, neither light of the sun; for the ^mLord God giveth them light; and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the ⁿholy prophets ^osent his angel to shew unto his servants the things which must ^pshortly be done.

7 Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

The last message of the Bible.

8 And I John saw these things, and heard ^qthem. And when I had heard and seen, I fell down to worship before the feet of the ^rangel which shewed me these things.

9 Then saith he unto me, See ^sthou do it not: for I am thy ^tfellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, ^uSeal not the sayings of the prophecy of this book: for ^vthe time is at hand.

11 He that ^wis unjust, let him ^xbe

“forever and forever” (“to the ages of the ages”) are used in Heb. 1. 8 for the duration of the throne of God, eternal in the sense of unending.

unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is ²aholy, let him be holy still.

12 And, behold, I ¹come quickly; and my ¹reward is with me, to give every man ²according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that ¹do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in ¹the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the ²Spirit and the bride

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^a Sanctify, holy

(persons) (N. T.). (Mt. 4.5.)

^b See v. 20.

^c Rewards. 1 Cor. 3.14. (Dan. 12.3; 1 Cor. 3.14.)

^d Judgments (the seven). Rev. 20.12. (2 Sam. 7.14; Rev. 20.12.)

^e wash their robes.

^f Churches (local). Phil. 1.1. (Acts 2.41; Phil. 1.1.)

^g Holy Spirit. Acts 2.4. (Mt. 1.18; Acts 2.4.)

^h Inspiration. (Ex. 4.15.)

ⁱ Life (eternal). vs. 1.2, 14, 17, 19. (Mt. 7.14.)

^j Christ (Second Advent). vs. 7, 20. (Acts 1.10, 11.)

^k Bible prayers (N. T.). (Mt. 6.9.)

say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 ^hFor I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the ³words of the book of this prophecy, God shall take away his part out of the ¹book of ⁴life, and out of the holy city, and from the things which are written in this book.

The last promise and the last prayer of the Bible.

20 He which testifieth these things saith, Surely ¹I come quickly. ²Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

¹ See definitions O.T. righteousness (Lk. 2. 25); N.T. righteousness (Rom. 3. 21, note; 10. 10); righteous living (1 John 3. 7); self-righteousness (Rom. 10. 3).

² Sanctification, holiness, Summary: (1) In both Testaments the same Hebrew and Greek words are rendered by the English words "sanctify" and "holy," in their various grammatical forms. The one uniform meaning is, "to set apart for God." (2) In both Testaments the words are used of *things* and of *persons*. (3) When used of things no moral quality is implied; they are sanctified or made holy because set apart for God.

(4) Sanctification when used of persons has a threefold meaning. (a) In *position*, believers are eternally set apart for God by redemption, "through the offering of the body of Jesus Christ once" (Heb. 10. 9, 10). Positionally, therefore, believers are "saints" and "holy" from the moment of believing (Phil. 1. 1; Heb. 3. 1). (b) In *experience*, the believer is *being* sanctified by the work of the Holy Spirit through the Scriptures (John 17. 17; 2 Cor. 3. 18; Eph. 5. 25, 26; 1 Thes. 5. 23, 24). (c) In *consummation*, the believer's complete sanctification awaits the appearing of the Lord (Eph. 5. 27; 1 John 3. 2). See "Salvation," Rom. 1. 16, note.

³ Inspiration: Summary. The testimony of the Bible to itself.

(1) The writers affirm, where they speak of the subject at all, that they speak by direct divine authority. (2) They invariably testify that the *words*, and not the ideas merely, are inspired. The most important passage is 1 Cor. 2. 7-15, which see. (3) The whole attitude of Jesus Christ toward the Old Testament, as disclosed in His words, both before His death and after His resurrection, confirms its truth and divine origin, and He explicitly ascribes the Pentateuch to Moses. (4) In promising subsequent revelations after the predicted advent of the Spirit (John 16. 12-15), our Lord prepared the way for the New Testament. (5) The writers of the New Testament invariably treat the Old Testament as authoritative and inspired. See 2 Pet. 1. 19, note; 1 Cor. 2. 13, note.

⁴ Eternal life, Summary of the teaching:

(1) The life is called "eternal" because it was from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ, who is God (John 1. 4; 5. 26; 1 John 1. 1, 2). (2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the word of God, to every believer on the Lord Jesus Christ (John 3. 3-15). (3) The life thus imparted is not a new life except in the sense of human possession; it is still "that which was from the beginning." But the recipient is a "new creation" (2 Cor. 5. 17; Gal. 6. 15). (4) The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus—one life, in Him and in the believer—Vine and branches; Head and members (1 Cor. 6. 17; Gal. 2. 20; Col. 1. 27; 3. 3, 4; 1 John 5. 11, 12; John 15. 1-5; 1 Cor. 12. 12-14).

THE USE OF THE INDEX ;
Its Value to the
Preacher, Sunday School Teacher, Evangelist, Christian Worker.

THE Index covers all of the editorial matter in the Scofield Reference Bible except the Introductions to the Books and the running Analysis which constitutes the new system of paragraphing, and which has been one of the most acceptable features of this Bible.

In arranging the Index the Editor, who is himself a preacher, has had largely in view the helping of preachers to sermonic material. Experience had taught him the need and the best way to meet the need.

These main features are prominent:—

(1) The suggestion of a theme. The demands upon the time of the modern minister are so various as to leave the mind, often, in some measure of distraction when the time comes for preparing the two inevitable sermons for the Lord's day.

It will be found that simply to go over the Index thoughtfully will afford a wealth of suggestion for topical, expository, and thematic sermons, from which the preacher may choose.

(2) The editorial notation to which the Index gives reference will often be found to suggest at once the *logical and biblical outline* which a sermon on that theme should follow, while the passages referred to in the note or summary will give both the background and a wealth of *biblical illustration*.

(3) But perhaps the best service of the Index to the Bible preacher is in the suggestion of *series of sermons* on the great themes of Scripture.

The experience of the great constructive ministers is conclusive that no other form of teaching so permanently interests congregations. They soon come to feel that they are "getting somewhere."

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And not the preacher only, but the Sunday School teacher, or Evangelist—indeed any Christian worker, will find the Index the open door to the mighty riches of the Bible.

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Abel-nichob 4 - B 5	Alexandria Arelon 7 - F 2
Abila (Abilene) 8a, 9 - D 1	Alexandrium 8a - B 4
Abila 9 - C 3	Almon (Almeth, Almut) 12b - B 2
Abilene 9 - D 1	Alps 1 - B 1; 11 - E 2
Abi 12a - D 1	Altar (Tabernacle) 2 - B 1
Abotu (Abydos) 2 - A 5	Amadeh 2 - A 1
Abu Hammed 2 - A 2	Amalekites 2 - B 4; 4 - A 7
Abu Simbel 2 - A 1	Amastris 11 - K 3
Abydos (Abotu) 2 - A 5	Amathus 8a - C 4
Abodus 7 - B 2	Amida 7 - D 2; 8 - F 3
Accad 1 - F 2; 6 - J 4	Amisus 7 - C 1; 11 - L 3
Accaron (Ekron) 8a - A 5	Ammon 4, 8a - C 5; 5b; 5, 6 - D 4
Aecho (Ptolemis, Akka) 2, 5 - B 3; 4 - D 5; 12a - A 3	Ammon, Temple of 8 - C 5
Achala (Greece) 1 - D 2; 10 - B 2; 11 - H 4	Ammonites 2 - D 3; 3 - D 5
Achmetha (Ecbatana, Hamadan) 6 - L 3; 7 - D 2	Ammonium 7 - B 3
Achzib (Edippa, ez Zib) 3, 5 - B 2; 4 - B 4; 12a - A 2	Amorites 2 - D 2
Acra 9b	Amphipolis 10 - B 1
Adasa (Kh. Adaseh) 8a - B 5; 12b - B 1	Amwas (Emanuel) 12b - A 1
Adda 8a - A 5	Anab 3 - A 6
Adora (Dura) 8a - A 6	Ananiah (Belt Hannina) 12b - B 2
Adoram 5 - B 5	Anata (Anathoth) 12b - B 2
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Adria (Adriatic Sea) 10 - A 1	Anchialus 11 - J 3
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Al (Alja, Kb. Halyun) 5b; 5 - B 5; 12b - B 1	Antioch (in Syria) 8 - E 3; 10 - E 2; 11 - L 4
Alja - Al, Kh. Halyun) 12b - B 1	Antiochia Margiana 7 - F 2
Alu el Hadra 2 - C 4	Antiochus, Kingdom of 10 - D 2
Ain Hamul (Hammon) 12a - B 2	Antipatris 9 - A 4
Ain Jalud (Well of Harod) 12a - C 5	Antonia 9b
Ain Sha'in (Shilon) 12a - C 4	Apamea (in Asia) 8 - D 3
Ain Shems (Beth-shemesh) 12b - A 2	Apamea (in Babylonia) 8 - C 4
Ain Talghiah (Bethsaida) 12a - D 3	Apamea (in Syria) 8 - E 3
Aintha (Beth-anath) 12a - C 2	Aphuk (Fik) 5 - C 3
Ajalon (Yalo) 2 - C 3; 3 - A 5; 4 - A 6; 5 - A 5; 12b - A 1	Apollinopolis 2 - B 6
Akhet-Aton (Tell-el-Amarna) 2 - A 5	Apollonia (in Judea) 8a, 9 - A 4
Akka - Aecho, Ptolemis) 2 - C 2; 12a - A 3	Apollonia (in Macedonia) 10 - B 1
Akrabattine 8a - B 6	Aquilaia 11 - F 2
Akrabim 3 - B 6	Arab 3 - B 6
Akzabu 2 - C 2	Arabah, The 3 - D 5

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Arabia	1 - L 5	Berenice (Egypt)	2 - A 1; 8 - D 6
Arabian Gulf	1 - F 3; 7 - C 3; 8 - E 5; 11 - L 5	Beroea, or Berea (Macedonia)	11 - H 3
Arad	3, 5 - B 6	Beroea (Syria)	8 - E 3
Aradus (Arvad)	6 - D 3; 8 - E 4	Berytus	10 - E 3
Arak, Lake	7 - F 1	Beth-abara (? Makhadet Abarah)	9 - C 3; 12 a - D 5
Arara (Syria)	1 - E 2; 3 - C 2; 4 - B 4; 5 - C 3; 6 - E 3	Beth-abara (Makhadet Hajlaj)	9 - B 5
Aram Maacah	3, 5 - C 2	Beth-anath (Ainichn)	3 - B 2; 12 a - C 2
Aram-naharaim (Mesopotamia)	4 - E 2	Beth-anoth (Kh. Beit Altman)	3 - B 5; 12 b - A 3
Ararat, Mount	1 - F 2; 6 - C 1	Bethany (el Azariyeh)	9 - B 5; 12 b - B 3
Araxes, river	6 - K 1; 7 - D 2	Beth-zemaveth (Hizbeh)	12 b - B 1
Arbela (Assyria)	6 - J 2; 7 - D 2; 8 - F 3; 11 - M 4	Beth-el (Luz, Beitlin)	2 - C 3; 3, 5, 8 a, 9 - B 5; 4 - B 6; 5 b; 12 b - B 1
Arbela (Irbid) (Galilee)	8 a - B 3; 12 a - C 4	Beth-er (Bittir)	3 - B 5; 12 b - A 2
Archelais	9 - B 4	Bethesda, Pool of	9 b
Archipelago, Aegean	10 - C 2	Beth-laran	3 - C 5
Arelate	11 - E 3	Beth-loglah	3 - B 5
Areion, Alexandria (Artacoana)	7 - F 3	Beth-horon	3, 5, 8 a - B 5; 4 - B 6
Argob Jair	4 - C 5	Beth-horon, Lower (Beit' Ur et-Tahta)	12 b - A 1
Aria	7 - F 5	Beth-horon, Upper (Beit' Ur el Foka)	12 b - A 1
Ark (Tabernacle)	2 - B 1	Beth-jeshimoth	3, 5 - C 5
Arnavira	7 - D 1; 11 - M 3	Beth-lehem (Judah)	3, 5, 8 a, 9 - B 5; 5 b; 12 b - B 1
Armenia	6 - F 1; 7 - D 2; 8 - F 3; 11 - M 4	Beth-lehem (Zebulon)	3 - B 3; 12 a - A 4
Arnon	4 - B 6; 5 - C 6	Beth-nimrah	3 - C 5
Aroer (Judah)	3, 5 - A 6	Beth-poor	3 - C 5
Aroer (Reuben)	2 - C 3; 3, 5 - C 6	Beth-phage (Keif-et Tor)	12 b - B 2
Arpad	6 - E 2	Beth-rehob (Hunin)	12 a - D 1
Arsinoe	11 - K 5	Bethsaida (Ain Tabighah)	12 a - D 3
Artacoana (Alexandria Arelon)	7 - F 3	Bethsaida Julius (et Tell)	9 - C 3; 12 a - D 3
Artaxarta	11 - M 4	Beth-saan (Scythopolis, Beisan)	6 a - B 3
Arumah	3 - B 4	Beth-shean (Scythopolis, Beisan)	2 - C 2; 3 - B 3; 4 - B 5; 5 - B 4; 12 a - D 5
Arvad (Aradus)	4 - B 3; 6 - C 3	Beth-shemesh (Ain Shems)	3, 5 - A 5; 4 - A 6; 12 b - A 2
Arvada	2 - C 1	Beth-sura	8 a - B 5; 12 - A 3
Ascalon	8 a; 9 - A 5	Beth-tappuah	3 - A 5
Ashdod	2 - C 3; 3, 5 - A 5; 4 - A 6; 5 b; 6 - D 5	Beth-zacharias (Kh. Beit Sakaria). See Bath Zacharias.	
Asher	3 - B 3	Beth-zur (Bethsura, Beit Sur)	3 - B 5; 5 b; 12 b - A 3
Ashkelon	2 - C 3; 3, 5 - A 5; 4 - A 6; 5 b; 6 - D 5	Bezek (Judg. 1, 4, 5)	3 - A 5
Ashkenaz (Ashkusa)	1 - F 2; 6 - J 1	Bezek (1 Sam. 11, 8)	3 - B 4
Ashtaroth	3, 5 - D 3	Bezer	3 - C 6
Ashteroth Karnaim	5, 8 a - D 3	Bezetha	9 b
Ashtarti	2 - D 2	Birch (Beeroth)	12 b - B 1
Asia	1 - D 2; 8 - C 3; 10 - C 2; 11 - J 4	Biruta	2 - C 2
Asochis	3 a - B 3	Bit Jarkin	6 - K 5
Asochis, Plain of (Sabel el Buttauf)	12 a - B 4	Bithynia	1 - E 1; 8 - D 2; 11 - K 3
Aspadana	7 - E 2; 8 - H 4	Bithynia and Pontus	10 - D 1
Asshur (country)	1 - F 2; 6 - G 2	Bittir (Beth-er)	12 b - A 2
Asshur (town)	6 - H 3	Bordeaux (Burdigala)	11 - C 3
Assos	10 - C 2	Borsippa	6 - H 4
Assyria	1 - F 2; 6 - H 3; 7 - C 2	Borsythenes	11 - L 1
Assyrian Empire	6	Bostra	11 - L 5
Ataroth-adar	3 - B 5	Bozrah (Buzrona) (Bashan)	2 - D 2; 5 - D 3
Athens	1 - D 2; 7, 10 - B 2; 8 - B 3; 11 - H 4	Bozrah (Edom)	6 - D 5
Atlas Mountains	1 - A 2	Brook Kidron	5 - B 5; 12 b - B 2
Atroth Sophan	3 - C 5	Britannia	11 - C 1
Attalia	10 - D 2	Brundisium	11 - G 3
Azotus	8 a, 9 - A 5; 10 - D 3	Bubastis (Per Baste, Pibeseth)	2 - A 3
Baal-hermon	3 - C 2	Burdigala (Bordeaux)	11 - C 3
Baal-meon	3, 5 - C 5	Busiris (Dedus)	2 - A 3
Baal-shalisha	5 - B 4	Buzurna (Bozrah)	2 - D 2
Babylon	1 - F 2; 6 - J 4; 7 - D 2; 8 - F 4	Byzantium (Constantinople)	1 - D 1; 7 - B 1; 8 - C 2; 10 - C 1; 11 - J 3
Babylonia	1 - F 2; 6 - H 4; 7 - D 2; 8 - F 4		
Bacra (Zariaspa)	7 - F 2	Cabul	4 - B 5; 5 - B 3; 12 a - B 3
Bactriana	7 - F 2	Cabura	7 - F 3
Baheret el Hulch	12 a - D 2	Cades	8 - D 4
Balamo (Ibleau)	8 a - B 3	Cesaraugusta	11 - C 3
Balcares	11 - D 4	Cesarea (Judaea)	9 - A 3; 10 - D 3; 11 - E 5
Banias	8 a - C 2	Cesarea (Mauretania)	11 - D 4
Bashan	3 - C 2; 4 - C 5; 5 - D 3	Cesarea Philippi	9 - C 2
Batanea	8 a - D 3; 9 - C 3	Calah	6 - H 2
Bath Zacharias	8 a - A 5; 12 b - A 2	Calebites	3 - B 6; 4 - A 6
Beeroth (Bireh)	5 b; 5 - B 5; 12 b - B 1	Callirhoc	9 - C 5
Beer-sheba	2 - C 3; 3, 4, 5, 9 - A 6	Calneh (Calno)	6 - E 2
Beisan (Scythopolis or Beth-shean)	12 a - D 5	Calvary	9 b
Beit Hanina (Amaulah)	12 b - B 2	Cana (Kafr Kenna)	9 - B 3; 12 a - C 4
Beit Jala (Gallim)	12 b - B 2	Canaanites	3 - A 6; 3 - B 4
Beit Lahm (Beth-lehem) Galilee	12 a - A 4	Capernaum (Tell Hum, Khurbet Minieh)	9 - C 3; 12 a - D 3
Beit Lahm (Beth-lehem) Judaea	12 b - B 2	Caphar Salama	8 a - A 4
Beit Netif (Netophah)	12 b - A 2	Caphtor	1 - D 2; 1 - E 2
Beit Nusha (Nezib)	12 b - A 3	Cappadocia	1 - E 2; 8 - E 3; 10 - E 2; 11 - L 4
Beit Sur (Beth-zur)	12 b - A 3		
Beit' Ur et-Tahta (Lower Beth-horon)	12 b - A 1		
Bene-Berak	3 - A 4		
Benjamin	3 - B 5		
Berea	10 - B 1		

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Carana (Theodosiopolis)	7 - D 1	Dedan	1 - E 3
Carbemisb	6 - F 2	Dedu (Bustris)	2 - A 3
Caria	s - C 3; 10 - C 2	Delos	8 - B 3
Carmana	7 - E 2	Derbe	10 - D 2
Carmania	7 - E 3	Dertosa	11 - D 3
Carmel	3, 4 - B 6	Dibon	2 - C 8; 3 - C 5; 5 - C 5
Carmel, Mount (J. Kurnul)		Dioscurias	9 - C 4
8, 9 - B 3; 4 - A 5; 6 - D 4; 8 a - B 3; 12 a - A 4		Diun	7 - D 1
11 - L 4		Docus	8 a - C 4
Carthage	11 - F 4	Dor (Dora)	8 - A 3; 4 - A 5; 12 a - A 5
Carthago Nova	11 - C 4	Dora	8 a, 9 - A 3; 12 a - A 5
Casphor	8 a - D 3	Dothaim	8 a - B 4
Caspian Sea	6 - L 1; 7 - D 1	Dothian	5 - B 4
Castra Regina (Regensburg)	11 - F 2	Drangiana	7 - F 3
Caucasus	1 - F 1; 7 - D 1; 11 - M 3	Duang Gate	5 a
Cedron	7 - E 1	Dur Kurigalgu	6 - J 4
Cenchrea	10 - B 2	Dur Sharrukin	6 - H 2
Chalcedon	11 - J 3	Durn (Adora)	8 a - A 6
Chaldea (Kaldi)	1 - F 2; 6 - J 5	Dyrrhacium	11 - G 3
Chalybon	7 - C 2		
Chavon	7 - D 2	Ebal, Mount	3, 5, 9 - B 4
Chenoboskion (Enet, Tentyra)	2 - B 5	Eboracum (York)	11 - C 1
Chephrail	3 - B 5; 5 b	Ecobatana (Achnueta, Hamadan)	
Chephraih (Kefreih)	12 b - A 2		
Chersonesus Cimbrica	11 - D 1	1 - F 2; 6 - K 2; 6 - L 3; 7 - E 2; 8 - G 4	
Chersonesus Taurica	11 - K 2	Ecdippa (Achzib, ez Zib)	8 a, 9 - B 2; 12 a - A 2
Chesalon (Keshal)	3 - B 5; 12 b - A 2	Ecussa	6 - F 2; 11 - L 4
Chesulloth	12 a - B 4	Edom 1 - E 2; 2 - B 4; 4 - B 7; 5 b; 5 - B 7; 6 - D 5	
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Chonaspes (Hydnospes), river	6 - K 4	Egypt	1 - E 3; 2 - A 3; 6 - B 5; 7 - C 3; 8 - D 5
Chorasim	7 - E 1	Eikron (Accaron) 3, 5, 8 a, 9 - A 5; 4 - A 6; 5 b; 6 - D 5	
Chorazin (Kerazeh)	12 a - D 3	El Azari'ch (Bethany)	12 a - B 2
Cilicia	1 - E 2; 7 - C 2; 8 - D 3; 10 - D 2; 11 - K 4	El Hartiye'eh (Harosheth)	12 a - A 4
Cilician Gates	10 - D 2	El Jib (Gibeon)	12 b - B 1
Cimmerians	6 - D 1	El Jishi (Gischala)	12 a - C 2
City of David (or Zion)	4 c; 5 a	El Khureibeh (Hazor)	12 a - D 2
City of Salt (Moladi'ah)	5 - B 6	El Kubeibeh (Emmanus)	12 b - A 1
Clauda I.	10 - B 3	Elah, Valley of	8 a - A 5
Cnidus	5 - C 3; 10 - C 2; 11 - J 4	Elam	1 - F 2; 6 - L 5; 7 - D 2
Cnoasus	7 - E 1	Elath	11 - D 4
Cocle Syria	8 a - C 1; 9 - C 1	Elenah	6 - C 6
Colchi	7 - D 1	Eleuthiaspolis (Nekheb)	2 - B 6
Colchis	11 - M 3	Elephantine	2 - A 1
Colonia Agrippina	11 - E 1	Eleutheropolis	9 - A 5
Colosse	10 - C 2	Elm	2 - B 4
Comana	7 - C 2; 11 - L 4	Ellasar	6 - J 5
Constantinople (Byzantium)	10 - C 1	Elymais	7 - D 2; 8 - G 4
Corinth	11 - B 4	Emesa	7 - C 2
Corinth (Sicyon)	1 - D 2; 10 - B 2; 11 - H 4	Emmanus	8 a - A 5
Corner Gate	8 - B 3	Emmanus (Amwas)	12 b - A 1
Corsica	5 a	Emmanus (el Kubeibeh)	12 b - A 1
Cortina	11 - E 3	Emmanus (Kolonieh)	12 b - A 2
Cos	11 - H 5	En Hazor (Kh. Hazreh)	12 a - C 2
Court of the Gentiles	8 - C 3; 10 - C 2	En Nasirah (Nazareth)	12 a - B 4
Crete (Capthor)	9 a	En Rogel	5 a
1 - D 2; 7 - B 2; 8 - C 4;		Enset	3 - B 3; 4 - B 5; 12 a - C 5
10 - C 2; 11 - H 4		Enet (Tentyra, Chenoboskion)	2 - B 5
Crocodilopolis (Shetet)	2 - A 4	En-gannim	8, 5 - B 4
Ctesiphon	7 - D 2; 11 - N 5	En-gedi	3, 5 - B 6
Cusae (Gostu)	2 - A 5	En-rimmon	5 - A 6
Cush (Ethiopia)	1 - E 4; 7 - C 3	Ephesus	1 - D 2; 7 - B 2; 10 - C 2; 11 - J 4
Cyanon	8 a - B 3; 12 a - A 5	Ephraim	9 - B 5
Cynopolis	2 - A 4	Ephraim (Tribe)	3 - B 4
Cyprus (Chittim, Kittim)		Ephraim Gate	5 a
1 - E 2; 6 - C 3; 7 - C 2; 8 - D 4; 10 - D 3		Ephraim, Mount	3 - B 4
Cyrenalca	7 - B 2; 8 - B 4; 11 - H 5	Ephron	8 a - C 3
Cyrene	1 - D 2; 7 - B 2; 8 - B 4; 11 - H 5	Er Ram (Ramah?)	12 b - B 1
Cyzicus	7 - B 1	Er Rameh (Ramah)	12 a - C 3
		Erech	1 - F 2
Daberah	3 - B 3	Erecht (Uruk)	6 - J 5
Dacia	11 - H 2	Es Sur (Tyre)	12 a - A 1
Dalmatia	1 - C 1; 10 - A 1; 11 - G 3	Es Zib (Ecdippa, Achzib)	12 b - A 2
Damascus (city)	1 - E 2; 2, 9 - D 2; 3, 5, 8 a - D 1;	Esdraelon, Plain of	8 a, 9 - B 3; 12 a - B 5
4 - C 4; 6 - E 4; 7 - C 2; 8 - E 4; 10 - E 3; 11 - L 5		Esh'ael (Eshua)	3 - A 5; 12 b - A 2
Damascus (country)	4 - C 4; 5 - D 2	Esh'terna	8 - B 6
Dan (Tribe)	3 - A 5; 3 - C 2	Eshua (Esh'ael)	12 b - A 2
Dan (Lalsh) (Tell el Kady)	3 - C 2; 4 - B 4; 5 - C 2; 12 a - D 1	Esehon (Heshbon)	8 a - C 5
		Et Tayibeh (Ophrah)	12 b - B 1
Daphnae (Tabpanhes)	2 - B 3	Et Tell (Bethsaida Julias)	12 a - D 3
Daphne (Egypt)	11 - K 5	Etam	3 - A 6
Daphne (Syria)	8 - E 3	Etam (Urtas)	12 b - B 2
Decapolis	9 - C 3; 10 - E 3; 12 a - D 5	Etham	2 - B 3

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Ethiopia (Cush)	1 - E 4; 7 - B 3; 8 - C 6	Hamadan (Ecbatana, Achmetha)	6 - L 3
Euphrates, river	1 - F 2; 4 - E 1; 6 - F 3; 7 - D 2; 8 - E 3; 11 - M 5	Hamath	2 - D 1; 7 - C 2; 6 - E 3
Euxine Sea	1 - E 1; 7 - C 1; 8 - D 2; 10 - D 1	Hammoth	3 - C 3
Ezion Geber	2 - C 4; 4 - A 8; 6 - D 6	Hammon (Ain Hamul)	3 - B 2; 12a - A 2
Fair Havens	10 - B 3	Hananeel, Tower of	5a
Fifth Cataract	2 - A 2	Hanes	2 - A 4
Fik (Aphék)	5 - C 3	Hapbraim	12a - B 5
First Cataract	2 - A 1	Hapbraim (Kh. Farrujch)	12a - A 5
Fish Gate	5a	Haran (Harran)	1 - E 2; 6 - F 2
Fountain Gate	5a	Harod, Wolf of (Ain Jalud)	4 - C 4; 5 - D 1
Fourth Cataract	2 - A 2	Haroseth (el Haritheych)	3 - A 3; 12a - A 4
Gad	3 - C 4	Hatnub	2 - A 5
Gadara (Mukes)	8a; 9 - C 3; 12a - D 5	Hauran	5 - D 3
Galatia	1 - E 2; 10 - D 2; 11 - K 4	Havilah	1 - F 3
Galilee	5, 8a, 9, 12a - B 3	Hazarmaveth	1 - F 4
Galilee, Sea of	9 - C 3; 12a - D 3	Hazor (el Khurelbel)	2, 3, 5, 8a - C 2; 4 - B 4; 12a - D 2
Galla	11 - C 2	Hebrew Kingdom	4
Gallim (Beit Jala)	12b - B 2	Hebron 2 - C 3; 4 - B 6; 5b; 6 - D 5; 3, 5, 8a, 9 - B 5	
Gamala	8a - C 3	Hecatonpylos	7 - L 2; 8 - A 3
Gangra	11 - K 3	Helbon	4 - C 4; 5 - D 1
Gath	2 - C 3; 3, 5 - A 5; 4 - A 6	Heliopolis	7 - C 3; 8 - D 5; 11 - K 5
Gath-hepher	3, 5 - B 3; 12a - B 4	Hemesa	11 - L 5
Gaugamla	7 - D 2	Henon-seten (Hanes, Hieracopolis)	2 - A 4
Gaulanitis	8a, 9 - C 3; 12a - D 3	Heraclæa (Asia Minor)	7 - C 1
Gaza	2 - C 3; 3, 5, 9 - A 5; 8a - A 6; 5b; 6 - D 5; 7 - C 2; 8 - D 4	Heraclæa (Italy)	11 - G 3
Gazara	7 - C 2; 8 - D 4	Heraclopolis	2 - A 4
Geba (Gilbeah, Jeba) (Judah)	5b; 5 - B 5; 12b - B 1	Hermon, Mount	3, 5, 9 - C 2; 4 - B 4
Geba (Phenicia)	4 - B 4	Hermonthis (Per-mont)	2 - B 6
Geba (Samarita)	8a - B 4	Hieropolis Magna (Silmun)	2 - A 5
Gebal	6 - D 3	Hermus, river	10 - C 2
Gebur	3 - B 5	Herod Antipas, Tetrarchy of	9 - C 4
Gedor (Kb, Jedur)	3 - B 5; 12b - A 3	Herod, Temple of	9a
Gedrusia	7 - F 3	Herod's Palace	9b
Gehenna (Valley of Hinnon)	5a	Herod's Palace (Jebel Furcidis)	9 - B 5; 12b - B 2
Gennesare, Sea or Lake of	8a - C 3; 12a - D 4	Heroopolis (Pithon)	2 - B 3
Gerasa	5 - C 6	Heshbon (Essehon)	2 - C 3; 3, 5 - C 5; 4 - B 6; 8a - C 5
Gerasenes (Kersa)	12a - D 4	Hibernia	11 - B 1
Gergesa	9 - C 3	Hiddikel (Tigris), river	1 - F 2; 6 - H 3
Gerizim, Mount	3, 5, 8a - B 4; 5b	Hieracopolis (Nekhen)	10 - C 2
Germania	11 - E 2	Hierapolis	10 - C 2
Geshur	3, 5 - C 3; 4 - B 5	Hill of Moreh (Jeb. Duhy)	3 - B 3; 12a - C 5
Gethsemane	9b	Hinnom, Valley of (Gehenna)	4a; 5a; 9b
Gezer	2 - C 3; 3, 5 - A 5; 4 - A 6	Hippicus	9b
Gilbethon	5 - B 5	Hippus	8a, 9 - C 3; 12a - D 4
Gilbeah (Geba, Jeba)	12b - B 1	Hispaula	11 - B 3
Gilbeah (Jeba)	12b - A 1	Hit	6 - H 4
Gilbeon (el Jib)	3, 5 - B 5; 4 - B 6; 5b; 12b - B 1	Hitites (Kbatti)	1 - E 2; 2 - D 1; 4 - C 2; 6 - E 3
Gihon	4a; 5a	Hizmech (Beth-azmaveth)	12b - B 1
Gilboa, Mount (Jeb. Fuku'n)	3, 5 - B 4; 4 - B 5; 12a - C 5	Holy of Holies	2 - B 1; 4b
Gilead	3, 5, 8a - C 4; 4 - B 5	Holy Place (Tabernacle)	2 - B 1
Gilgal	3, 5 - B 4; 3, 5 - B 5	Hor, Mount	2 - C 3
Gimzo	2 - C 3	House of Lebaron	4c
Gimzo	5 - A 5	Hulhul (Hallul)	12b - A 3
Gina	2 - C 2	Hunin (Beth-rehob)	12a - D 1
Cinaca	3 - B 4	Hydaspes (Choaspes) river	6 - K 4
Gilshala (el Jish)	9 - B 2; 12a - C 2	Hyreania	7 - E 2; 8 - H 2
Golan	3 - C 3	Hyrcanian (Caspian) Sea	8 - G 2
Gomer	1 - E 2; 6 - D 1	Ibleam	3 - B 4
Gophna	9 - B 5	Ibleam (Wady Belameh)	2 - C 2; 12a - C 5
Gordium	7 - C 1	Ibleam Belameh	5 - B 3
Goshen	1 - E 2; 2 - A 3	Iconium	7 - C 2; 10 - D 2; 11 - K 4
Gosu (Cusac)	2 - A 5	Idumæa	1 - E 2; 8a, 9 - A 6
Gozan	6 - G 2	Ijon	3, 5 - C 2
Great Sea, The (Mediterranean Sea)	1, 2, 3, 4, 5, 6, 7, 9, 10, 12	Ilyricum	1 - C 1; 10 - B 1; 11 - G 3
Greece (Achaia)	1 - D 2; 7, 10 - B 2; 3 - B 3	India	7 - G 2
Greek Empire	7	Indian Ocean	7 - F 3
Gubla	2 - C 1	Ionians (Javan)	1 - D 2; 7 - B 2
Gurgum	6 - E 2	Irbid (Arbela)	8 - D 3
Habor	6 - G 2	Irkata	12a - C 4
Haid	5b; 5 - A 5	Iron (Yaruu)	2 - D 1
Haifa (Safed)	12a - C 3	Isauria	3 - B 2; 12a - C 2
Halhul (Hulhul)	3 - B 5; 12b - A 3	Israel	10 - D 2
Hallarnnassus	7 - B 2; 8 - C 3	Issachar	5 - B 4; 6 - D 4
Hall of Judgment	4c	Issus	3 - B 3
Hall of Pillars	4c	Ister, river	7 - B 1; 11 - H 3
Halya, river	6, 10 - D 1; 7 - C 1	Italy	1 - C 1; 10 - A 1; 11 - F 3
		Ituræa	8a, 9 - C 2
		Jabbok, river	3, 5 - C 4; 4 - B 5
		Jabesh-gilcad	3 - C 4; 4 - B 5

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Jabneel	8 - A 5; 5 b	Khurbet Minleh (Capernaum)	12 a - D 3
Jabneel (Yemna)	12 a - D 4	Khurbet Tekua (Tekoa, Thecoo)	12 b - B 3
Jabneh (Jabneel)	5 - A 5	Khurbet um Tobn (Netophah)	12 b - B 2
Jacob's Well	3, 9 - B 4	Khurbet Umm el Amud	12 a - A 2
Jainna	8 a, 9 - A 5	Khurbet Zanua (Zanoah)	12 b - A 2
Janoah (Yanuli)	5 - B 2; 12 a - B 1	Kildron, valley of	4 a; 5 a; 9 b
Janoah	8 - B 4	Kidsha (Tripoli)	2 - C 1
Japhia	3 - B 3; 12 b - B 4	Kingdom of Agrippa II	10 - E 3
Jarahmeites	4 - A 7	Kingdom of Antiochus	10 - D 2
Jarmuth (Yarmuk)	12 b - A 2	Kingdom of Israel	5
Jaudi	6 - E 2	Kingdom of Judah	5
Javan (Ionians)	1 - D 2	Kingdom of Polemon	10 - E 1
Jaxartes, river	7 - F 1	King's Pool	5 a
Jazer (?)	3, 5, 8 a - C 5	Kir	4 - B 6
Jeba (Geba, Gibeah)	12 b - B 1	Kir of Moab (Kir Harsath)	3, 5 - C 6
Jeba (Gibeah)	12 a - A 1	Kirath (Kiriathaim)	5 - C 5
Jebel et Tor (Mount Tabor)	12 a - C 4	Kirjath-jerim (Karyetel-'Enab)	3, 5 - B 5; 5 b; 12 a - A 2
Jebel Fuku'a (Mount Gilboa)	12 a - C 5	Kirjath-sepher	3 - A 6
Jebel Furidis (Herodium)	12 b - B 2	Kishon	3, 5 - B 3; 12 a - A 4
Jebel Karmul (Mount Carmel)	12 a - A 2	Kittim (Chittim, Cyprus)	1 - E 2; 4 - A 2; 6 - C 3
Jebel Musa	2 - C 4	Kolonieh (Emmaus)	12 b - A 2
Jebel Serbal	2 - B 4	Kom (Ombo)	2 - A 1
Jehud	3 - A 4	Kummech	2 - A 2
Jericho	3, 5, 8 a, 9 - B 5; 4 - B 6; 5 b	Kummukh	6 - F 1
Jerusalem (el Kuds) 1 - F 2; 2 - C 3; 3, 5, 8 a, 9 - B 5; 4 - B 6; 4 a; 5 a; 5 b; 6 - D 5; 7 - C 2; 8 - E 4; 9 b;	10 - E 3; 11 - L 5; 12 b - B 2	Kutha	6 - J 4
Jerusalem, environs of	12 b	Lachish	2 - C 3; 3, 5 - A 5; 5 b
Jeshuah	5 - B 5	Ladder of Tyre	3, 5, 8 a, 9 - B 2; 12 a - A 2
Jeshimon	3 - B 5; 12 b - B 3	Lahman	3 - A 5
Jesua	5 - A 6	Lalsh	2 - C 2
Jezreel (Zerin) 3 - B 3; 4 - B 5; 8 a - B 3; 12 a - B 5		Lalsh (Dan)	3 - C 2
Jezreel, valley of	3, 5 - B 3; 12 a - C 5	Lampascus	8 - C 3
Jogbehn	3 - C 4	Laodicea (Asia)	10 - C 2
Jokneam (Tell Kaimun)	3 - B 3; 12 a - A 5	Laodicea (Syria)	8 - B 3
Joktan	1 - F 4	Lasea	10 - C 2
Joppa	2 - C 2; 4 - A 5; 5, 8 a, 9 - A 4; 5 b;	Latopolls (Te-snet)	2 - B 6
Jordan, river	7 - C 2; 10 - D 3; 11 - K 5	Laver (Tabernacle)	2 - B 1
Jotapata (Kh. Jifat)	9 - C 2; 12 a - D 3	Lebanon	3, 5 - C 2; 4 - B 4; 9 - B 2
Judea	8 a - B 5; 9 - A 6; 10 - A 2	Lebanah	3 - B 4
Judea, wilderness of	9 - B 6; 12 b - B 4	Lehabim (Libya)	1 - D 2
Judah	3, 4 - B 6; 5 - B 5; 6 - D 5	Lejjun (Megiddo)	12 a - A 5
Judah, kingdom of	5	Lejjun, river	1 - D 2
Judah, wilderness of	3 - B 6	Leptis Major	11 - B 2
Juttah	3 - B 6	Libanus	8 a - C 1
Kades (Kedesh Naphtali)	12 a - D 2	Lilunah	5 - A 5
Kadesh	2 - D 1	Libya (Lubim, Lehabim)	6 - C 4; 11 - H 5; 1 - D 2
Kadesh Barnea	9 - C 3	Livias	9 - C 5
Kafir Kenna (Cana)	12 a - C 4	Lod	3, 5 - A 5; 5 b
Kaldi (Cbaldea)	6 - J 5	Londinium	11 - C 1
Kanah	3 - B 2; 12 a - B 1	Lower Beth-horon (Beth 'Ur et-Tahta)	12 b - A 1
Kanata	9 - D 3	Lower City of Jerusalem	9 b
Kanatha (Khinatuna)	2 - D 2	Lubbim (Libya)	1 - D 2
Karkar	6 - E 3	Lugdunum (Lyons)	11 - D 2
Karyet el-'Enab (Kirjath-jerim)	12 b - A 2	Lutetia (Paris)	11 - D 2
Kedar	1 - E 2; 5 - D 4	Luz (Beth-el, Belzin)	3 - B 5; 12 b - B 1
Kedesh	2 - C 2; 4 - B 4; 5, 8 a - C 2	Lycaonia	10 - D 2
Kedesh Naphtali (Kades)	3 - B 2; 12 a - D 2	Lycia	8 - C 3; 10 - C 2; 11 - J 4
Keftreh (Clephirah)	12 b - A 2	Lycopolis (Saut)	2 - A 5
Keft-et Tor	12 b - B 2	Lydia	8 a, 9 - A 5; 10 - D 3; 11 - K 5
Keilah (Kh. Kila)	5 - B 5; 5 b; 12 b - A 3	Lydia	1 - D 2; 7 - B 2; 8 - C 3; 10 - C 2
Kenath	3 - D 3; 4 - C 5	Lyons (Lugdunum)	11 - D 2
Kenites	3, 4 - B 9	Lysanias, Tetrarchy of	9 - C 2
Kerak (Taricheona)	12 a - D 4	Lystra	10 - D 2
Kerazeh (Chorazin)	12 a - D 3	Maacah	4 - B 4
Kersa (Gerasenes)	12 a - D 4	Macedonia	1 - D 1; 7, 10 - B 1; 8 - B 2; 11 - H 3
Kesla (Chesalon)	12 b - A 2	Machaerus	8 a - C 5; 9 - C 5
Khatti (Hittites)	4 - C 2; 6 - C 3	Machir (Manasseh)	3 - D 3
Khinatuna (Kanatha)	2 - D 2	Machmas (Michmah, Mukhmas)	8 a - B 5; 12 b - B 2
Khurbet Adaseh (Adasa)	12 b - B 1	Malta	1 - C 4
Khurbet Ajel Ma (Adullam)	12 a - A 3	Madian	8 - D 5
Khurbet Beit Atman (Beth-anoth)	12 b - A 2	Magdala (Mejdel)	9 - B 8; 12 a - D 4
Khurbet Beit Mizza (Mozab)	12 b - A 2	Magdallim	2 - C 2
Khurbet Beit Sakaria (Beth-zacharias)	12 b - B 1	Magnesia	8 - C 3
Khurbet Farah (Parah)	12 a - A 5	Mahanaim	4 - B 5; 5 - C 4
Khurbet Fariyeh (Haphratim)	12 b - B 1	Makhadet Abarah (Beth-abara ?)	9 - C 3; 12 a - D 5
Khurbet Haiyru (Al, Aja)	12 a - C 2	Makhadet Hajlah (Beth-abara ?)	9 - B 5
Khurbet Hazireh (En Hazor)	12 b - B 1	Malaca	11 - C 4
Khurbet Jedur (Gedor)	12 a - A 3	Malus	8 - E 3
Khurbet Jifat (Jotapata)	12 a - B 4	Malta (Mellta)	1 - C 2
Khurbet Kila (Keilah)	12 b - A 3	Manasseh	8 - B 4; 3 - C 3
		Mannaal (Minnal)	6 - H 1
		Maon	8, 4 - B 6
		Marah	2 - B 4

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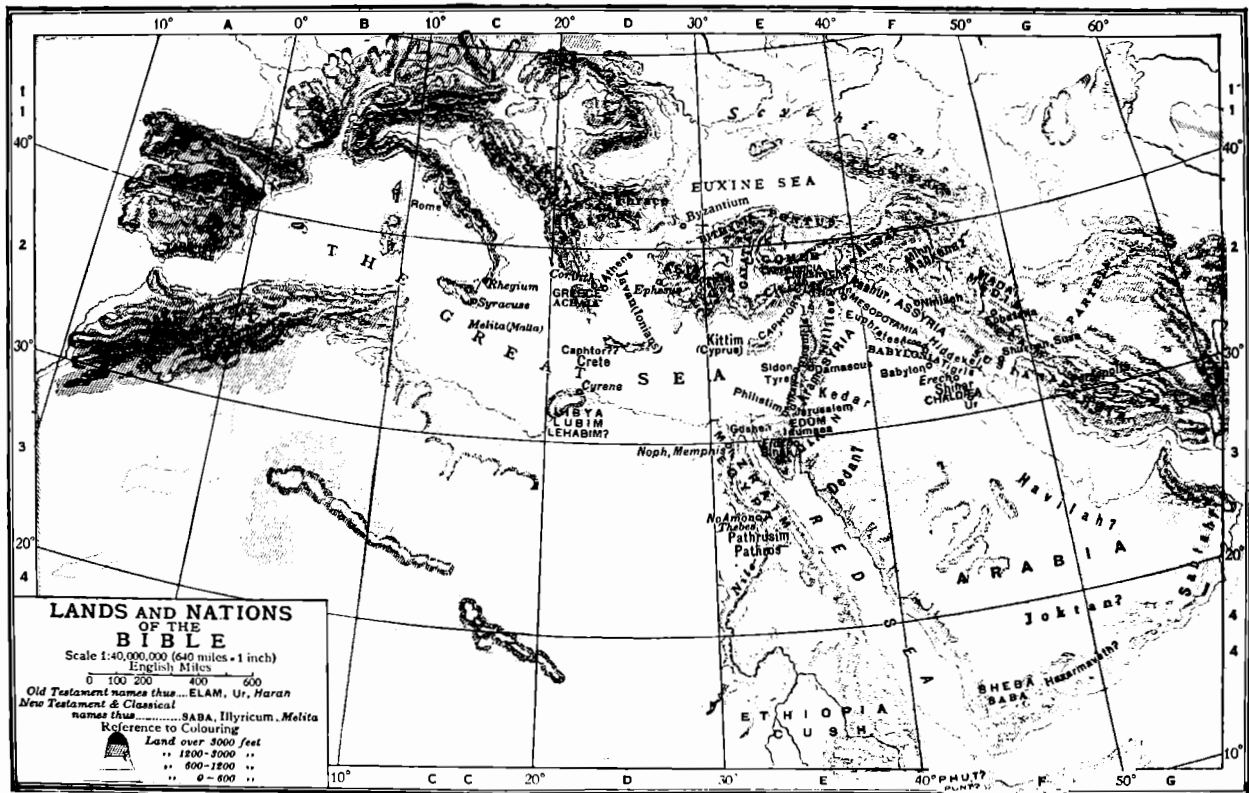
Marakanda	7 - F 2	Nicopolis (Greece)	10 - B 2; 11 - H 4
Marathon	7 - B 2	Nicopolis (Moesia)	11 - H 3
Mare Caspium	11 - N 2	Nile, river	1 - E 3; 2 - A 4; 6 - B 6; 7 - C 3
Mare Germanicum	11 - D 1	Nineveh	1 - F 2; 6 - H 2
Mare Internum	11 - E 4	Nippur	6 - J 4
Mare Suevicum	11 - G 1	Nisibis	6 - G 2; 7 - D 2; 8 - F 3; 11 - M 4
Mareshah	3, 5 - A 5	No-Amon (Net, Thebes)	1 - E 3; 2 - B 6
Murisa	9 - A 5	Nob	12 b - B 2
Murissa	8 a - A 5	Nola	11 - G 3
Musacia	8 a - B 5	Noph (Memphis)	1 - D 3; 2 - A 4; 6 - B 6
Muspa	8 a - B 5	Noricum	11 - F 2
Massagete	7 - F 1	North Cloister (Temple of Herod)	9 a
Massilia	11 - E 3	Nukhashshil	2 - D 1
Matlanus L.	7 - D 2	Numidia	11 - E 4
Mauretania	11 - C 5	Oceanus Atlanticus	11 - A 2
Mazaca	7 - C 2	Ocnoparas, river	8 - E 3
Mazaca Cæsarea	11 - K 4	Oldba	11 - K 2
Medeba	3, 5, 8 a - C 5; 4 - B 6	Old Gate (Jerusalem)	5 a
Medra	1 - F 2; 6 - L 4; 7 - D 2; 8 - G 3	Olives, Mount of	9 b; 12 b - B 2
Median Wall	6 - H 4	Ombé (Eom)	2 - A 1
Mediolanum (Milan)	11 - E 2	On (Heliopolis)	2 - A 3
Mediterranean Sea (Great Sea)	8 - C 4; 10 - C 3	Ono	3, 5 - A 4; 5 b
Megara	8 - B 3	Ophrah (et Talyibeh)	3 - B 5; 12 b - B 1
Megiddo (Lejjun)	2 - C 2; 3, 5 - B 3; 4 - B 5; 6 - D 4; 12 a - A 5	Opls (Upi?)	6 - J 4
Mejdel (Magdala)	12 a - C 3	Orehoë	7 - D 2
Melid	6 - F 1	Orontes, river	2 - D 1; 6 - E 3; 10 - F 2
Melita (Malta)	1 - C 2; 11 - G 4	Oxus, river	7 - F 1
Memphis (Noph)	1 - D 3; 2 - A 4; 6 - B 6; 7 - C 3; 8 - D 5; 11 - K 6	Oxyrhynchus	2 - A 4
Meröb	2 - A 2	Palmyra (Tadmor)	6 - F 3; 7 - C 2; 11 - E 5
Merom, waters of	3 - C 2; 12 a - D 2	Pamphylia	8 - D 3; 10 - D 2; 11 - K 4
Meshech (Mushki)	1 - E 2; 6 - E 1	Panitu	8 - E 4
Mesopotamia (Arat-naharain)		Pannonia	11 - G 2
	1 - F 2; 4 - E 2; 6 - G 2; 7 - D 2; 8 - F 3; 11 - M 4	Panopolis	2 - A 5
Michuash (Machmas, Mukhmas)	3, 5 - B 5; 4 - B 6; 5 b; 12 b - B 1	Paphlagonia	10 - D 1
		Paphos	6 - C 3; 7 - C 2; 10 - D 3; 11 - K 5
Midian	1 - E 3	Parah (Kh. Farah)	12 b - B 1
Migdal-el (Mujedil)	3 - B 2; 12 a - C 1	Paran, wilderness of	2 - B 3; 4 - A 7
Milan (Mediolanium)	11 - E 2	Parthia	1 - G 2; 7 - E 2; 8 - H 4
Miletus	10 - C 2	Parthian Empire	11 - H 5
Mimni (Manna)	1 - F 2; 6 - H 1	Parthra	10 - C 2
Mityleue	10 - C 2	Pathros	1 - E 3
Mizpah (Nebj Samuil)	3, 5 - B 5; 5 b; 12 b - B 2	Pathrustin	1 - F 3
Mizraim (Egypt)	1 - L 3; 2 - A 3	Patmos	10 - C 2
Moab	2 - C 3; 5 - C 6; 4 - B 6; 5 b; 6 - D 5	Pella (Macedonia)	7 - B 1
Moabites	3 - C 6	Pella (Palestine)	8 a, 9 - C 4; 10 - E 3; 11 - L 5
Modin	5 b; 8 a - B 5	Pelusium (Sin)	2 - B 3; 7 - C 2; 8 - D 4
Moers, L.	2 - A 4	Per Baste (Bubastis, Pibeseth)	11 - H 5
Moesta	10 - B 1; 11 - H 3	Per Baste	2 - A 3
Moladah (City of Salt)	5 - B 6	Perza	9 - C 4
Morch, Hill of (Jebel Duhy)	3 - B 3; 12 a - C 5	Perga	10 - D 2
Mozah (Kh. Beit Mizza)	12 b - A 2	Pergamos	10 - C 2
Mujedil (Migdal-el)	12 a - C 1	Pergamum	7 - B 2; 8 - C 3
Mukes (Gadara)	12 a - D 5	Per-mont (Hermonthis)	2 - B 6
Mukhmas (Melmash, Machmas)	12 b - B 1	Persepolis	1 - G 2; 7 - E 3; 8 - H 4
Myra	10 - D 2	Persia	1 - G 2; 7 - E 2; 8 - H 5
Mysia	10 - C 2	Persian Empire	7
		Persian Gulf	6 - K 5; 7 - E 3; 8 - G 5
Nabataeans	8 b - C 6	Persian Province of Judah	5 b
Nadu	9 - D 3; 12 a - C 5	Persia	11 - F 3
Nairi	6 - H 1	Pessinus	7 - B 2; 10 - D 2; 11 - K 4
Napata	2 - A 2	Petra (Sela)	4 - B 7; 6 - D 5; 7 - C 2; 8 - E 4; 11 - L 5
Naphthali	3 - B 3	Pharpar	5 - D 1
Naucratis	2 - A 3	Phasaelis (Jerusalem)	9 b
Nuzareth (en Nasirah)	9 - D 3; 12 a - B 4	Phasaelis (Judaea)	9 - B 4
Neapolis (Italia)	11 - F 3	Phaselis (Lycia)	7 - B 2; 8 - D 3
Neapolis (Macedonia)	10 - B 1	Phasis	7 - D 1
Neballat	5 - B 5	Phenice (Phœnicia)	8 a - B 2; 12 a - A 3
Nébo	5 - C 5	Philadelphia (Ammon)	8 a, 9 - C 5
Nébo, Mount	2 - C 3; 3 - C 2	Philadelphia (Asia)	10 - C 2
Néby Samuil (Mizpali)	12 b - B 2	Phillippi	8 - B 2; 10 - B 1; 11 - H 3
Negeb	4 - A 7; 5 - A 6	Phillistia	5 - A 5; 5 b
Nekleb (Elthiyaspolis)	2 - B 6	Phillistim	1 - E 2
Neklien (Hieracopolis)	2 - B 6	Phillistines	3 - A 5; 4 - A 6
Net (No-Amon, Thebes)	2 - B 6	Phœnicia (Phœnicie)	4 - B 4; 5, 8 a - B 2; 6 - D 4;
Netophah (Belt Netlif)	5 b; 13 b - A 2		9 - B 3; 10 - E 3; 12 a - A 3
Netophah (Kh. um Tobä)	12 b - B 2	Phrygia	7 - B 2; 10 - C 2
Nezib (Belt Nusb)	3 - A 5; 12 b - A 3	Phrygiens	6 - E 1
Nicea (Bithynia)	10 - C 1; 11 - J 3	Phut (Punt?)	1 - F 4
Nicea (Italia)	11 - E 3	Pibeseth (Bubastis, Per Baste)	2 - A 3
Nicea (Persia)	7 - F 2	Pillars of Jachin and Boaz (Solomon's Temple)	4 b
Nicomæda	10 - C 1	Pirathon	3 - B 4
Nicopolis (Emmaus, Amwas)	9 - B 5; 12 b - A 1	Pisgah	3 - C 5

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Pladda	10 - D 2	Sarah (Zorah)	12 b - A 2
Plithon (Hieropolis)	3 - B 3	Sardica	11 - H 3
Plain of Asochis (Sabel el Buttauf)	12 a - B 4	Sardinia	11 - E 3
Plain of Esdraelon	8 a, 9 - B 3; 12 a - B 5	Sardis	1 - D 2; 7 - B 2; 8 - C 3; 10 - C 2
Plain of Sharon	5 - A 4; 12 a - A 5	Sarepta (Zarephath)	9 - B 2
Pontus	1 - E 1; 8 - E 2; 11 - L 8	Sarmatia	11 - J 1
Pontus and Bithynia	10 - D 1	Sau (Sais)	2 - A 3
Pontus Euxinus	11 - K 3	Saut (Lycopolis)	2 - A 5
Pool of Bethesda	9 b	Scandia	11 - F 1
Pool of Siloam	9 b	Scodra	11 - G 3
Prophthasia	7 - F 2	Scythia	11 - M 2
Propontis	10 - C 1	Scythians	1 - E 1
Prusa	11 - J 4	Scythopolis (Beth-shean, Beisan, Beth-san)	8 a, 9 - B 4; 12 a - D 5
Psephinus	9 b	Sea of Chinneroth (Chinnereth)	3, 5 - C 3; 4 - B 5
Ptolemaic Empire	8 - D 4; 8 a, 9 - B 3;	Sea of Galilee	9 - C 3; 12 a - D 3
Ptolemais (Acco, Akko)	10 - E 3; 11 - L 5; 12 a - A 3	Sea of Gennesaret	8 a - C 3; 12 a - D 4
Punt (Phut)	1 - F 4	Sea of the Arabah (Salt Sea)	5 - B 6
Putooli	11 - F 3	Sebaste	11 - L 5
Pyrenees	11 - C 3	Second Cataract	2 - A 2
Qul	6 - D 2	Seffurieh (Sepphoris)	12 a - B 4
Rabbah	6 - D 5	Seir, Mount	2 - C 3; 4 - B 7
Rabbah (Rabbath Ammon)	3, 5 - C 5; 4 - B 6	Sela (Petra)	4 - B 7; 6 - D 5; 7 - C 2; 8 - E 4
Rabbith	3 - B 4	Selbit (Shaalbin)	12 b - A 1
Rachel's Tomb	12 b - B 2	Selucia (Cilicia)	9 - D 3
Ragaba	8 a - C 4	Selucia (Gaulantits)	8 a - C 3
Ragat (Ragos)	6 - M 3; 7 - E 2; 8 - H 3	Selucia (Syria)	8 - E 3; 10 - E 2
Rakka	6 - F 2	Selseud, Empire	3
Ramah (Er Ramch)	3 - B 3; 12 a - C 3	Semachontits, lake (B. el Kuleh)	9 - C 2; 12 a - D 2
Ramah (Er Ramas)	3, 5, 9 - B 5; 4 - B 6; 12 b - B 1	Sepharvaim (Sippar)	6 - I 4
Ramah (Ramla)	12 a - B 2	Sepphoris	8 a, 9 - B 3
Ramatbem	8 a - B 4	Sepphoris (Seffurieh)	12 a - B 4
Rameses	2 - A 3	Scamius	7 - C 1
Ramla (Ramah)	12 a - B 2	Shaalbin (Selbit)	3 - A 5; 12 b - A 1
Ramoth-gilead	3, 5 - C 4; 4 - D 5; 4 - C 5; 5 - D 1	Shaaraim	9 - B 5
Raphan	8 a - D 3	Shamir	3 - A 6
Raphia	2 - C 3; 6 - D 6; 8 - D 4	Sharon	4 - A 5; 8 a, 9 - A 4
Ravenna	11 - F 3	Sharon, Plain of	6 - A 4; 12 a - A 5
Red Sea	1 - E 3; 2 - C 5; 6 - C 6; 7 - C 3; 8 - E 6	Shasu	2 - B 3
Regensburg (Castra Regina)	11 - F 3	Sheba	1 - F 4
Rehoboth	3 - A 6	Shochem 2 - C 2; 3, 5, 8 a - B 4; 4 - B 5; 5 b; 6 - D 4	
Rephaim, valley of	12 b - B 2	Shocho	5 a
Reuben	3 - C 5	Shocho Gate (Jerusalem)	8 a; 9 - A 5
Rezeph	6 - F 3	Shophah	2 - A 4
Rha	11 - N 2	Shetek (Crocodilopolis)	12 a - C 4
Rhaetia	11 - E 2	Shihon (Ain Sha'in)	12 a - C 4
Rhegium	1 - C 2; 10 - A 2; 11 - G 4	Shiloh	3, 5 - B 4; 4 - B 5
Rhodus 6 - A 3; 7 - B 2; 8 - C 3; 10 - C 2; 11 - J 4	11 - E 1	Shinar	1 - F 2; 6 - J 5
Rhyndacus, river	10 - C 2	Shittim	3, 5 - C 5
Riblah	4 - C 3; 6 - E 3	Shmun (Hermopolis Magna)	2 - A 5
Rimmon (Rummunch)	12 a - B 4	Shocho	5 - A 5
River of Egypt	4 - A 6; 6 - C 5	Shunem	3 - B 3; 4, 12 a - B 5
Rock Rimmon	3 - B 5; 12 b - B 1	Shur, wilderness of	2 - B 3
Roman Empire	11	Shusan (Susa)	1 - F 2; 6 - K 4; 7 - D 2
Rome	1 - C 1; 11 - F 3	Stella	11 - F 4
Royal Cloister (Temple)	9 a	Sicyon	8 - B 3
Rubute	2 - C 3	Sidon (Zidon, Siduna)	8 - D 3
Rummunch (Rimmon)	12 a - B 4	Sidonians	6 - D 4; 7 - C 2; 8 - E 4; 10 - E 3
Saba	1 - F 4	Sidonians	3 - B 2
Sabtah	1 - G 4	Siduna (Sidon)	2 - C 2
Sacoh	3 - A 6	Siloam, pool of	9 b
Safed (Haifa)	12 a - C 3	Simeon	3 - A 6
Sabel el Buttauf (Plain of Asochis)	12 a - B 4	Sin (Pelusium)	2 - B 3
Sais (Sau)	2 - A 3; 7 - C 2	Sin, wilderness of	2 - B 4
Salamis (Cyprus)	8 - D 3; 10 - D 2	Sinai	1 - E 3
Salamis (Greece)	7 - B 2	Sinal, Mount (Horeb)	2 - C 4
Salcah	4 - C 5	Sinal Peninsula	6 - C 6
Salim	9 - B 4	Sinope	7 - C 1; 8 - E 2; 10 - E 1; 11 - L 3
Salmone, cape	10 - C 2	Sippar (Sefharvaim)	6 - H 4
Salone	11 - F 3	Sitace	7 - D 2
Salt Sea (Lake Asphaltitis, Sea of the Arabah)	3, 4, 5, 9 - B 6; 5 b	Smyrna	8 - C 3; 10 - C 2; 11 - J 4
Samara	8 a - C 5	Socoh	3 - A 5; 5 - B 6
Samal	6 - E 2	Sogdiana	7 - F 2
Samaria (city)	3, 5 - B 4; 5 b; 6 - D 4; 7 - C 2; 10 - E 8	Solomon's Palace	4 a, 4 c
Samaria (country)	5, 8 a, 9 - B 4; 5 b	Solomon's Porch (Temple)	9 a
Samos	7 - B 2; 8 - C 3; 10 - C 2; 11 - J 4	Solomon's Temple	4 a, 4 b, 4 c
Samothracia	10 - C 1	Sorek	5 - A 5
Sangaria, river	10 - D 1	Sorek, valley of (Wady es Sarar)	12 b - A 2
		South-west Hill (Jerusalem)	4 a
		Spain	1 - A 2
		Sparta	7 - B 2; 8 - B 3; 11 - H 4
		Speas Artemidos	2 - A 5
		Straton's Tower (Caesarea)	8 a - A 3; 9 - A 4
		Sunuri	2 - C 1

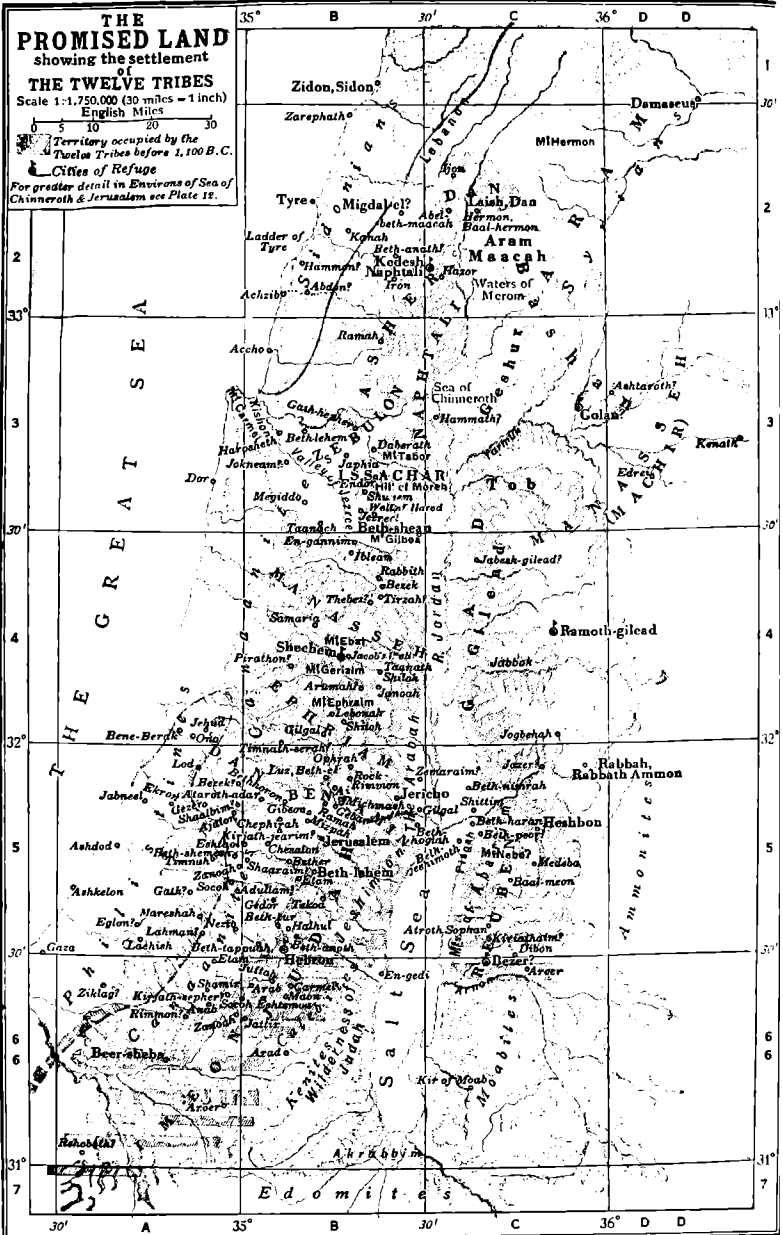
THE INDEXED ATLAS TO THE HOLY BIBLE.

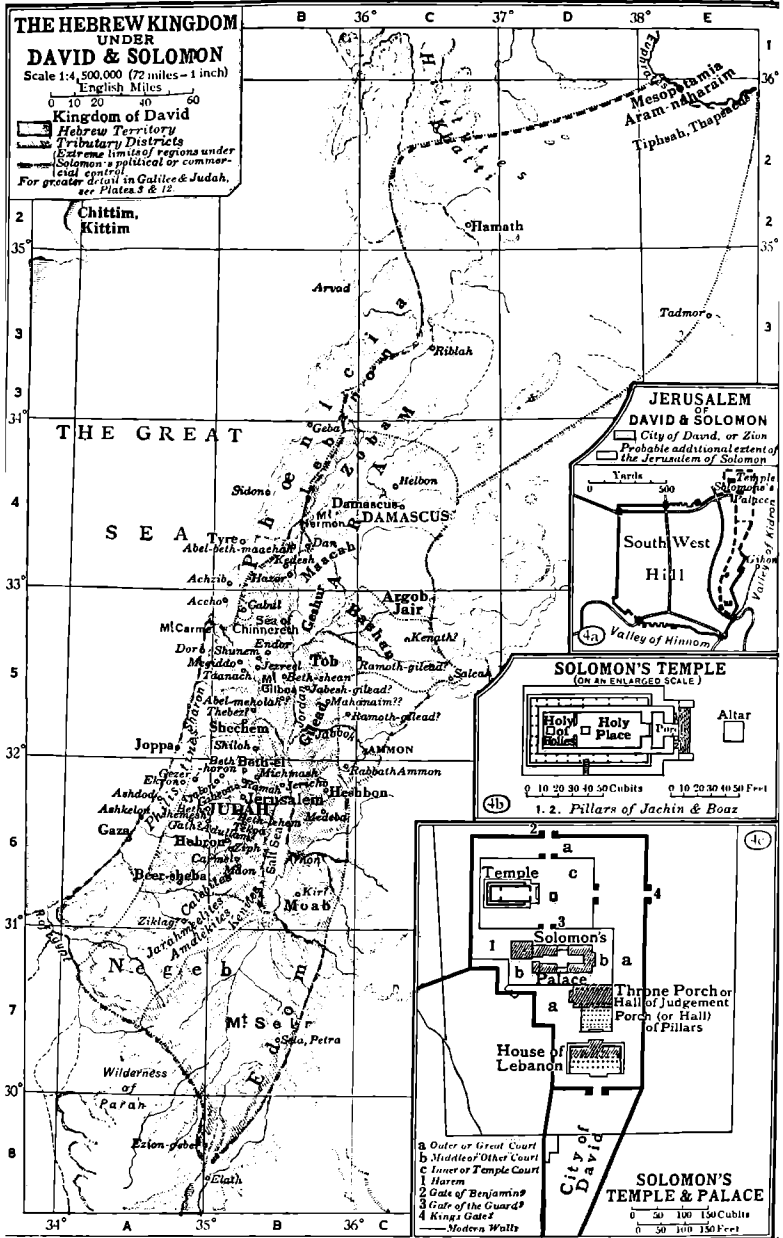
Surri (Tyre)	2 - C 2	Tubariya (Tiberias)	12 a - I
Suss (Shushan)	1 - F 2; 6 - K 4; 7 - D 2	Tubeni	8 a - C
Sustana	1 - F 2; 7 - D 2	Tu-Kaw (Antaeopollis)	2 - A
Sychar	9 - B 4	Tunip.	2 - D
Sychem	9 - B 4	Turuspa (Van)	6 - H
Syene	2 - A 1; 8 - D 6	Tyana	7 - C 1
Syracuse	1 - C 2; 11 - G 4	Tyre (es Sur) 1 - E 2; 3, 5, 8 a - D 2; 4 - B 4; 6 - D	6 - D
Syria (Aram) 1, 10 - E 2; 9 - B 2; 6, 8 - E 4; 7 - C 2; 8 a - D 1; 11 - L 5	2 - I 5	Tyropcean Valley	12 a - B
Syrian Desert	6 - F 6		9 b
Syrians	3 - C 2		
Taanach	3, 5 - B 3; 4, 12 a - B 5	Ulatha	9 - C
Taanath Shiloh	3 - B 4	Unki	6 - E
Tabernacle (Plan of)	2 - B 1	Upl (Oplis?)	6 - J
Tabor, Mount (Jeb. et Tor)	3, 5, 9 - B 3; 12 a - C 4	Upper Beth-horon (Belt' Urel Foka)	12 b - A
Tadmor (Palmyra)	4 - C 3; 6 - F 3	Upper City of Jerusalem	9 b
Tabpanhes (Daphnae)	2 - B 3	Ur	1 - F
Tanis (Zoan)	2 - A 3; 7 - C 2; 8 - D 4	Urantu	6 - H
Taphnes	8 - D 4	Urmia, lake	6 - J
Taphon	8 a - A 5	Urusa (Elam)	12 b - B
Tarichee (Karak)	9 - C 3; 12 a - D 4	Uruk (Erecb)	6 - K
Tarshish	1 - A 2	Ulca	11 - F
Tarsus	6, 10 - D 2; 7 - C 2; 8 - E 3; 11 - K 4	Valentia	11 - D 4; 11 - D
Taruana	7 - E 3	Valley Gato	5 a
Taurus, Mount	6 - C 2	Valley of Codron	9 b
Tavium	10 - D 2	Valley of Elah	8 a - A
Tuat (Apollinopolis)	2 - B 6	Valley of Hinnom (Gehenna)	4 a; 5 a; 9
Tekoa (Thecoe, Kh. Tekua)	3, 5, 8 a - B 5; 4 - B 6; 5 h; 12 b - B 3	Valley of Jezreel	4 b; 6
Tekoa, wilderness of	5 - B 5; 12 b - B 3	Valley of Kidron	12 b - B
Tell-el-Amarna (Akhet-Aton)	2 - A 5	Valley of Rephaim	5 - H
Tell el Kady (Dan)	12 a - D 1	Valley of Sorek (Wady es Sarar)	12 b - A
Tell Hum (Capernaum)	12 a - D 3	Van, lake	6 - H 1
Tell Keimun (Jokneam)	12 a - A 5	Van (Turuspa)	6 - H 1
Temple (Jerusalem)	9 b	Verona	11 - F
Temple of Ammon	8 - C 5	Vienna (Vienne)	11 - L
Temple of Herod	9 a	Vienna (Vindobona)	11 - G
Temple of Meah	5 a	Vienne (Vicenna)	11 - L
Tentyra (Enet, Chenoboskion)	2 - B 5	Vindobona (Vienna)	11 - G
Ter-yé (Apirodopolis)	2 - A 4	Wady Belameh (Ibleam)	12 a - C
Terup	7 - D 2	Wady en Nar	12 b - B
Te-snet (Latopolis)	2 - B 6	Wady es Sarar (Valley of Sorek)	12 b - A
Tetrarchy of Herod Antipas	9 - B 3	Wady Halfa	2 - A
Tetrarchy of Lysanias	9 - C 2	Waters of Merom	3 - C 2; 12 a - D
Tetrarchy of Philip	9 - C 2	Wawat	2 - A
Thamnatha	8 a - B 4	Well of Harod (Ain Jalud)	3 - B 3; 12 a - B
Thapsacus (Tiphshah)	4 - E 2; 6 - E 3; 7 - C 2	West Closter (Temple)	9 a
Thebes (Net, No-Amon)	7 - C 3; 8 - D 5; 2 - B 6	Wilderness of Judaea	9 - B 6; 12 b - H
Thebez	3 - B 4; 4 - B 5	Wilderness of Judah	3 - B
Thecoe (Tekoa, Kh. Tekua)	12 b - B 3	Wilderness of Paran	2 - C 4; 4 - A
Theodosia	11 - L 2	Wilderness of Sbur	2 - D
Theodosiopolis (Carana)	7 - D 1	Wilderness of Sin	2 - D
Thessalonica	10 - B 1; 11 - H 3	Wilderness of Tekoa	5 - B 5; 12 b - L
Thesaly	7 - B 2; 10 - B 2	Wilderness of Zin	2 - C
Third Cataract	2 - A 2	Xanthus	7 - C 5
Thospitis, lake	7 - D 2		
Thrace	1 - D 1; 7 - B 1; 10 - C 1	Yalo (Ajalon)	12 b - A
Thracla	8 - C 2; 11 - H 3	Yanuh (Janoali)	12 a - B 1
Throne Porch (Temple)	4 c	Yarmuk (Jarmuth)	12 b - A
Thyatira	10 - C 2	Yarus (Iron)	12 a - C 5
Tiberias (Tubariya)	9 - C 3; 12 a - D 4	Yemma (Jabneel)	12 a - D 4
Tibna (Tinnah)	12 b - A 2	York (Eboracum)	11 - C 1
Tigris (Hiddekel), river	1 - F 2; 6 - H 3; 7 - D 2; 8 - F 3; 11 - M 4	Zadracarta	7 - E 5
Tinnah (Tibna)	3 - A 5; 12 b - A 2	Zanoah	3 - A 5; 3 - A 6; 5 b
Tinnath-serah	3 - B 5	Zanoah (Kh. Zanua)	12 b - A 2
Tiphshah (Thapsacus)	4 - E 2; 6 - E 3	Zarephath (Sarepta)	3, 5 - B 2; 9 - H 2
Tirzah	3, 5 - B 4	Zariaspa (Bactra)	7 - F 5
Tob	3 - C 3; 4 - B 5	Zebulon	3 - H 8
Toletum	11 - C 4	Zemaraim	3 - C 4
Tolosa	11 - D 3	Zerin (Jezreel)	12 a - B 5
Tower of Hananeel	5 a	Zidon (Sidon)	3 - D 1
Trachonitis	9 - D 3	Ziklag	3, 4, 5 - A 6
Trapezus	7 - C 1; 11 - L 3	Zin, wilderness of	2 - C 8
Trever	11 - E 2	Zion (City of David)	5 a
Tridentum	11 - F 2	Ziph	4, 5 - D 6
Tripolis (Kidesha)	2 - C 2; 8 - E 4; 10 - E 3	Zoan (Tanis)	2 - A 8
Troas	10 - C 2	Zoba	4 - C 4
Trogyllum	10 - C 2	Zorah (Sarah)	5 - A 5; 12 b - A 7
Tubal (Tabal)	1 - E 2; 6 - D 1		25-28



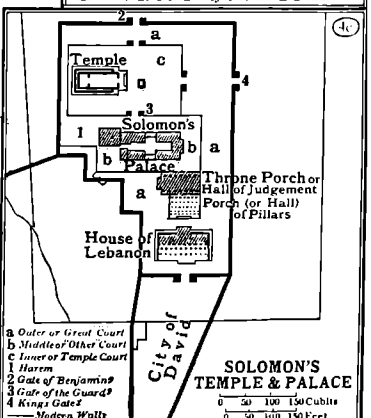
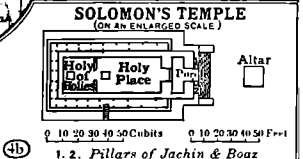
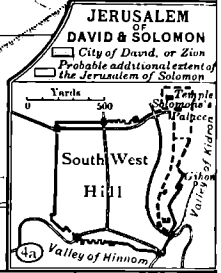
1990
Spring
1991

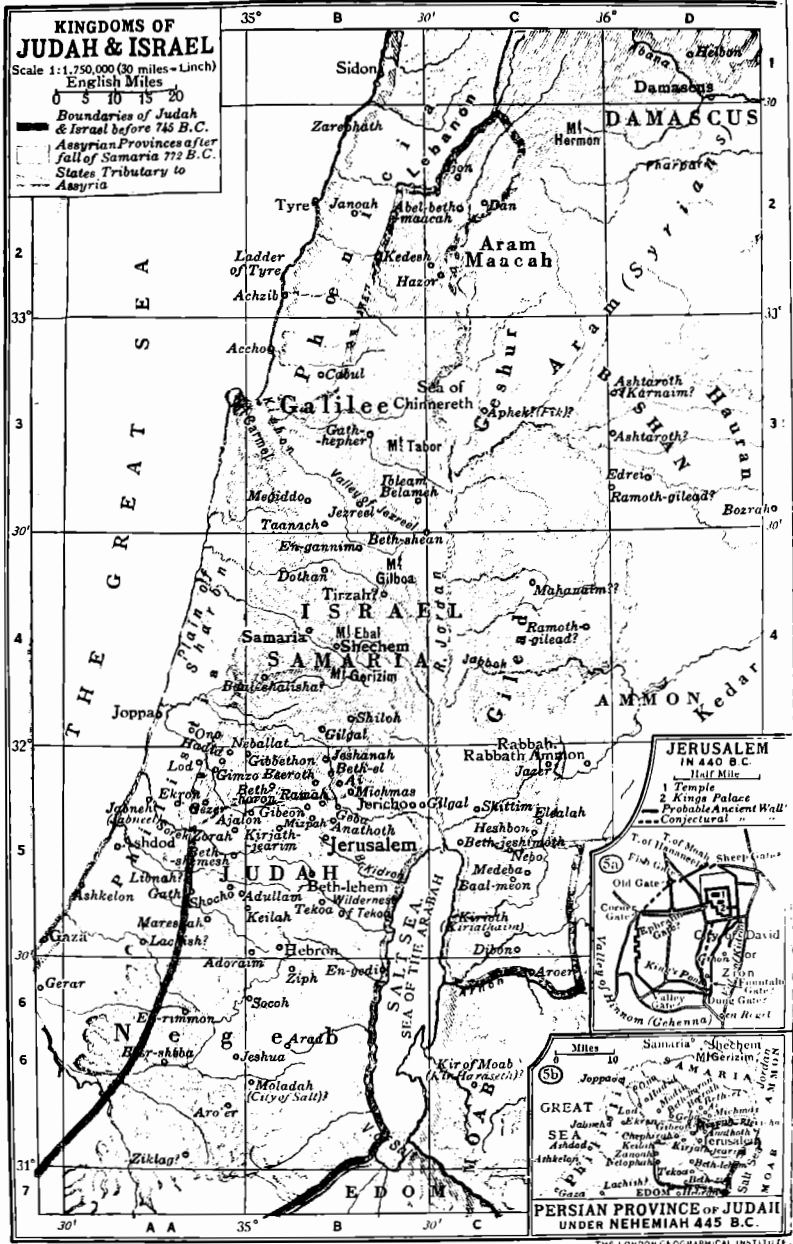
THE PROMISED LAND
 showing the settlement
 of
THE TWELVE TRIBES
 Scale 1:1,750,000 (30 miles = 1 inch)
 English Miles
 0 5 10 20 30
 Territory occupied by the
 Twelve Tribes before 1,100 B. C.
 Cities of Refuge
 For greater detail in Environs of Sea of
 Chinneroth & Jerusalem see Plate 12.





THE HEBREW KINGDOM UNDER DAVID & SOLOMON
 Scale 1:4,500,000 (7 1/2 miles - 1 inch) English Miles
 0 10 20 40 60
Kingdom of David
 Hebrew Territory
 Tributary Districts
 Extreme limits of regions under Solomon: a political or commercial centre.
 For greater detail in Galilee & Judah, see Plates 3 & 12





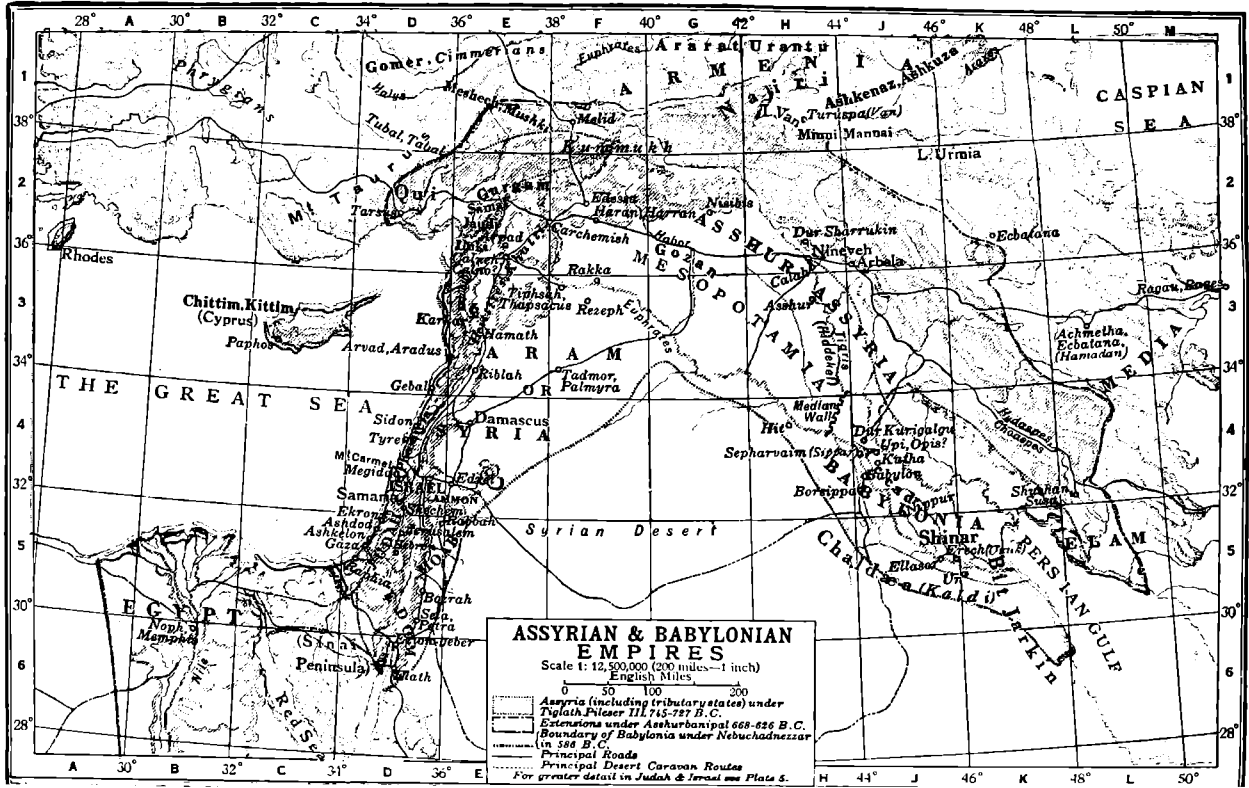
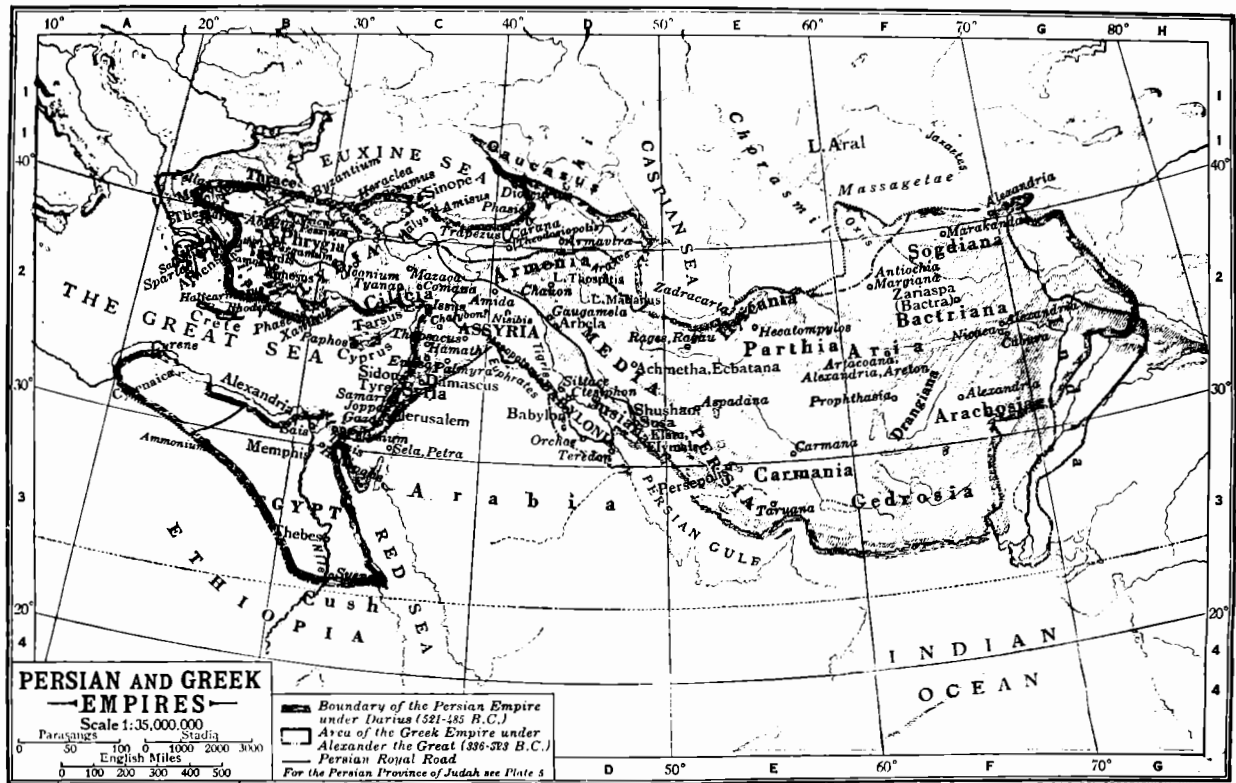
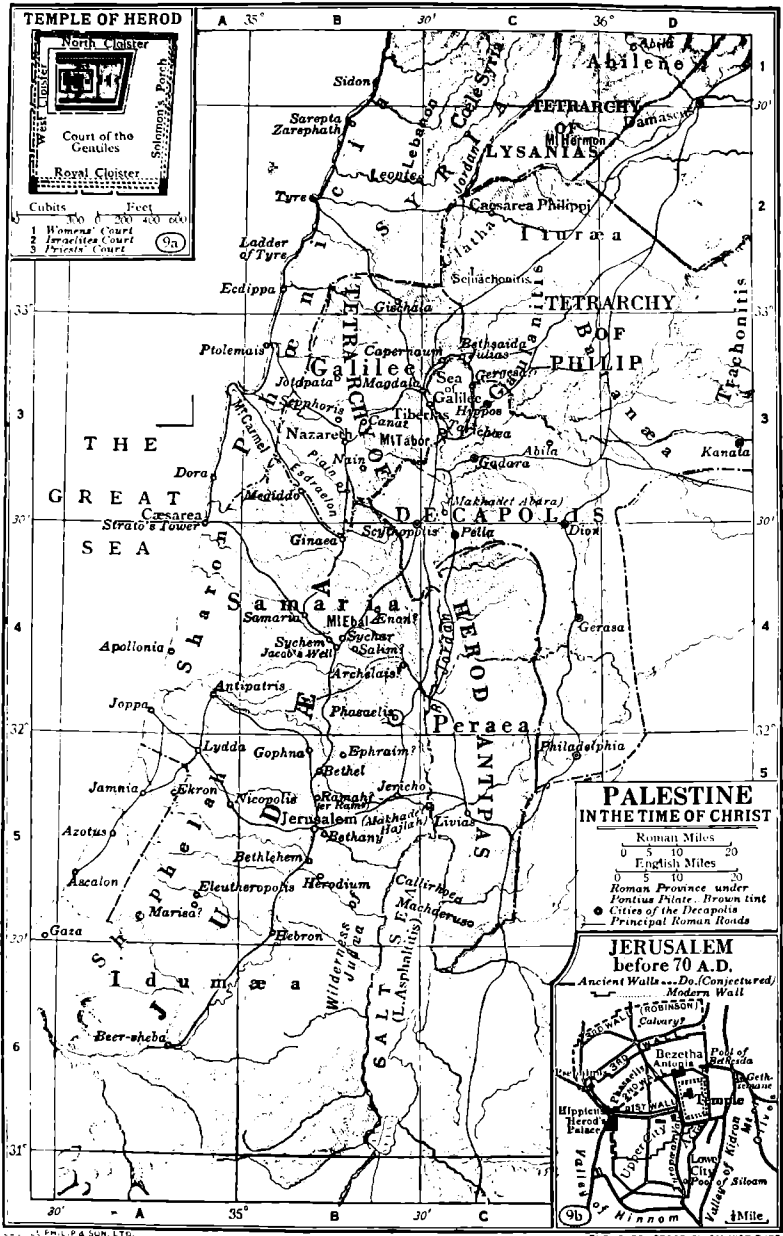
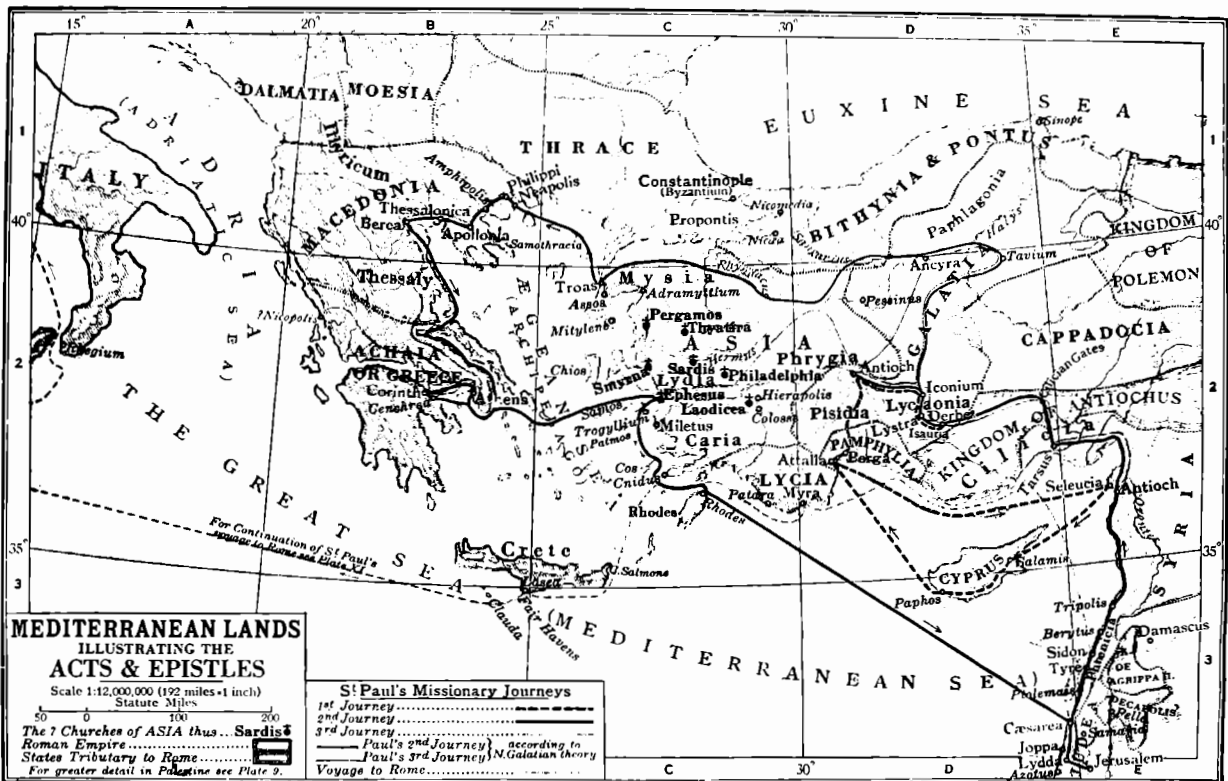


Plate 6







MEDITERRANEAN LANDS
 ILLUSTRATING THE
ACTS & EPISTLES

Scale 1:12,000,000 (192 miles = 1 inch)
 Statute Miles

The 7 Churches of ASIA thus .. Sardis
 Roman Empire
 States Tributary to Rome

For greater detail in Palestine see Plate 9.

St Paul's Missionary Journeys

1st Journey.....	—————
2nd Journey.....	-----
3rd Journey.....
Paul's 2nd Journey (N. Galatian theory)
Paul's 3rd Journey (N. Galatian theory)
Voyage to Rome.....	—————



